6.a.7

MORSELS
OF
CRITICISM,
TENDING TO
ILLUSTRATE SOME FEW PASSAGES
IN THE
HOLY SCRIPTURES
UPON PHILOSOPHICAL PRINCIPLES
AND
AN ENLARGED VIEW OF THINGS.

K King (8)

Σφράγισον τὸ Βιϐλίον ἕως καιρȣ̃ συντελείας, ἕως διδαχθῶσιν ϖολλοὶ, ϗ ϖληθυνθῇ ἡ γνῶσις.

Seal the Book, even till the time of the completion; till many ſhall inſtruct, and knowledge ſhall abound. DANIEL, ch. xii. ver. 4.

LONDON,
PRINTED BY J. NICHOLS, RED LION PASSAGE, FLEET STREET;
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MDCCLXXXVIII.

G.R. III.
BRITISH MUSEUM

TO THE RIGHT REVEREND

THE LORD BISHOP OF LONDON.

MY LORD,

PARDON the Liberty I now take in addreſſing this Work, to your LORDSHIP; notwithſtanding I have the Honour of being ſo much more acquainted with other excellent Perſons on your LORDSHIP'S Bench; and might either have availed myſelf of the Benefit of their Friendſhip: or have forborn to prefix any Dedication at all, on the preſent Occaſion.

But the very Truth is; that theſe Sheets were begun to be written, immediately after, and almoſt ſolely in Conſequence of, a very deſultory Converſation, the

Summer before laſt; in which your LORDSHIP was pleaſed to expreſs a Wiſh, that ſome few Obſervations, I then chanced to make, on the true Rendering of the Greek Text, of ſome Parts of Holy Scripture, ſhould be further purſued, and be communicated to the Public.

From that Hour I determined to put together in this Form, what had till then been concealed as a Subject merely of Meditation, in my own Breaſt. And theſe Obſervations and Concluſions, are now, at laſt, on that Account, Dedicated to your LORDSHIP, with much ſincere Reſpect. The Ideas I had entertained, of the *Vaſtneſs* of the Information contained in Sacred Writ, beyond what appears upon an ordinary Peruſal, or from the Tranſlations given in the Verſions in common Uſe; which had long made the ſtrongeſt Impreſſions upon my own Mind, in conſequence of much Study and Reflection; may perhaps be ſomewhat Uſeful to Others: and they are now, therefore, with real Pleaſure, committed to the Patronage of One, whoſe great Object it ever has been, to promote every good Work; and to forward whatſoever may tend to the Enlargement and Elevation of the human Soul.

Leaſt, however, there ſhould chance, amongſt theſe Obſervations, to be any *ſuch* as your LORDSHIP may not entirely approve; I Think it my Duty to declare to the World, that by far the greater Part of the Contents of this Volume, were never once mentioned to your LORDSHIP: (the Hints flung out in that ſhort Converſation, to which I refer, relating only to a very ſmall Portion indeed:) and that I neither pretend to have, nor wiſh for, your LORDSHIP's Sanction, or that of any Perſon living, further than a Conviction ariſing from the cleareſt Evidence, and the Force of Truth, ſhall demand Aſſent.

The ſame Spirit of Enquiry, that led me to inveſtigate Matters of Antiquity; and cauſed me to venture into the World my Obſervations on Ancient Caſtles; and that has alſo induced me to inveſtigate certain Subjects of Natural Hiſtory, with unwearied Labour, for many Years; (the Reſult of which, if my Life is ſpared, I may perhaps ſome time or other offer to the Public;) has induced me to conſider, as far as is conſiſtent with due reverential Awe, ſeveral Parts of Holy Writ, in a Light entirely new; though, I truſt, not in any other Light than they were intended to be ultimately conſidered.

If in giving ſuch full Scope to Enquiry, I have in any Inſtance really erred, (notwithſtanding I have been moſt Cautious to advance nothing, but what has appeared to me, for the ſtrongeſt Reaſons, to be the deſigned import of Holy Scripture,) I ſhall be glad to be convinced of my Error: and am ſo far from being willing to become a Means of miſleading any one; that it is a great additional Inducement to me, to venture to make known my Concluſions; and to preſent them, in this Form, to your LORDSHIP; merely that they may be brought to the Teſt.

I cannot but greatly Rejoice, with the Public, on Account of your LORDSHIP's being now placed, by His Majeſty's paternal Care for his Subjects, and by His earneſt deſire to promote their true Welfare, in a

Situation where your LORDSHIP'S Sphere of Action is ſo much enlarged. And, requeſting Leave to add my ſincereſt Congratulations, on occaſion of an Event, in which every one who has the Cauſe of Truth at Heart is ſo much intereſted, I remain, with the moſt unfeigned Eſteem and Regard,

My LORD,

Your LORDSHIP'S

Moſt obedient humble Servant,

EDWARD KING.

Mansfield Street,
January 18,
1788.

PREFACE.

IF any one ſhould chance to be deſirous of becoming acquainted with the Contents of this Volume, who yet is not much converſant with the Greek Language; it may be very ſatisfactory to him, to be previouſly informed, that the whole Book is written in ſuch a Manner, that the Obſervations, contained therein, may be fully comprehended, without the Reader's having any Recourſe to the Greek Text at all; only, in that Caſe, giving credit to the Tranſlations here offered.

For the Greek Text is every where added, with ſuch minute exactneſs, chiefly for the ſake of ſhewing, that thoſe Tranſlations are fair and juſt; although many of them are very different, from the Verſion in common Uſe; and that they are ſuch as fully convey the true meaning of the Original.

It is added alſo, that, if by Accident, there ſhould be any real Miſtakes in any Part; ſuch Miſtakes may inſtantly be rectified by the Learned; and may not be ſuffered to become the Cauſes of any laſting Error.

The Citations from the Septuagint, are taken from the Copy of the Alexandrian Manuſcript publiſhed by Dr. *Grabe*, with his Supplementary Additions: and have all been compared with the Copy of the Vatican Manuſcript, printed by *Field*, at Cambridge, in 1665: and the *difference* between them is mentioned where-ever it is of any Conſequence.

And the Citations from the Greek Teſtament, are taken from the Edition publiſhed by Mr. *Bowyer*; who availed himſelf of all the Erudition of *Wetſtein* and *Bengelius*, joined to his own great Learning and Experience.

The ſeveral Paſſages have alſo been compared with the Text as publiſhed by Dr. *Mill*; and, moreover, with the exact copy of the Alexandrian Manuſcript, publiſhed with ſo much Care and Labour, by the learned Dr. *Woide*, Librarian to the Britiſh Muſeum.

And it ought to be ſtill further mentioned; that in the Tranſlations of the ſeveral Paſſages referred to, in this Work, I have generally, and almoſt uniformly, endeavoured to give to the Greek Words, as far as was poſſible, the preciſe Meaning indicated *even by the Accents*. But as it may be obſerved, by thoſe moſt accurately acquainted with the Language, that in ſome very few Inſtances, I have departed from this Rule: I venture here to premiſe, that I think myſelf moſt fully authorized to make theſe exceptions to the Rule; becauſe, it being a fact, that the Alexandrian Manuſcript, and the moſt ancient Copies, really have no *Accents* at all; the Accents can only have been introduced by thoſe Editors, or Tranſcribers, or Printers, of the Text, who have given us *ſubſequent* Copies and Editions.

They undoubtedly added them with the utmoſt Judgement and Skill in their Power; but yet the Meaning conveyed by the *Accents*, cannot poſſibly have any greater Authority than a mere Tranſlation: and indeed is no more fit to *command* an implicit Compliance with its intendment, than any the moſt modern Engliſh Verſion. Where-ever, therefore, the *Context*, or the uniform Information from other Parts of Scripture, requires that we ſhould venture to doubt of the Authority of ſuch Accents, I cannot ſcruple to give ſuch Senſe as the plain ſimple Word, without the Direction of any Accent, will admit of: being aſſured that ſuch Direction is nothing more than the Apprehenſion of ſome Editor of a Copy.

The Citations in this Work, from the Scriptures of the Old Teſtament, may be obſerved to be made every where from the Septuagint; and they are the rather made from that excellent *Verſion*; both becauſe it gives, in many Places, a different, and oftentimes a much more ſublime Turn to many Expreſſions, than that which we meet with in our Tranſlation from the Hebrew: and indeed almoſt always a clearer. And alſo becauſe this Verſion is unqueſtionably of the greateſt Authority; (as has been fully ſhewn by Dr. *Owen* in his learned Enquiry): and it has even received the higheſt Sanction; from that well known Circumſtance; that our Bleſſed Lord Himſelf, and his Apoſtles, almoſt continually made Uſe of it, in their References to the Words of Moſes and the Prophets; or at leaſt cited the Scriptures of the Old Teſtament, in ſuch a Manner, that they muſt be ſuppoſed to have referred to *that* Copy, rather than to any other that we are acquainted with.

I am fully aware, however, that the Caution ſo judiciouſly given by Dr. *Owen*, deſerves the utmoſt Attention: and that, after all the Weight that can be allowed to the Tranſlation of the LXX, we, nevertheleſs, ſhould not venture to deduce Concluſions of high Import from the reading of any one ſingle Verſe, in any one particular Copy of the Septuagint. And therefore, although I verily believe the two Copies conjointly, which I have referred to, to be of ſufficient Authority to ſupport the Interpretation of any particular Text; (and eſpecially in thoſe Paſſages where the expreſſions in both are *uniformly the ſame*;) yet I have not preſumed to draw any Inferences of Importance from any one *ſingle* Paſſage in Scripture whatever; but have deduced the Concluſions, in theſe Sheets, merely from the coinciding and concurrent Teſtimony, of a Variety of moſt unqueſtionably authentic Expreſſions, and Declarations, in the Word of God, as we read it in the Verſion of the LXX; confirmed by the concurrent ſtill Voice and Language of all Nature; and by ſuch Phænomena, as we have been made acquainted with, in Conſequence of moſt accurate philoſophical Experiments, and Enquiries.

Nothing is more truly aſtoniſhing, in the World; than the Manner in which Science gradually advances; and its continual Progreſs. When once Men begin to put together fairly, a

Multitude of thoſe *Data* (as the Mathematicians call them) that are afforded us in the whole Scene of Creation around; and proceed to deduce, with Caution, the Concluſions that both may be, and ought to be drawn from them; it is ſurprizing to diſcover, how much more Information was really obvious to us for Ages, and has indeed been fully communicated to us, than the World in general was either aware of, or ready to believe. And ſurely *that* Information is worth hearkening unto, as we have Opportunity, and Ability. Eſpecially when it is found to promote the Glory of God: as all real Enlargement of Knowledge muſt ever do: and to unite true Philoſophy, and Religion, by the cloſeſt Bands; inſtead of ſuffering the former to be conſidered as adverſe to the latter; or to be made uſe of, any longer, as a Foundation for Scepticiſm and Infidelity.

It is unqueſtionably true; and ought to be acknowledged, with the deepeſt Senſe of the Imperfection of all human Acquirements; that, at beſt, our Apprehenſions and Concluſions concerning Things in the Worlds above, or relating to Futurity, muſt be very inadequate; and only Approximations to Truth: eſpecially when compared with that Degree of Knowledge which we have Reaſon to believe ſhall be attained hereafter. They are even ſimilar to the Thoughts and Conceptions of Childhood, with Regard to the State of Things on Earth. But to make even an Approximation, in this World, towards the full Light that ſhall hereafter be perceived; is ſurely an Acquiſition of Importance to human Nature. And no Glimpſes, or Dawnings of Information, that may at all contribute to that End, ſhould be ſcorned or neglected; however any certain Degrees of Error may ſtill accompany them.

I cannot conclude, without acknowledging; that we can never be ſufficiently thankful to Almighty God, for the Benefit we receive, by Means of thoſe great and good Men, from whoſe Fortitude and Labours we derive the Opportunity of reading the Holy Scriptures, without any Reſtraint, and in our own vernacular Language. And it is truly wonderful, that, on their very firſt Effort, they ſhould have ſucceeded ſo far, as to have given us a Tranſlation abounding with the utmoſt ſublimity, and dignity of Expreſſion; and containing, comparatively, ſo few Miſtakes. Some Inaccuracies and Errors, however, there unqueſtionably are; and could not but be, in a Verſion compoſed on the very dawn of reviving Science: and eſpecially in ſuch Parts as related at all to philoſophical and abſtruſe Subjects.

Theſe Errors it is Time to endeavour to rectify; (at leaſt by Means of a fair and plain Comment). And the good Succeſs of the original Tranſlators, whoſe Work deſerves ever to be had in Honor, ſhould be an Encouragement, leading us to imitate their diligent Labours; by adding, occaſionally, ſuch Obſervations, and Means of Illuſtration, as the Diſcoveries of latter Ages do, by Degrees, enable us to have the advantage of.

This preſent Undertaking is in ſome Meaſure an Effort of that Kind; as well as an Endeavour, to bring true experimental Philoſophy, and faithful Records of Hiſtory, to the Aid of the Cauſe of Religion.

If, in a Work of this Nature, other Errors and Inadvertencies are ſtill diſcovered, as not only may be, but almoſt unavoidably muſt be the Caſe; conſidering how defective our beſt Knowledge is; it is to be hoped they may be pardoned. And that a due Allowance will ever be made for the Imperfection that always cleaves to human Nature.

But if, by any Means, an additional Knowledge of Truth is brought to Light. Let us give the Thanks ſolely to that Father of all Spirits, and Original Source of all Wiſdom, Who bringeth forth Good out of Evil; and Light out of Darkneſs; and cauſeth even the weakeſt, and moſt unworthy, to become Inſtruments of Good.

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But if, by any Means, an additional Knowledge of TRUTH is brought to Light. Let us give the Thanks ſolely to that Father of all Spirits, and Original Source of all Wiſdom, Who bringeth forth Good out of Evil; and Light out of Darkneſs; and cauſeth even the weakeſt, and moſt unworthy, to become Inſtruments of Good.

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APPENDIX;

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INTRODUCTION.

THE Divine Writings of the Holy Prophets and Apoſtles, upon a preſumption that they are what they aſſume to be, *the Word of God,* cannot but contain the moſt ſublime knowledge, in all reſpects, that ever was communicated, or can be imparted to the world; and therefore, although they be compoſed with ſuch ſimplicity and plainneſs, that the great Truths needful for Salvation may be eaſily diſcerned, and that every human being, in whoſe ſpirit is the leaſt ſpark of intelligence, may, on the moſt curſory peruſal, derive ſome uſeful inſtruction, and *ſome* light, leading the underſtanding to apprehenſions of a better ſtate of life, and of higher perfections than appear amidſt the preſent ſcene of things; yet they muſt alſo contain ſtill more important diſcoveries than could be apprehended at all in the earlier ages of the world; or than can at any time be inveſtigated by perſons who are not very deeply converſant in the ſtudy of theſe writings, or who have not had the opportunity of availing themſelves of the improvements of Science, and of the diſcoveries gradually made by means of ſound experimental Philoſophy.

This concluſion even common ſenſe alone dictates to us: and we are led moreover to form it, by the very ſanction of our Lord himſelf; who ſo frequently repeats thoſe remarkable words, *he that hath an ear to hear, let him hear*; and who ſo often declares, that it was his will and pleaſure, to ſpeak generally in parables, which might be underſtood by ſome, that is, by ſuch as would exerciſe proper attention; but not by others, who would be heedleſs, and devoid of a ſpirit of enquiry.

We have the moſt ſubſtantial inducements, therefore, to lead us to ſearch the Scriptures diligently *: both from motives of curioſity, (as far as may be conſiſtent with a due reverential awe,) as well as from the hope of promoting our own eternal welfare.

And whilſt we do ſo ſearch, we ought ſtill further to recollect, that our Lord has morever intimated moſt fully to us, that in proportion as more light and knowledge is acquired, by means of the due conſideration of, and meditation upon his Holy Word, that light ought to be communicated to the world at large; inaſmuch as he inſtructed and commanded his diſciples, that *what they heard in the ear, they ſhould proclaim upon the houſe-tops* †; i. e. in the midſt of free converſation with others. For it is well known, that ſuch converſations, in the Eaſtern countries, were moſt frequently held on the flat terraſſed roofs of the houſes, where the inhabitants of the Eaſt do often aſſemble, even to this very day, and ſpend many hours, to enjoy the freſhneſs of the air, and to have an opportunity of diſcourſing freely with each other ‡.

If this is a fair and juſt repreſentation of the contents of Sacred Writ, and of the manners and cuſtoms alluded to therein; and of the uſe to be made of the Holy Scriptures; then it cannot be expected, in the nature of things, that any *one* Tranſlation, attempted on the firſt dawning of the light of God's Word, in any country, ſhould be a *perfect* one; or be capable of conveying *all* the intelligence that might be conveyed: neither can it be expected, that any *one* Commentary, ſhould be at once compleat, or free from errors.

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* John, ch. v. ver. 39. Acts., ch. xvii. ver. 11.

† Matthew, ch. x. ver. 27.

‡ A full account of this cuſtom is given in Shaw's Travels, p. 211.

Nor can it be the work of *one* man, nor even of any *one* age, no, nor even of many ages, to comprehend and explain, fully and properly, *all* that may be comprehended and explained, in conſequence of the marvellous light afforded by this Divine Book; or to illuſtrate, and place in their due points of view, the many truths, that are finally *intended* to be communicated to the world, by degrees, as men are able to receive them.

On the contrary; what St. Paul ſaid, with regard to the firſt converts, and *their* inſtruction; *that there is milk fit for babes, and meat for ſtrong men* *; may be applied to the different ages of the world.

And the improvements of ſcience, which God hath *now* afforded to us, ought to be made uſe of, every day more effectually, to aſſiſt us in commenting, in a more enlarged manner, and with better apprehenſions, on that Divine Light, (which hath from the beginning *ſo long ſhined in darkneſs, whilſt the darkneſs comprehended it not* †,) in order that, at laſt, the thick clouds, ariſing from ignorance, and want of due apprehenſion, may be more and more removed; and that we may perceive more of thoſe Divine Truths, thoſe *Myſteries* ‡ as they are ſometimes called, which have lain hidden for ages.

Moved by ſuch conſiderations, the Author of theſe ſheets has been induced to think, that every one, who by means of leiſure for contemplation, and of application to ſtudy; and by a diligent reading of the Word of God, has been permitted to himſelf; who ſo frequently repeats thoſe remarkable words, *he that hath an ear to hear*, *let him hear*; and who ſo often declares, that it was his will and pleaſure, to ſpeak generally in parables, which might be underſtood by ſome, that is, by ſuch as would exerciſe proper attention; but not by others, who would be heedleſs, and devoid of a ſpirit of enquiry.

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† John, ch. i. ver. 5.

‡ Coloſſians, ch. i. ver. 26. 1 Corinthians, ch. ii. ver. 7.

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‡ Coloſſians, ch. i. ver. 26. 1 Corinthians, ch. ii. ver. 7.

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acquire any portion of divine inſtruction, and to obtain any additional light and information, tending to the elucidation of any *few* paſſages of Scripture, and to the enlargement of the apprehenſion of the human ſoul, ought to communicate his knowledge fairly to the public; be the portion of it *ever ſo ſmall:* if he be but firſt of all fully convinced, that his concluſions are *juſt*; and ſuch as he did not *hunt after*; but what the force of truth compelled him to form. And that he is neither gratifying a contemptible principle of vanity; nor impoſing preſumptuouſly, or idly, upon himſelf, or others.

If men of ſcience, for a long ſucceſſion of ages, would make *this* a rule: and be contented to communicate the reſult of their ſtudies and contemplations, in this plain, ſhort, and unembaraſſed manner; there would probably be collected, in the end, materials, both for *ſuch* a tranſlation of the Holy Scriptures, and for *ſuch* a Commentary upon them, as would cauſe the moſt important and real knowledge of Truth to dart into the ſoul, (if we may be allowed to uſe a ſimilitude derived from theſe ſacred Writings) like the lightning ſhining from the Eaſt even unto the Weſt.

And as to any parts, of ſuch communications, as might chance to be founded in miſtake; *they* would, of courſe, be left to ſhift for themſelves; and we might very well reſt ſatisfied with applying to them, in ſome degree, the words ſpoken by Gamaliel *.

If the Doctrine be of men, and erroneous, it will come to nought; and can do no laſting harm—but will meet with deſerved neglect and contempt.

Under ſuch apprehenſions, the following ſhort fragments of Criticiſm are ſubmitted to the eye of the public; and recommended to the conſideration of the Serious, the Curious, and the Inquiſitive.

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* Acts, ch. v. ver. 38.

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SECTION I.

THE firſt Obſervation that ſhall be thus ventured into the world, is concerning the Tranſlation of that moſt Divine of all Compoſitions, *The Lord's Prayer*: which, it is apprehended, has hitherto been miſtranſlated, in a moſt material part.

The original words in St. Matthew's Goſpel ſtand thus.

Matthew, ch. vi. ver. 9 to 14.

Ver. 9. Οὕτως οὖν προσεύχεσθε ὑμεῖς. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου·

ver. 10. Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

ver. 11. Τὸν ἄρτον ἡμῶν, τὸν ἐπιούσιον, δὸς ἡμῖν σήμερον·

ver. 12. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλεταις ἡμῶν.

ver. 13. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν.

And our preſent tranſlation is:

Ver. 9. *After this manner therefore pray ye—Our Father which art in Heaven, hallowed be thy name.*

ver. 10. *Thy kingdom come, thy will be done in earth, as it is in heaven.*

ver. 11. *Give us this day our daily bread.*

ver. 12. *And forgive us our debts, as we forgive our debtors.*

ver. 13. *And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*

But what ſchoolmaſter would not find fault with his pupil, if, on any other occaſion, he ſhould *ſo* venture to tranſlate the *plural* number by the *ſingular*,—eſpecially when there ſeems manifeſtly to be deſigned a moſt remarkable difference, between the words in the firſt part; *Our Father who art in the heavens*, and thoſe in the following part, *Thy will be done on earth, as it is in heaven.*

In truth, a *moſt ſublime Doctrine* ſeems to be intended to be conveyed to us, by this diſtinction.—And the rather, becauſe, in St. Luke's Goſpel, although other parts of the Prayer are worded ſomewhat differently, yet the diſtinction *in this one reſpect*, and in theſe two different clauſes, is minutely preſerved *.

What is therefore apprehended to be the true and right tranſlation, is here now offered:—and the reaſons for ſupporting it, and ſome elucidation of the Doctrine, that this nice, and manifeſtly deſigned diſtinction, inculcates, is here ſubjoined.

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* See Luke, ch. xi. ver. 2.

The Literal tranſlation may be in this manner.

Our Father, who art IN THE HEAVENS, *hallowed be Thy name. Thy kingdom come.—Thy will be done, upon the earth, as it is* IN HEAVEN. *Give us this day whatever is fit and ſufficient for our ſupport.—And forgive us our neglects of duty, as we forgive others their neglects of duty towards us.—And lead us not into a ſtate of trial, to prove us: but deliver us from the evil One.—For thine is the kingdom, and the power, and the glory, throughout the aions. Amen.*

Thoſe who are thoroughly acquainted with the Greek language, will perceive, that by means of the little variations, here ventured to be adopted, the words,—ἐπιούσιον—ἄρτον—ὀφειλήματα πειρασμὸν – τοῦ πονηροῦ—and αἰῶνας—have rather a more exactly proper and preciſe ſignification given to them, than in the form which we generally uſe. But this part of the tranſlation, not being that which is intended to be the immediate object of attention, on the preſent occaſion, nothing further will be ſaid on that ſubject.

The part now deſigned to be more particularly commented upon, is the tranſlation of the words in the beginning, ἐν τοῖς οὐρανοῖς, *in the heavens.*

Uninſtructed minds have no other idea of heaven, but of its being ſome *one place.*—They know not what; they know not where;—a place, concerning which all their conceptions are merely negative; a place which they think of in no other light, than as containing nothing their faculties have as yet been made acquainted with, rather than as poſitively containing any things, that may be objects of any of our ſenſes. As if Almighty God acted by us, like the teachers of youth in this world: who too often have, in one period, and in the outſet of life, taught them what they muſt unlearn in the next.

And it muſt be confeſſed, that the incautious expreſſions of ſome Divines, have too much confirmed this error; whilſt (becauſe it is neceſſary for us to be turned and weaned from mere earthly paſſions, and appetites,) they have written, and preached, as if it was alſo neceſſary to be weaned from every *external* and real idea with which we are made acquainted in this world. Hence many have been led to conſider heaven, as an annihilation almoſt of all viſible and ſenſible objects. – In ſhort, as being a place, (to uſe the words of a very celebrated writer) which, no wiſe man would ever wiſh to come into.

But our bleſſed Lord does not ſpeak to us in a manner, that can by any means ſupport ſuch prejudices.

He tells us, on the contrary, in another part of Holy Writ, *in my Father's houſe are many manſions* *. – And that he was going, to prepare a *place* for us; which place, therefore, we muſt conclude, was amongſt thoſe manſions.

And here he teaches us to pray, to *Our Father who is in* THE HEAVENS: manifeſtly ſignifying *thereby*, that there are indeed *many, very many manſions*, which deſerve to be called by that glorious name; although there be alſo, to us, *one*, amongſt the reſt, which deſerves to be peculiarly conſidered as being *our heaven*.

This language we find alſo uniformly maintained throughout the Goſpel.

For the very firſt words of the preaching of it are,

Matthew, ch. iii. ver. 2.

Καὶ λέγων· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν·

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* John, ch. xiv. ver. 2.

Matthew, ch. iv. ver. 17.

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν, ϗ λέγειν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

Matthew, ch. x. ver. 7.

Πορεύομενοι δὲ κηρύσσετε, λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.

All which verſes ſhould be tranſlated in the plural number, as relating to *the heavens* ; and ſeem to be indeed to this purport. *Repent ye* (or attain to new ſentiments, and diſpoſitions of mind), *for the kingdom of the heavens approacheth*, or is at hand ; i. e. a kingdom of righteouſneſs, truth, and happineſs ; ſuch as takes place, and is eſtabliſhed in *the heavens*. And ſuch as ſhall finally, when perfected, make the ſtate and condition of men, ſimilar to that of the bleſſed ſpirits, the holy angels, who inhabit *the heavens*. A ſtate and condition here deſcribed, therefore, with great propriety, by *theſe words alone* ; and thereby diſtinguiſhed from the ſtate of diſorder, and error, that has ſo long prevailed on earth.

In like manner in other paſſages alſo we find the kingdom of heaven mentioned in the plural number.

Matthew, ch. v. ver. 3.

Μακάριοι οἱ ϖτωχοὶ τῷ ϖνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

Ver. 3. *Bleſſed are the poor in ſpirit, for theirs is the kingdom* OF THE HEAVENS.

So again,

Matthew, ch. v. ver. 20.

Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ ϖερισσεύσῃ ἡ δικαιοσύνη ὑμῶν ϖλεῖον τῶν Γραμματέων ϗ Φαρισαίων, ȣ̓ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν ȣ̓ρανῶν·

Ver. 20. *For I ſay unto you, that unleſs your righteouſneſs ſhall abound more than that of the ſcribes and phariſees, ye ſhall not enter into the kingdom* OF THE HEAVENS.

And Matthew, ch. xiii. ver. 24.

Ἄλλην ϖαραβολὴν ϖαρέθηκεν αὐτοῖς, Ὁμοιώθη ἡ βασιλεία τῶν ȣ̓ρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτȣ͂.

Ver. 24. *The kingdom of* THE HEAVENS *is likened unto a man ſowing good ſeed in his field, &c.*

So again, verſe 31, the ſame mode of expreſſion is made uſe of; and in verſe 44, and in verſe 47.

Alſo Matthew, ch. xvi. ver. 19.

Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν ȣ̓ρανῶν·

Ver. 19. *And I will give unto thee the keys of the kingdom of* THE HEAVENS.

And Matthew, ch. 18, ver. 3.

Καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ϛραφῆτε, ϗ γένησθε ὡς τὰ ϖαιδία, ȣ̓ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν ȣ̓ρανῶν.

Ver. 3. *And he ſaid; Verily I ſay unto you, except ye be converted, and become as children, ye ſhall not enter into the kingdom of* THE HEAVENS.

So in ver. 23, the ſame expreſſion is uſed.

Matthew, ch. xix. ver. 14.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν·

Ver. 14. *But Jeſus ſaid, ſuffer little children, and forbid them not to come unto me; for of ſuch is the kingdom of* THE HEAVENS.

And here again the ſame mode of expreſſion is repeated ver. 23 and 24.

Again, Matthew, ch. xx. ver. 1.

Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ·

Ver. 1. *For the kingdom of* THE HEAVENS, *is like unto a man, the maſter of an houſehold, who went out in the morning, to hire labourers into his vineyard.*

And Matthew, ch. xxiii. ver. 13[*].

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

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[*] This is the 14th verſe in Mill's edition.

Ver. 14. *Woe unto you Scribes and Phariſees, hypocrites; becauſe ye ſhut up* THE KINGDOM OF THE HEAVENS, *before men, for ye enter not in yourſelves, neither do ye ſuffer thoſe that are entering to go in.*

And Matthew, ch. xxv. ver. 1.

Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν ȣ̓ρανῶν δέκα παρθένοις, αἵτινες λαϐȣ̃σαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τȣ̃ νυμφίȣ.

Ver. 1. *Then ſhall* THE KINGDOM OF THE HEAVENS, *be likened unto ten virgins, who taking their lamps went out to meet the bridegroom.*

It ſhould ſeem therefore, that *the kingdom of the heavens* (which is by the other Evangeliſts generally called *the kingdom of God*, as well as by St. Matthew himſelf in ſome places) means ſimply and plainly, a kingdom of *ſuch* order, and rule, and regulations, and bliſs, and glory, as is eſtabliſhed, and prevails in the heavens.

We may conclude then, both from hence, as well as from the words in the beginning of the Divine Prayer of our Lord, that there are indeed *many heavens*; in all of which dwelleth the Omnipotent and Omnipreſent God, the Father Almighty; wherein He manifeſteth His glory; and wherein *dwelleth righteouſneſs.* – And that there is alſo, amongſt them, *our* peculiar heaven: *our land of righteouſneſs*: wherein already is both glory, and righteouſneſs; although neither the one nor the other dwelleth as yet upon earth; nor probably on any other ſuch like planetary manſion.

And amongſt theſe obſervations concerning the uſe of the word *heavens*, by St. Matthew, which word is alſo uſed in many other parts of Scripture, in the *plural number*; whilſt in the Lord's Prayer, ſo careful a diſtinction is made between that word when thus uſed in the *plural number*, and the ſame word *heaven* when uſed in the ſingular; amongſt theſe Obſervations, we ought not to omit calling to mind another remarkable paſſage in St. Matthew's Goſpel, in which we find the word uſed in the *ſingular number*: – it is ch. v. ver. 34, where our Lord forbids raſh ſwearing.

And this paſſage ought the rather to be taken notice of, on the preſent occaſion; becauſe although the expreſſion is ſuch, that the words would probably be underſtood, (by many of thoſe who heard them,) as referring, only in general, to the whole collective body of the manſions of glory *above*; wherever they are, or whatever they are, (in which ſenſe they would have a proper meaning enough); – Or elſe, as referring more particularly to ſome one glorious manſion, amongſt the reſt, where the Divine Preſence is manifeſted in a more eſpecial manner; yet at the ſame time the words are ſo cautiouſly uſed, and guarded, that on the ſtricteſt examination, they will appear perfectly conſiſtent with all that can be more accurately concluded even from the moſt philoſophical diſcoveries.

For the expreſſion is not *the heavens*, in the plural number, as elſewhere; becauſe then the word *a throne* would not have been capable of being applied with ſo much propriety, although Almighty God is every where preſent in them all. – But it is *the heaven*, in the *ſingular number*; which, therefore, may moſt juſtly be underſtood to mean, firſt, and more immediately, *our* peculiar *heaven*, the manſion prepared by our Lord *for us*; as diſtinguiſhed from other *ſimilar manſions*; each one of which may be concluded to be a manſion of bliſs; a ſeat of glory; and *a throne*; or *one* of the innumerable Thrones of God. Or in the next place, and in a ſupereminent manner, it may be ſuppoſed to refer to ſome *one* moſt glorious manſion above all the reſt, where the Divine

Preſence is in a more eſpecial manner vouchſafed to be manifeſted.

And to allow ſtill further of this ſort of philoſophical interpretation (whenever the ſcience of aſtronomy ſhould become more enlarged, ſo as to lead us to true and juſt concluſions concerning the regions above) the expreſſion is even ſtill more remarkably guarded. – For, on uſing the word *throne*, the article is carefully omitted; ſo that the expreſſion indeed is not *the throne*, as meaning *one*, in contradiſtinction to any other, but *a throne*; which expreſſion is ſuch, that we may conceive it to be applied with the utmoſt propriety to *any one heaven*, or manſion of bliſs, amongſt all the regions above; as well as to that, whereſoever it may be, in which the Divine Preſence is above all others manifeſted in the moſt glorious manner.

The words are,

Matthew, ch. v. ver. 34.

34. Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμόσαι ὅλως μήτε ἐν τῷ ȣ̓ρανῷ, ὅτι θρόνος ἐϛὶ τȣ̃ Θεȣ̃·

35. μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐϛι τῶν ϖοδῶν αὐτȣ̃· μήτε εἰς Ἱεροσόλυμα, ὅτι ϖόλις ἐϛὶ τȣ̃ μεγάλȣ βασιλέως.

Ver. 34. *But I ſay unto ye, not to ſwear at all*, either by* THE HEAVEN: *becauſe it is* A *throne of God*;

Ver. 35. *Or by the earth, becauſe it is* (*under His inſpection, although*) *placed beneath His feet. Or by Jeruſalem; becauſe it is a city of the Great King.*

And I muſt obſerve; that in theſe verſes, the word *heaven* cannot poſſibly ſignify, the apparent heaven, or *mere*

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* See Mr. Bowyer's Note on this paſſage.

atmoſphere, over our heads; becauſe that is ſo far from being worthy of being called, with any degree of propriety, *a throne of God*, that we even read in Scripture, of an *influence*, or *power*, of a very different kind, having a temporary reſidence, or acceſs there. – As in

Epheſians, ch. ii. ver. 1, 2.

1. Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι ϗ ταῖς ἁμαρτίαις.

2. ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας.

Ver. 1. *And you, being dead in treſpaſſes* [*or omiſſions of duty*] *and in ſins,*

Ver. 2. *In which ye ſometime walked, according to the aion* [*or faſhion of the preſent æra*] *of this world, according to the* RULING INFLUENCE OF THE POWER OF THE AIR *, *of the ſpirit that now worketh* [*and produces its effects*] *in the ſons of diſobedience.*

In which verſes we find that the air, or atmoſphere, (whatever conſtruction be put upon the words,) is mentioned as even containing, in ſome manner or other, a ſource of evil.

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* H. Stephens informs us, that ἀὴρ *quum in fœminino genere ponitur caliginem ſignificat*; and that by Theocritus it is often uſed to ſignify *infernal darkneſs*. If, therefore, it had been in the feminine gender, inſtead of the maſculine, we might have tranſlated the words, *according to the ruling power of infernal darkneſs*; but finding τοῦ ἀέρος in the Alexandrian Manuſcript, we cannot venture to take ſuch a liberty. Mr. Bowyer, on the contrary, even ſhews, that there is ſome ſupport for reading κατὰ δαίμονα τοῦ κόσμου τούτου, inſtead of κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου.

Although therefore the Divine Spirit of God is preſent in the air, or atmoſphere; as it is alſo on earth; and (according to the words of the Holy Pſalmiſt (Pſ. cxxxix. ver. 8.) even in hell; yet the viſible atmoſphere cannot be called *a throne of God*, any more than the earth, where is at preſent no apparent *Shecinah*. Neither probably can any planet whatever, in the immenſity of ſpace, or the atmoſpherical regions of any planet, be with any propriety called *a throne of God*.

Further;—in this very ſame divine diſcourſe, where heaven is ſpoken of again, as the manſion, or abiding place of thoſe who ſhall finally be ſaved, it is mentioned in the ſingular number, as diſtinguiſhing it from other heavens.

Matthew, ch. vi. 19, 20, 21.

19. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς ϗ βρῶσις ἀφανίζει, ϗ ὅπου κλέπται διορύσσουσι ϗ κλέπτουσι·

20. Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, ϗ ὅπου κλέπται οὐ διορύσσουσιν, οὐδὲ κλέπτουσιν.

21. Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται ϗ ἡ καρδία ὑμῶν.

Ver. 19. *Lay not up for yourſelves a ſtore of treaſures upon the earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal.*

20. *But lay up for yourſelves a ſtore of treaſures* IN HEAVEN, *where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal.*

21. *For where your treaſure is, there will your heart be alſo.*

Let us now then enquire, what confirmation of the preceding ideas we may receive, from the philoſophical informations, that it has pleaſed God to permit us to obtain, in theſe latter ages.

Let us ſee, whether we can diſcover any place, or manſion, of whoſe exiſtence we are aſſured; or any kind of modification of ſubſtance, beyond *a mere negation* of what we are acquainted with on earth, that may anſwer, in the leaſt degree, to any rational idea of *an heaven*, or of *heavens*.

If we cannot diſcover any ſuch thing, or place of exiſtence; *then* the mere abſtract metaphyſical conceptions, which are ſo melancholy and unſatisfactory to a mind hitherto inſtructed by the inlet of ſuch human ſenſes as it has pleaſed God to afford us, are juſt, and right. And we have nothing to truſt to, as a means of forming any apprehenſions of future happineſs, except to the total derangement, and annihilation, of almoſt every idea we have acquired in this life.

But if, on the contrary, we can diſcover any diſtant glimpſe of glory; far exceeding indeed, both in purity and perfection, any thing we have yet been acquainted with on earth; but nevertheleſs correſponding, in the idea of the mind, with the beſt notices and informations we have already received, by our ſenſes; and by that experience which hath hitherto exerciſed our faculties; *then* our education, in this world, where God hath placed us for a time, (unqueſtionably for good and wiſe purpoſes), is not in vain; nor need we fear, but that every moral and rational improvement made *here*, and every elevation of the human ſoul, and every purſuit and purpoſe thereof, ariſing from devout contemplation, and from due reflection upon what we ſee and are acquainted with around us, ſhall be *uſeful* hereafter.

And if we really have *heaven*, and *the heaven of heavens*, before our eyes; although they are, at preſent, beyond our proper *ken*; – ſhall we not at length, with juſt apprehenſions, and enlarged underſtandings, and with exalted hope, *lift up our eyes unto the hills from whence cometh our help*[*]; eſpecially when we do, at the ſame time, both profeſs to believe, and know, that our help cometh *only from the Lord, who hath made heaven and earth*; and cannot but have our minds totally diveſted of every idolatrous idea or diſpoſition, recollecting thoſe ſublime words in the book of Job, ſo juſtly diſtinguiſhing, and exalting the perfections of the Almighty, above thoſe of all created beings, even in the higheſt heavens.

Job, ch. xv. ver. 15.

Ver. 15. *Behold, he putteth no truſt in his ſaints: yea the heavens are not clean in his ſight.*

Ch. xxv. ver. 5.

Ver. 5. *Behold, even to the moon, and it ſhineth not; yea* the ſtars *are not pure in his ſight.*

Ch. iv. ver. 18.

Ver. 18. *Behold he put no truſt in his ſervants; and his angels he charged with folly* [†].

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[*] Pſalm cxxi. ver. 1, 2.

[†] All theſe verſes are rendered with ſome little difference in the Septuagint; and therefore it may be right to ſubjoin a tranſlation from thence, although the great elegance of the expreſſions, in our preſent verſion, induced me to cite them as they there ſtand.

Ch. xv. ver. 15.

Εἰ κατὰ ἁγίων αὐτȣ̃ ȣ̓ πιςεύει, [μέμψις]
Ὁ ȣ̓ρανὸς δὲ ȣ̓ καθαρὸς ἐναντίον αὐτȣ̃,
[Ἄςρα δὲ ȣ̓κ ἄμεμπτα].

Ver.

This enquiry is well worth making: for whilſt the reſult of it may teach us, with more underſtanding, to worſhip, *Our Father who is in the heavens*; it may poſſibly open to us a means of increaſing *real* ſcience, beyond the higheſt expectation of all paſt ages.

It is now well known, in conſequence of the optical diſcoveries made by Sir Iſaac Newton, that a ray of light from the ſun, is not an homogeneous body of fire; as the vulgar idea of conſidering the ſun as a vaſt ignited body might lead us to ſuppoſe it ſhould be; nor even an homogeneous body, *ſui generis*; or of any particular fluid; but that it is compounded, of thoſe emanations of light, (whatever they be) that form all the ſeven original colours; by the different mixtures of which all the other ſhades, and colours, are produced.

Ver. 15. *If in his holy ones he truſteth not; and the heaven is not pure before him,* † *and the ſtars are not without fault.*

Ch. xxv. ver. 5.

[Ὁ λέγων τῷ ἡλίῳ μὴ ἀνατέλλειν, καὶ ȣ̓κ ἀνατέλλει·]
Εἰ σελήνην [δὲ] συντάσσει, καὶ ȣ̓κ ἐπιφαύσει,
Ἄϛρα δὲ ȣ̓ καθαρὰ ἐναντίον αὐτȣ͂.

Ver. 5. *Who biddeth the ſun not to emit its luſtre, and it doth not emit it* ‡; *and if he commandeth the moon, it alſo doth not ſhine.—And even the ſtars are not pure before him.*

Ch. iv. ver. 18.

Εἰ κατὰ ϖαίδων αὐτȣ͂ ȣ̓ ϖιϛεύει,
Κατὰ δὲ ἀγγέλων αὐτȣ͂ σκολιόν τι ἐπενόησεν·

Ver. 18. *If with regard to his ſervants he hath no confidence; and even with regard to his angels has perceived ſomewhat amiſs.*

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† These latter words are omitted in the Vatican copy.
‡ Neither are the firſt words of this verſe in that copy.

And that thoſe ſeven colours, may be ſeparated, in exactly the ſame proportions, by means of the priſm, from every individual ray of light.

And it is well known, that the different colours of all bodies whatſoever, on the face of the earth, are occaſioned, merely by the texture of thoſe different bodies being of ſuch different kinds, as to permit ſuch part of any rays of light, as are of certain particular colours, to enter the pores; and ſo to be imbibed, and abſorbed, and loſt, whilſt they reflect the reſt, which cauſe them to appear ſeverally of their proper tints.

The whole beauty, therefore, of flowers, and herbs; and the whole adornment of the face of earth, is entirely owing to the ſeparating the *proper* colours, one from another, of which the glorious rays emitted from the ſun are compoſed.

Can we then indulge ſuch a narrowneſs of idea, as to imagine, that rays of light, which anſwer this glorious purpoſe, even in this *ſecondary* manner; after they have travelled down to this earth; ſhould have anſwered *no end* in their original formation? or that they muſt needs have formed nothing but a body of confuſion, on the face of the ſun, from whence they proceed, although it be a globe ſo immenſely more magnificent, and vaſt, than this planet, or indeed than any of the other planets that are benefited by its moſt glorious light?

How much more rational is it, to conclude, that what thus, *at laſt*, and in a mere ſecondary operation, adorns this earth; as we catch portions of it, on our way through the regions of ſpace; did, at its firſt emanation, not only, in like manner, but even much more beautifully adorn the body from which it has been emitted.

Surely, therefore, both reaſon, and philoſophy, in concurrence with common ſenſe, ſhould teach us to conceive the ſun to be a glorious manſion: an habitation, whoſe ſurface is covered with a vaſt variety of ſplendid objects; of different colours; ſhining, and becoming viſible, by their own emitted light.

And ſuppoſing this to be the caſe; if the light which each one of them affords, were no more illuſtrious, than even that in which the colours of that poor vile inſect, the glow-worm, are exhibited, on earth, what muſt be the effect, at the diſtance of a thouſand, or only at the diſtance of an hundred miles from the ſun? – What? but that they muſt *there*, all be mixed and blended together, juſt in the ſame proportion, in which the whole aggregate of differently coloured bodies exiſt on the ſun: and ſo as to form, preciſely, what we call a ray of light, appearing white, and conſiſting of all the ſeven colours united and blended together*?

A ray of light, therefore, and what we call white, which is the compleat reflexion of the whole; may fairly be concluded to be nothing more, than all the different colours that are emitted from the different bodies on the whole ſurface of the ſun, mixed together, ſo as to contain juſt ſuch a portion of each colour, as on the whole exiſts in all the bodies of that colour, or of any degrees of it, on the whole diſk of the ſun, when taken together.

If this be a philoſophical and rational concluſion, as I cannot but deem it to be. I muſt then further conclude, that *ſun-ſhine* is neither more nor leſs than the emanations of *glory*, in that body; and that we may venture, on that account, to conceive it to be one of the manſions of Heaven; and, becauſe of its near connexion with our earth, more immediately *our heaven*.

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* It is well known even to every novice in philoſophy, that if a circular piece of card be divided into ſeven portions, or ſpaces, in proportion to the different lengths of a ſtring required to form the ſeven different notes of muſic, and if the ſeven *primary* colours of the rainbow be painted in thoſe ſpaces; and then the card be whirled round very rapidly, ſo as to blend the appearance of the colours together, it will ſeem to be really *white*.

And a very remarkable obſervation, made by Mr. Herſchell, confirms this idea.

For, whatever be the cauſe of the ſhining of the fixed ſtars, it is manifeſtly *ſimilar* to that of the ſhining of the ſun: and he has obſerved, that the ſtars, when accurately examined, by the higheſt magnifiers we have yet been able to procure, are of *different colours*. Some blueiſh; ſome reddiſh; of very different ſhades; ſome pink; ſome white, and duſky of very different ſhades †; that is, in truth, (to bring the obſervation down to my ideas; or rather to raiſe it up, to higher apprehenſions;) in thoſe glorious bodies; in thoſe heavens; the colours are not mixed juſt in the ſame proportion, as they are in ours: but there are more bodies emitting red, or blue tints: and therefore, their *white*, their *ſun ſhine*, is not juſt the ſame as ours: Although it may nevertheleſs be quite as glorious, or even more ſo.

Every information we have in Scripture, concerning heaven, and the inhabitants of the heavens, tends to confirm this idea. For they have appeared, not only with *emanations* of light and colours, in themſelves; but alſo, very frequently, with emanations of light and colours, in the ſubjects and objects with which they have been ſurrounded. – And the very firſt *ſeal* of God's *favor to mankind*, after the flood, was the rainbow in the clouds, wherein theſe colours are ſhewn to us, in the moſt vivid manner in which we can, at preſent, and *here on earth*, be made acquainted with them.

Thus, for inſtance, in the great and majeſtic appearance of the Divine *Shecinah*, that was manifeſted to the elders (or *nobles)* of Iſrael, in the the Mount, we find the appearance that has been recorded, was not ſeen merely in a trance, or dream, according to the common idea of a viſion; but was obvious to their bodily ſenſes: and here were ſeen the moſt glorious emanations of colours.

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† The accounts of all theſe different colours may be ſeen minuted with great exactneſs, in Mr. Herſchell's moſt curious Catalogue of Double Stars, in the Philoſophical Tranſactions, vol. LXXV. p. 47.

Exodus, ch. xxiv. ver. 9, 10, 11.

9*. Καὶ ἀνέβη Μωυσῆς καὶ Ἀαρὼν καὶ Ναδὰβ, καὶ Ἀβιοὺδ, καὶ ἑβδομήκοντα τῶν πρεσβυτέρων Ἰσραήλ·

10. καὶ ἴδον τὸν τόπον οὗ εἱστήκει ἐκεῖ ὁ Θεὸς τοῦ Ἰσραήλ· καὶ τὰ ὑπὸ τοὺς πόδας αὐτοῦ ὡσεὶ ἔργον πλίνθου σαπφείρου, καὶ ὥσπερ εἶδος στερεώματος τοῦ οὐρανοῦ τῇ καθαρότητι.

11. Καὶ τῶν ἐπιλέκτων τοῦ Ἰσραὴλ οὐ διεφώνησεν οὐδὲ εἷς· καὶ ὤφθησαν ἐν τῷ τόπῳ τοῦ Θεοῦ, καὶ ἔφαγον, καὶ ἔπιον.

9. *And Moſes aſcended, and Aaron, and Nadab, and Abihu, and ſeventy of the elders of Iſrael.*

10. *And they ſaw the place, where ſtood,* THERE, *the God of Iſrael; and what was under his feet, like a teſſellated work of ſapphire; and as it were the appearance of a conſolidated ſubſtance of the heaven, in its utmoſt purity* [AND SPLENDOUR.]

11. *And with regard to theſe elect of Iſrael, He expreſſed no diſpleaſure* †, *no not* [*as to*] *one. And they appeared* [*or were ſeen*] *in the place where God was, and did eat and drink.*

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* The Vatican copy has τῆς γερουσίας inſtead of τῶν πρεσβυτέρων; and in the next verſe omits the word ἐκεῖ.

† This verſe is perhaps one of the moſt difficult to tranſlate *ſatisfactorily* of any in the whole Septuagint. The word διαφωνέω, according to its etymological meaning, ſignifies, *I utter loud diſſent*, or *expreſs violent diſpleaſure*; and therefore it is *poſſible* to tranſlate the verſe, as is done above, in a manner that is conſiſtent with the tranſlation given in our Engliſh Bible, by our more modern tranſlators from the Hebrew. For, *ſo tranſlated*, it will imply, that *Almighty God was merciful, and neither expreſſed* WRATHFUL DISPLEASURE; *or, in other words,* LAID HIS HANDS *on any of theſe elect; but had mercy upon them, and ſuffered their appearance, whatever their infirmities might be.* But it muſt be confeſſed, that this tranſlation is ſo much forced; that it cannot give entire ſatisfaction to any one well

Which laſt words ſeem to have been added, on purpoſe to ſhew us, that what they ſaw, was obvious to their human ſenſes, although it could not be ſeen by thoſe beneath the Mount; with regard to whom we read,

Exodus, ch. xxiv. ver. 17.

Τὸ δὲ εἶδος τῆς δόξης Κυρίου, ὡσεὶ πῦρ φλέγον ἐπὶ τῆς κορυφῆς τοῦ ὄρους, ἔναντι τῶν υἱῶν Ἰσραήλ.

But the appearance of the glory of the Lord, was like fire flaming, on the ſummit of the mountain, in the preſence of the ſons of Iſrael.

So again in that tremendous viſion deſcribed by Ezekiel, which does alſo by no means appear to have been ſeen in a mere trance, or dream, but to have been diſcerned even by his bodily eyes; *here*, in like manner, was the appearance of moſt brilliant colours, *emitted* from what he ſaw.

Ezekiel, ch. i. ver. 4.

Καὶ ἴδον, ϗ ἰδοὺ πνεῦμα ἐξαῖρον ἤρχετο ἀπὸ βοῤῥᾶ, ϗ νεφέλη μεγάλη ἐν αὐτῷ, ϗ φέγγος κύκλῳ αὐτοῦ ϗ πῦρ ἐξαστράπτον·

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well acquainted with the Greek language. The plain ſimple mode of tranſlation is, to make οὐδὲ εἷς the nominative caſe to the verb, and to tranſlate the verſe thus: *And of the elect of Iſrael not one diſſented* [*from the covenant*]. *And they appeared in the place where God was, and did eat and drink.* Yet here indeed a great difficulty occurs: for, conſidering in *What Preſence* theſe elect or nobles were, it is almoſt blaſphemy to ſuppoſe the *poſſibility* of diſſent. Nevertheleſs as *the Law* is always ſtiled *a covenant*; and a *common covenant* does, in its nature, imply the free conſent of both parties; it might pleaſe God, that, on this ſolemn and dreadful occaſion, the elders, or nobles, ſhould be preſent, in order that *they* might, thus openly, on the part of the people of Iſrael, declare and give a full aſſent. And, in *that light*, the tranſlation given in this note, may, on every account, be allowed as the right one. Wiſhing, however, to avoid all offence, I let the former ſtand; and leave the matter open, for every man of ſufficient learning to form his own opinion. The part of the verſe applicable to the purpoſe for which the text is cited, has no difficulty in it.

ϗ

ϗ ἐν τῷ μέσῳ αὐτοῦ ὡς ὅρασις ἠλέκτρου ἐν μέσῳ τοῦ ϖυρὸς, ϗ φέγγος ἐν αὐτῷ.

4. *And I looked, and behold a whirlwind came out of the North; and a great cloud was therein, and ſplendour round about it; and fire ſhining bright. And in the midſt thereof, as the appearance of amber* [*or of* A BURNISHED ORNAMENT] *even in the midſt of the fire, and ſplendour therein.*

And concerning the appearance of the four living creatures, that ſupported the throne, it is ſaid.

7. Καὶ τὰ σκέλη αὐτῶν ὀρθὰ, ϗ ϖτερωτοὶ οἱ ϖόδες αὐτῶν, ϗ σπινθῆρες ὡς ὁ ἐξαστράπτων χαλκός, ϗ ἐλαφραὶ αἱ ϖτέρυγες αὐτῶν.

7. *And their legs were* [*entirely*] *ſtraight, and their feet winged, and glittering,* LIKE BRASS SHINING BRIGHT: *and their wings were light* [*or rapid*].

And concerning the wheels of the chariot it is ſaid, (in our tranſlation,) that the appearance of the wheels, and their work was like unto the colour of a *beryl*, i. e. of a ſea green. But this it muſt be confeſſed, does not appear clearly in the verſion of the LXX, for there we only read, verſe 16, Καὶ τὸ εἶδος τῶν τροχῶν ὡς εἶδος ϑαρσεὶς, *and the appearance of the wheels was as an appearance* ϑαρσεὶς; which word is ſo difficult to tranſlate, in this place, that I muſt leave to others the attempt to render the true meaning of it any ways more accurately, and explicitly, than by the word *beryl*. It is well known, however, that ϑάρσεω is properly *confido*, from ϑάρσος, *audacia*; and therefore εἶδος ϑαρσεὶς might perhaps be tranſlated *an exceeding ſtrong or bold appearance*, or *an appearance of great ſtrength, and vaſtneſs.* But that ſomething more alſo, particularly relating to *colour*, is meant, appears from ch. x. v. 9. where the deſcription is repeated; and where the Septuagint inſtead of ὡς εἶδος θαρσεὶς has ὡς ὄψις λίθου ἄνθρακος; which Hen. Stephens ſays, is indeed *a ſpecies of gem.* Nevertheleſs, whether even this can mean *a beryl*, is much to be doubted; becauſe the word whereby the LXX deſcribe *that* gem, Exodus, ch. xxviii. ver. 20, is βηρυλλιον; and becauſe, when H. Stephens attempts to explain what precious ſtone it is, he calls it *a carbuncle.* It is enough for our preſent purpoſe, however, that here was meant *ſome* bright *colour*.

The deſcription does after this contain theſe words.

22. Καὶ ὁμοίωμα ὑπὲρ κεφαλῆς αὐτῶν τῶν ζώων ὡσεὶ στερέωμα, ὡς ὅρασις κρυστάλλου ἐκτεταμένον ἐπὶ τῶν πτερύγων αὐτῶν ἐπάνωθεν.

22. *And the reſemblance over the heads of thoſe four living animals, was as a conſolidated* ſubſtance; as the appearance of cryſtal; placed,* [OR PROPERLY FIXED,] *above, over their wings.*

26. Καὶ ὑπεράνω τοῦ στερεώματος τοῦ ὑπὲρ κεφαλῆς αὐτῶν, ὡς ὅρασις λίθου σαπφείρου, ὁμοίωμα θρόνου ἐπ᾽ αὐτῷ, καὶ ἐπὶ τοῦ ἑμοιώματος τοῦ θρόνου ὁμοίωμα ὡς εἶδος ἀνθρώπου ἄνωθεν †.

26. *And ſtill higher, upon the conſolidated ſubſtance that was over their heads, was as the appearance of a ſapphire ſtone; and*

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* The reaſon, for tranſlating theſe words, by *this preciſe expreſſion*, is explained in the ſubſequent parts of theſe Remarks.

† There is a ſmall variation of the reading of this verſe in the Vatican copy; but it only confirms the idea here given of the appearance.

the reſemblance of a Throne upon it; and upon the reſemblance of the Throne, a reſemblance, like the form of a man from above.

27. Καὶ εἶδον ὡς ὄψιν ἠλέκτρου, ὡς ὅρασιν πυρὸς ἔσωθεν αὐτοῦ κύκλῳ ἀπὸ ὁράσεως ὀσφύος καὶ ἐπάνω, καὶ ἀπὸ ὁράσεως ὀσφύος καὶ ἕως κάτω εἶδον ὡς ὅρασιν πυρὸς, καὶ τὸ φέγγος αὐτοῦ κύκλῳ.

27. *And I ſaw as the appearance of amber* [OR SOMEWHAT BURNISHED BRIGHT], *as the appearance of fire, within it, round about, from the appearance of his loins and upwards; and from the appearance of his loins, and downwards, I ſaw as the appearance of fire, and its brightneſs, round about.*

28. Ὡς ὅρασις τόξου, ὅταν ᾖ ἐν τῇ νεφέλῃ ἐν ἡμέρᾳ ὑετοῦ, οὕτως ἡ στάσις τοῦ φέγγους κυκλόθεν· αὕτη ἡ ὅρασις ὁμοίωμα τῆς δόξης Κυρίου· καὶ εἶδον, καὶ πίπτω ἐπὶ πρόσωπόν μου, καὶ ἤκουσα φωνὴν λαλοῦντος.

28. *As the appearance of the rainbow, when it is in the cloud, in the day of rain, ſo was the fixedneſs of the brightneſs round about. Such was the appearance; the reſemblance of the glory of the Lord. And I ſaw it, and fell upon my face, and heard the voice of him that ſpake to me.*

I have, for the ſake of brevity, omitted inſerting the whole detail of this tremendous Viſion: and alſo, becauſe there are ſeveral parts of it, which do not relate immediately to the preſent ſubject: and which would require much more comment, to elucidate the whole, in a proper manner, than is fit, or neceſſary for the purpoſe of the preſent inveſtigation. The whole, however,

I muſt

I muſt obſerve, may, by an attentive reader, be underſtood much more clearly than is generally apprehended.

The next extraordinary Cœleſtial appearance, that demands our attention, is that of the Angel to Daniel; which was not only moſt clearly, when he was awake; and neither in a dream or trance; but moreover when other perſons were with him: who, although they were not permitted to behold what he did, were yet manifeſtly affected by the ſenſe of ſome terrific preſence.

Daniel, ch. x. ver. 4, 5, 6, 7, 8.

4. Ἐν ἡμέρᾳ εἰκοστῇ ϗ τετάρτῃ τȣ͂ μηνὸς τȣ πρώτȣ, ϗ ἐγὼ ἤμην ἐχόμενα τȣ͂ ποταμȣ͂ τȣ͂ μεγάλȣ. αὐτός ἐστιν τίγρις Ἑδδεκέλ,

4. *In the four and twentieth day of the firſt month, when I was abiding by the river, the great river, the which is Tigris, [or Heddekel],*

5. Καὶ ἦρα τȣ̀ς ὀφθαλμȣ́ς μȣ ϗ ἴδον, ϗ ἰδȣ̀ ἀνὴρ εἷς ἐνδεδυμένος βαδδὶν, ϗ ἡ ὀσφὺς αὐτȣ͂ περιεζωσμένη ἐν χρυσίῳ Ὠφὰζ,

5. *I lifted up mine eyes and ſaw, and behold a certain* MAN *clad with a linen garment; and his loins girded with gold of Ophaz,*

6. ϗ τὸ σῶμα αὐτȣ͂ ὡσεὶ θαρσεὶς, ϗ τὸ πρόσωπον αὐτȣ͂ ὡς ὅρασις ἀστραπῆς, ϗ οἱ ὀφθαλμοὶ αὐτȣ͂ ὡς λαμπάδες πυρὸς, ϗ οἱ βραχίονες αὐτȣ͂ ϗ τὰ σκέλη ὡς ὅρασις χαλκȣ͂ στίλβοντος, ϗ ἡ φωνὴ τῶν λόγων αὐτȣ͂ ὡς φωνὴ ὄχλȣ.

6. *And his body was* AS A BERYL *; *and his face as the appearance of lightning ; and his eyes, as lamps of fire ; and his arms, and his legs, as the appearance of ſhining braſs. And the ſound of his words, as the ſound of a multitude.*

7. Καὶ ἴδον ἐγὼ Δανιὴλ μόνος τὴν ὀπτασίαν, ϗ οἱ ἄνδρες οἱ μετ᾽ ἐμοῦ οὐκ ἴδον τὴν ὀπτασίαν, ἀλλ᾽ ἡ ἔκστασις μεγάλη ἐπέπεσεν ἐπ᾽ αὐτοὺς, ϗ ἔφυγον ἐν φόβῳ.

7. *And I Daniel alone ſaw the appearance. And the men who were with me ſaw not the appearance, but a great horror fell upon them, and they fled with fear.*

8. Κἀγὼ ὑπελείφθην μόνος, ϗ ἴδον τὴν ὀπτασίαν τὴν μεγάλην ταύτην, ϗ οὐχ ὑπελείφθη ἐν ἐμοὶ ἰσχὺς, ϗ ἡ δόξα μου μετεστράφη εἰς διαφθορὰν, ϗ οὐκ ἐκράτησα ἰσχύος,

8. *And I was left alone, and I beheld this great appearance, and there was not any ſtrength left in me, and my glory was turned into mere corruption, and I could retain no ſtrength.*

9. ϗ ἤκουσα τὴν φωνὴν τῶν λόγων αὐτοῦ· ϗ ἐν τῷ ἀκοῦσαί με φωνὴν ῥημάτων αὐτοῦ, ἤμην κατανενυγμένος, ϗ τὸ πρόσωπόν μου ἐπὶ τὴν γῆν.

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* Here the ſame word is uſed by the LXX as in Ezekiel, ch. i. ver. 16; and I tranſlate it *as a beryl,* merely for want of a better word, and becauſe that is the expreſſion in our tranſlation from the Hebrew. A beryl is *ſea green.* And if ſuch is the right tranſlation, this muſt be a deſcription of the colour and appearance of the robes, or garments, with which he was clad. It would perhaps be too great a variation from the Hebrew, and too much of a metaphor, to tranſlate the words, *and his body was as ſtrength itſelf.*

9. *And I heard the ſound of his words. And on my hearing the ſound of his words, I was oppreſſed with heavineſs* [*or heavy with ſleep*]. *And my face upon the earth.*

Our tranſlation in the Bible has it, *when I heard the voice of his words, then I was in a deep ſleep*; but there is no ſufficient authority for this in the Septuagint: for κατανεύω is *annuo*, or *innuo*, and does not ſignify a *deep ſleep*. And even if it did, the very next verſe ſeems to indicate plainly enough, that Daniel was immediately awakened. It being there ſaid,

10. Καὶ ἰδοὺ χεὶρ ἁπτομένη μου, καὶ ἤγειρέν με ἐπὶ τὰ γόνατά μου, καὶ ταρσοὺς χειρῶν μου.

10. *And behold, a hand touching me, and it raiſed me upon my knees, and upon the palms of my hands.*

So that it rather ſeems, as if the *heavineſs, (and inclination to ſleep,)* was merely the effect of his faculties being overpowered; and was removed by the hand ſtretched forth to help him. Let this, however, have been as it would, the reality of the ſplendid appearance of *emitted* light, from an inhabitant of heaven, is here moſt clearly aſcertained.

The next paſſage I ſhall mention is again in Ezekiel. Here, indeed, we have only an account of what was unqueſtionably a mere ideal viſion. It ſerves, nevertheleſs, to ſhew what was the adequate, and proper idea, of the appearance of an heavenly being.

Ezekiel, ch. xl. ver. 3.

Καὶ εἰσήγαγέν με ἐκεῖ· καὶ ἰδοὺ ἀνὴρ, καὶ ἡ ὅρασις αὐτοῦ ἦν ὡσεὶ ὅρασις χαλκοῦ στίλβοντος, καὶ ἐν τῇ χειρὶ αὐτοῦ ἦν σπαρτίον οἰκοδόμων, ϗ κάλαμος μέτρον ἐν τῇ χειρὶ αὐτȣ͂, ϗ αὐτὸς εἱστήκει ἐπὶ τῆς ϖύλης.

And he brought me thither. And behold a man; and his appearance was AS THE APPEARANCE OF SHINING BRASS, *and in his hand was a builder's meaſuring line; and a meaſuring reed in his hand. And he ſtood at the gate.*

But the reality of the appearance of emitted light proceeding from glorified and heavenly bodies, does not reſt merely upon ideas obtained in this manner. In our Lord's transfiguration upon the Mount, we have the cleareſt evidence. With regard to which Divine appearance we may obſerve, that the effect thereof, upon the diſciples, was ſimilar to that which Daniel experienced, when he beheld the Angel. Their faculties were overpowered; and they became heavy with ſleep. Nevertheleſs it is poſitively declared, (by the very ſame evangeliſt, who tells us the diſciples ſlept,) that they *ſaw when they were awake*, the glory of the Lord, and alſo, that of the two perſons who talked with him. The whole is thus related by St. Luke.

Luke, ch. ix. ver. 28, 29, 30, 31, 32.

28. Ἐγένετο δὲ (μετὰ τȣ̀ς λόγȣς τȣ́τȣς ὡσεὶ ἡμέραι ὀκτὼ) ϗ ϖαραλαβὼν τὸν Πέτρον, ϗ Ἰωάννην, ϗ Ἰάκωβον, ἀνέβη εἰς τȣ̀ ὄρος ϖροσεύξασθαι.

29. Καὶ ἐγένετο, ἐν τῷ ϖροσεύχεσθαι αὐτὸν, τὸ εἶδος τȣ͂ ϖροσώπȣ αὐτȣ͂ ἕτερον, ϗ ὁ ἱματισμὸς αὐτȣ͂ λευκὸς ἐξαστράπτων.

30. Καὶ ἰδȣ̀, ἄνδρες δύο συνελάλȣν αὐτῷ, οἵτινες ἦσαν Μωσῆς ϗ Ἠλίας·

31. οἳ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλήμ.

32. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.

28. *And it came to paſs after theſe ſayings, about eight days, that taking* **P***eter, and John, and James, he went up into a mountain to pray.*

29. *And as he was praying, the appearance of his countenance became other* [*than it was before,*] *and his cloathing* WHITE [*and*] SHINING.

30. *And behold two men talked with him, who were Moſes and Elias.*

31. *Who appearing in glory, ſpake of his departure which he was about to accompliſh at Jeruſalem.*

32. *But Peter, and they that were with him, were heavy with ſleep. Awaking, however, they ſaw his glory, and the two men who ſtood together with him.*

St. Mark ſays, ch. ix. ver. 3.

3. Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὡς χιὼν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι.

3. *And his garments became ſhining, exceeding white, as ſnow, ſuch as no fuller on earth can white any.*

St. Matthew adds another circumſtance, explaining in what manner our Lord's countenance was changed, on this occaſion. For he ſays, Matthew, ch. xvii. ver. 2.

2. Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, ϗ ἔλαμψε τὸ ϖρόσωπον αὐτȣ͂ ὡς ὁ ἥλιος· τὰ δὲ ἱμάτια αὐτȣ͂ ἐγένετο λευκὰ ὡς τὸ φῶς.

2. *And he was transfigured before them. And his countenance ſhone as the ſun. And his garments became white as the light.*

After reading theſe paſſages, we may ſurely, with great propriety, call to mind the appearance of our Lord, in that tremendous viſion which was ſeen by St. John, when he received the Prophecy contained in the book of Revelations, in the iſland of Patmos.

Revelations, ch. i. ver. 13, 14, 15.

13. Καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον υἱὸν ἀνθρώπȣ, ἐνδεδυμένον ϖοδήρη, ϗ ϖεριεζωσμένον ϖρὸς τοῖς μαστοῖς ζώνην χρυσῆν.

14. Ἡ δὲ κεφαλὴ αὐτȣ͂ ϗ αἱ τρίχες λευκαὶ ὡσεὶ ἔριον λευκὸν, ὡς χιών· ϗ οἱ ὀφθαλμοὶ αὐτȣ͂ ὡς φλὸξ ϖυρός·

15. ϗ οἱ ϖόδες αὐτȣ͂ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ ϖεπυρωμένοι· ϗ ἡ φωνὴ αὐτȣ͂ ὡς φωνὴ ὑδάτων ϖολλῶν.

13. *And, in the midſt of the ſeven lamps, one like unto a ſon*[*] *of man, cloathed with a long flowing garment down to his feet, and girded about the paps with a golden girdle.*

14. *His head and his hairs were white, as white wool, as ſnow. And his eyes as a flame of fire.*

15. *And his feet, like fine braſs* [OR A COMPOSITION FOR BURNISHED ORNAMENTS] *burning brightly in a furnace. And his voice as the ſound of many waters.*

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[*] It is remarkable that there is no particle annexed to υἱὸν. And the Alexandrian Manuſcript has ὅμοιωμα υἱῷ.

And here alſo we find, in the ſequel, St. John was overpowered with the glory of the viſion. But, in order for this to come to paſs, he muſt have ſeen the viſion, *before* he fell down. For he ſays,

17. Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν αὐτοῦ [χεῖρα] ἐπ' ἐμὲ, λέγων [μοι·] Μὴ φόβου· ἐγώ ειμι ὁ πρῶτος καὶ ὁ ἔσχατος.

17. *And when I ſaw him, I fell at his feet, as dead. And he laid his right hand upon me, and ſaid, fear not. I am the firſt, and the laſt.*

Correſponding to this appearance, was alſo that of the angel, in the ſame viſion.

Revelations, ch. x. ver. 1.

Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην· καὶ ἡ ἶρις ἐπὶ τῆς κεφαλῆς αὐτοῦ· καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός.

And I ſaw another mighty angel deſcending from heaven, ſurrounded with a cloud, and a rainbow upon his head; and his face was as the ſun; and his feet as columns of fire.

So, with regard to the angel who appeared at the ſepulchre, at the time of our Lord's reſurrection, (when, ſure enough, both the guard, and the women, had every evidence, as to his appearance, that their ſenſes could give them). With regard to this holy angel we read, Matthew, ch. xxviii. ver. 2 and 3.

2. Καὶ ἰδοὺ, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ.

3. Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών.

2. *And behold there was a great earthquake. For an angel of the Lord deſcending* FROM HEAVEN, *came and rolled away the ſtone from the door, and ſat upon it.*

3. *And the appearance of him was like lightning; and his garment white as ſnow.*

And I cannot but obſerve that it is *here* very remarkable, that although St. Matthew, in ſo many other places, (and indeed almoſt conſtantly when deſcribing the kingdom of God,) uſes the word *heaven* in the *plural number*, and ſays *heavens*; yet here he cautiouſly uſes it in the *ſingular*, and ſays ἐξ οὐρανοῦ, *from out of heaven*.

The deſcription of the ſame holy angel, as deſcribed more briefly by St. Mark, as ſitting afterwards in the ſepulchre, and being ſeen there by the women, is much to the ſame purport.

Mark, ch. xvi. ver. 5.

Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκήν· καὶ ἐξεθαμβήθησαν.

And entering into the ſepulchre, they ſaw a young man ſitting on the right hand ſide, cloathed in a long white garment. And they were affrighted.

St. Luke's account, who mentions alſo the appearance of another angel, on the occaſion is,

Luke, ch. xxiv. ver. 4.

Καὶ ἐγένετο ἐν τῷ διαπορείσθαι αὐτὰς ϖερὶ τȣ́τȣ, ϗ ἰδȣ̀, δύο ἄνδρες ἐπέϛησαν αὐταῖς ἐν ἐσθήσεσιν ἀϛραπτȣ́σαις.

And it came to paſs as they were much perplexed on this account, behold two men ſtood by them in ſhining garments.

And St. John's account is,

John, ch. xx. ver. 11, 12.

11. Μαρία δὲ εἱϛήκει ϖρὸς τὸ μνημεῖον κλαίȣσα ἔξω. ὡς ȣ̃ν ἔκλαιε, ϖαρέκυψεν εἰς τὰ μνημεῖον,

12. ϗ θεωρεῖ δύο ἀγγέλȣς ἐν λευκοῖς καθεζομένȣς, ἕνα ϖρὸς τῇ κεφαλῇ, ϗ ἕνα ϖρὸς τοῖς ϖοσὶν, ὅπȣ ἔκειτο τὸ σῶμα τȣ̃ Ἰησȣ̃.

11. *But Mary ſtood without by the ſepulchre weeping: and as ſhe wept ſhe ſtooped down** [*and looked*] *into the ſepulchre,*

12. *And ſeeth two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain.*

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* I purpoſely forbear to add any obſervations here, that might be uſeful for the ſake of connecting and reconciling all theſe ſeveral accounts together; both becauſe it would too much interrupt the courſe of *thoſe* remarks which are at preſent the immediate object of our attention; and alſo becauſe it has been ſo well done already, by Mr. Weſt, and by Dr. Doddridge, and others. I will only venture to add; that, there being nothing at all *inconſiſtent* in the ſeveral different accounts, however taken, we are left at liberty to connect the whole together, in whatever manner ſhall appear moſt obviouſly eaſy and conſiſtent.

So, finally, at the time of our Lord's aſcenſion, there was a ſimilar appearance. For we read,

Acts, ch. i. ver. 10, 11.

10. Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ·

11. οἳ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ᾽ ὑμῶν εἰς τὸν οὐρανὸν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

10. *And whilſt they were looking up ſteadfaſtly towards heaven, as he went up, behold two men ſtood by them in white cloathing.*

11. *Who alſo ſaid unto them; men of Gallilee, why ſtand ye looking up towards heaven? This very Jeſus who is taken up from you towards heaven, ſhall ſo come, in like manner as ye have ſeen him go towards heaven.*

Afterwards, when an angel appeared to Cornelius the Centurion, *evidently*, about three o'th' clock in the afternoon, his appearance is deſcribed in theſe words.

Acts, ch. x. ver. 30.

Καὶ ὁ Κορνήλιος ἔφη· Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ.

And Cornelius ſaid, about four days ago, I was faſting till this hour; and, praying about the ninth hour in my houſe, behold a man ſtood before me IN BRIGHT SPLENDID CLOATHING.

And when an angel appeared to Peter, in priſon, we read,

Acts, ch. xii. ver. 7.

Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη, ϗ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· ϖατάξας δὲ τὴν ϖλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν, λέγων· Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν.

And behold the angel of the Lord ſtood by him; AND A LIGHT SHONE *in the priſon: and, ſtriking* Peter *on the ſide, he awakened him, ſaying, ariſe quickly. And his chains fell off from his hands.*

Thus we ſee that ſhining of light, bright glittering garments, and ſplendid colours, have been uniformly beheld on the appearance of angels from heaven; when they have appeared in glory; and not choſen to conceal themſelves under mere human forms, (as they have often done.)

And that this matter may be brought ſtill nearer home, to the apprehenſion of our preſent faculties, we have inſtances of this power of *emitting light* being even ſometimes conferred on men.

For, of Moſes, we read, that when he came down from the Mount his face *ſhined*, and that for a continuance.

Exodus, ch. xxxiv. ver. 29, 30, 31, 32, 33, 34, 35.

29. Ὡς δὲ κατέβαινεν Μωυσῆς ἀπὸ τοῦ ὄρους Σινὰ, ϗ αἱ δύο ϖλάκες τῆς διαθήκης ἐπὶ τῶν χειρῶν Μωυσῆ· καταβαίνοντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους, ϗ Μωυσῆς οὐκ ᾔδει ὅτι δεδόξασται ἡ ὄψις τοῦ χρωτὸς τοῦ ϖροσώπου αὐτοῦ ἐν τῷ λαλεῖν αὐτὸν αὐτῷ*.

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* The Vatican copy has χρωματὸς inſtead of χρωτὸς.

30. Καὶ ἴδεν Ἀαρὼν καὶ ϖάντες οἱ υἱοὶ Ἰσραὴλ τῆν Μωυσῆν, ϗ ἦν δεδοξασμένη η ὄψις τȣ̃ χρωτὸς τȣ̃ ϖροσώπȣ αὐτȣ̃· ϗ ἐφοϐήθησαν ἐγγίσαι αὐτῷ.

31. Καὶ ἐκάλεσεν αὐτȣ̀ς Μωυσῆς, ϗ ἐπεςράφησαν ϖρὸς αὐτὸν Ἀαρὼν ϗ ϖάντες οἱ ἄρχοντες τῆς συναγωγῆς· ϗ ἐλάλησεν Μωυσῆς ϖρὸς αὐτȣ́ς.

32. Καὶ μετὰ ταῦτα ϖροσῆλθον ϖρὸς αὐτὸν ϖάντες οἱ υἱοὶ Ἰσραήλ· ϗ ἐνετείλατο αὐτοῖς ϖάντα, ὅσα ἐλάλησεν Κύριος ϖρὸς αὐτὸν ἐν τῷ ὄρει Σινά.

33. Καὶ ἐπειδὴ κατέπαυσεν Μωυσῆς λαλῶν ϖρὸς αὐτȣ̀ς, ἐπέθηκεν ἐπὶ τὸ ϖρόσωπον αὐτȣ̃ κάλυμμα.

34. Ἡνίκα δ᾽ ἂν εἰσεπορεύετο Μωυσῆς ἔναντι Κυρίȣ λαλεῖν αὐτῷ, ϖεριῃρεῖτο τὸ κάλυμμα ἕως τȣ̃ ἐκπορεύεσθαι· ϗ ἐξελθὼν ἐλάλει ϖᾶσι τοῖς υἱοῖς Ἰσραὴλ ὅσα ἐνετείλατο αὐτῷ Κύριος.

35. Καὶ ἴδον οἱ υἱοὶ Ἰσραὴλ τὸ ϖρόσωπον Μωυσῆ, ὅτι δεδοξασαι· ϗ ϖεριέθηκεν Μωυσῆς τὸ κάλυμμα ἐπὶ τὸ ϖρόσωπον αὐτȣ̃, ἕως ἂν εἰσέλθῃ συλλαλεῖν αὐτῷ.

29. *But as Moſes deſcended from Mount Sinai, and the two tables of the covenant in the hand of Moſes: as he was deſcending from the Mount, Moſes knew not that the appearance of the ſkin of his countenance was glorified,* [*or ſhined,*] *on his ſpeaking with Him;* [*i. e. with God.*]

30. *And Aaron, and all the ſons of Iſrael ſaw Moſes. And the appearance of the skin of his countenance was glorified* [*or ſhone.*] *And they were afraid to approach near unto him.*

31. *And Moſes called to them. And all the chiefs of the congregation returned to him. And Moſes ſpoke unto them.*

32. *And after theſe things, all the ſons of Iſrael came unto him. and Moſes commanded unto them all things, whatſoever the Lord had ſpoken unto him in the Mount Sinai.*

33. *And* AFTER THAT * *Moſes had ceaſed ſpeaking to them, he put a vail upon his face.*

34. *And whenever Moſes entered in before the Lord to ſpeak unto him, he drew off the vail, till his going out. And going out, he ſpake unto all the ſons of Iſrael whatſoever the Lord commanded him.*

35. *And the ſons of Iſrael ſaw the face of Moſes, that it was glorified* [*or ſhined*], *and Moſes put the vail upon his face till he went in to ſpeak unto Him* [*the Lord.*]

And again, of Stephen, the firſt martyr, we read, juſt before his death, that his countenance alſo was glorified, and *ſhined* whilſt he was declaring and witneſſing the truth: for *no* other conſtruction can be put upon the words which we read,

Acts, ch. vi. ver. 15.

Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

And all that were ſitting in the council looking earneſtly upon him, ſaw his face, AS IT HAD BEEN THE FACE OF AN ANGEL.

Neither are we without inſtances of other objects appearing in glory, beſides angels themſelves and their cloathing; for in the account given of the tranſlation of Elijah we find,

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* This is directly contrary to the common tranſlation; but ſo I find it in the Septuagint, and it is more agreeable to what is likely to have been the truth. The Vatican copy has ἐπειδὰν inſtead of ἐπειδὴ, but that is the ſame thing.

2 Kings, ch. ii. ver. 11.

Καὶ ἐγένετο αὐτῶν πορευομένων, ἐπορεύοντο, ϗ ἐλάλουν· ϗ ἰδοὺ ἅρμα πυρὸς, ϗ ἵπποι πυρὸς, ϗ διέσειλαν ἀναμέσον ἀμφοτέρων· ϗ ἀνελήφθη Ἠλιοὺ ἐν συσσεισμῷ εἰς τὸν οὐρανόν.

And it came to paſs as they were going forward, that they went on, and talked; and behold a chariot of fire, and horſes OF FIRE, *and they* [ran between them, and] *divided them both from each other. And Elijah was taken up in a whirlwind towards heaven.*

And in the account given of the appearance which was ſeen, after that Eliſha had prayed that the eyes of his ſervant might be opened, we read,

2 Kings, ch. vi. ver. 17.

Καὶ προσηύξατο Ἐλισσαιὲ, ϗ εἶπεν· Κύριε, διάνοιξον δὴ τοὺς ὀφθαλμοὺς τοῦ παιδαρίου, ϗ ἰδέτω· ϗ διήνοιξεν Κύριος τοὺς ὀφθαλμοὺς αὐτοῦ, ϗ ἴδεν· ϗ ἰδοὺ τὸ ὄρος πλῆρες ἵππων, ϗ ἅρμα πυρὸς περικύκλῳ Ἐλισσαιέ.

And Eliſha prayed, and ſaid, Lord only open the eyes of the young man that he may ſee. And the Lord opened his eyes, and he ſaw; and behold the mountain was full of horſes, and a chariot of fire, round about Eliſha.

It would ſurely be very odd to paraphraſe theſe words, by ſaying, *the Lord flung the young man into a trance, or deep ſleep, and in reality ſhut his eyes.* And unleſs we do that, this muſt be confeſſed to have been a real appearance.

Laſtly, although it be poſſible that the deſcription given by St. John, in the Revelations, of the Holy City, may be *merely emblematical*; yet, conſidering what alluſion it has to things profeſſedly in heaven, it is well worth remarking, how *it is* deſcribed, as ſhining with brilliant colours, reſembling the pureſt gems; and with ſelf-emitted light.

Revelations, ch. xxi. ver. 10, 11, 18, 19, 20, 21, 23.

10. Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ᾽ ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν [τὴν μεγάλην,] τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,

11. ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· [καὶ] ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι.

10. *And he carried me in ſpirit to a great and high mountain, and ſhewed me the great City, the holy Jeruſalem, deſcending from heaven, from God;*

11. *Having* THE GLORY OF God. *And its ſplendid brightneſs was like unto a ſtone moſt precious, like a jaſper ſtone having a cryſtal clearneſs added unto it.*

18. Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἴασπις· καὶ ἡ πόλις χρυσίον καθαρὸν, ὅμοιον ὑάλῳ καθαρῷ.

19. Καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος, ἴασπις· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος·

20. ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ ἔννατος, τοπάζιον· ὁ δεκατος,

δέκατος, χρυσόπρασος: ὁ ἐνδέκατος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυϛος·

21. Καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαϛος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου· ϗ ἡ πλατεῖα τῆς πόλεως, χρυσίον καθαρὸν, ὡς ὕαλος διαυγής *.

18. *And the ſtructure of its wall was jaſper* ; *and the city pure gold, like glaſs in clearneſs* [*and purity.*]

19. *And the foundations* [*or layers* †] *of the wall of the city were adorned with all kinds of precious ſtone. The firſt foundation jaſper*, [i. e. brown ;] *the ſecond*, [row or layer ;] *ſapphire*, [i. e. blue ;] *the third chalcedony*, [i. e. light blue tinged with yellow and purple ;] *the fourth emerald*, [that is, green.]

20. *The fifth ſardonyx*, [i. e. white and red in bands ; or rather a yellowiſh tint and red ;] *the ſixth a ſardius*, [i. e. deep blood red ;] *the ſeventh cryſolite*, [i. e. gold inclining to a pale green ;] *the eighth beryl*, [i. e. ſea green ;] *the ninth topaz*, [i. e. yellow ;] *the tenth cryſopraſus*, [i. e. rich green mixed with a

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* Mill has διαφανής inſtead of διαυγής, but the meaning is juſt the ſame.

† This is not only a deſcription of what muſt be exceeding beautiful in its appearance, but is moreover manifeſtly correſponding with the mode of building amongſt the ancient Romans ; who it is well known conſtructed their walls, from the bottom to the top, with *alternate layers*, or rows, of bricks, and of white ſtone, and ſometimes of black flints (witneſs the walls ſtill remaining at Richborough in Kent, and alſo ſome of thoſe remaining at Pevenſey in Suſſex.) Each of theſe layers was always of a conſiderable thickneſs, or breadth ; and might very properly be called a θεμέλιον, according to the trueſt etymology of the word ; and whilſt their different colours formed a beautiful appearance to the eye, and was a moſt elegant kind of ornament, this mode of placing materials of different dimenſions and ſubſtance in alternate rows greatly ſtrengthened the work.

golden brightneſs;] *the eleventh jacinth*, [i. e. red greatly mixed with yellow;] *the twelfth amethyſt*, [i. e. purple.]

21. *And the twelve gates, twelve pearls; every one of the gates was of one pearl* [i. e. they were of a feint yellow, or pearl, colour; and there were no different layers; but there appeared a ſmooth ſurface every where, without fiſſures, or joints;] *and the ſtreet of the city pure gold, like tranſparent glaſs.*

23. Καὶ ἡ ϖόλις ȣ̓ χρείαν ἔχει τȣ̃ ἡλίȣ ȣ̓δὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τȣ̃ Θεȣ̃ ἐφώτισεν αὐτήν.

23. *And the city had no need of the ſun or of the moon, that they ſhould ſhine in it: for the glory of God enlightened it.*

Such are the inſtances we have of heavenly objects appearing by *emitted light*.

But I cannot entirely cloſe the obſervations upon this magnificent deſcription of the Holy City; (whether it be an account of any thing real, or whether it be merely emblematical) without juſt obſerving, that, whichſoever it be, nothing can have been more ſtrangely miſunderſtood, than the whole has been; eſpecially in one reſpect: for the account given ver. 16. has generally been *ſo* interpreted, as to render the idea the ſtrangeſt that ever was conceived; and ſuch as has put commentators to the moſt abſurd ſhifts to make any thing of it. And yet nothing can be clearer than the account itſelf is, or more beautiful than the idea *really implied.*

In verſe 16 we read,

Καὶ ἡ ϖόλις τετράγωνος κεῖται, ϗ τὸ μῆκος αὐτῆς [τοσȣ̃τόν ἐϛιν] ὅσον ϗ τὸ ϖλάτος· ϗ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ ϛαδίȣς δώδεκα χιλιάδων· τὸ μῆκος ϗ τὸ ϖλάτος ϗ τὸ ὕψος αὐτῆς ἴσα ἐϛί.

And the city lieth four ſquare, and its length is as much as its breadth. And he meaſured the city with a reed, to the amount of twelve thouſand ſtadia. The length and the breadth and the height of it are equal.

From theſe words ſome commentators have been pleaſed to infer, that the wall was as high as it was long, or as high as the city was ſquare, that is, that the walls formed a perfect cube. *(In conſequence of which it is plain any inhabitants muſt live as in the bottom of a box.)* Notwithſtanding this, however, they have immediately run out into encomiums upon this form being an emblem of the perfection, and ſecurity of the Church; and an indication that its enemies could not ſcale its bulwarks. And have ſaid, that the length of the wall denoted the duration of the Church; the breadth, its great extent; and the height, its flouriſhing in a manner equal to its duration and extent. And they have told us, moreover, that its being four ſquare, had reference to the four quarters of the world, and ſhewed that the Church, ſhould be *catholic.* Than all which ſurely nothing can be conceived more trifling. And at laſt they have concluded, with ſaying, that this ſtrange deſcription (agreeing ſo exactly with that in Ezekiel, ch. v.) was made ſuch as it is, on purpoſe to ſhew that the whole was intended to be merely figurative. Hence men of wit, and lively imaginations, have been induced to beſtow ſo many ſarcaſtic and keen reflexions, that it hath been thought the beſt degree of reſpect that could be ſhewn to this part of Divine Prophecy, to be in general totally ſilent about it; and to lock it up, as the Venetians do St. Mark's Goſpel; leaving it with great reverence to moulder away*.

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* Keyſler's Travels, vol. IV. p. 101.

Yet, after all, we may venture to ſay, to the unprejudiced and candid, that the idea *really conveyed*, is both rational and eaſy to be apprehended; and an idea of great ſplendour and beauty: for the deſcription plainly is (conſiſtently with other accounts, in the Pſalms, and in the Prophecies,) *that* of a city built upon an hill; having the wall, of a proper and moderate height, lying four ſquare; and ſurrounding the baſe; whilſt the hill riſes gradually on every ſide, from the wall, to the centre; where its utmoſt height is equal to the length of the wall on any one ſide: in conſequence of which, the *ſtreets would* become viſible on the outſide of the city, above the walls, (as they are ſaid to be); and it may be conceived to conſiſt throughout of beautiful terraces; and of hanging gardens, commanding, in every part extenſive views, free from all interruptions; and forming the moſt glorious ſcenery to an approaching beholder. Thus does this objectionable part of Holy Writ, become at once, eaſily apprehended, by any unbiaſſed mind. And, however emblematical the deſcription may be, it is at once intelligible, and at the ſame time improves all our ideas of beauty and magnificence; nay, even of convenience: for, although the altitude be ſuppoſed ſo great in the higheſt part; yet, if the ſummit be imagined to be nearer to one ſide, than to the other, (as from the uſual form of any hill is the moſt proper conception,) then, conſidering the vaſt extent, the aſcent muſt appear, on that ſide eaſy, as well as ſuperlatively noble.

And now, from the preceding circumſtances put together, we may ſurely venture to conclude, that as in the moſt glorious of all the viſions that have been vouchſafed to mankind, the objects have appeared with ſuch reſplendent colours of *emitted light*; and as, from philoſophical principles, we have reaſon to be perſuaded, that the exterior ſurface of the ſun muſt abound with objects, emitting all the beautiful colours of which at laſt ſun beams are compoſed; ſo it muſt follow, that the ſun itſelf is really a moſt glorious habitation; adorned with exquiſite beauty, in the moſt brilliant manner; and one of the heavens. The various bodies, which abide on its ſurface, and with which it is adorned, ſhining *there* in the moſt vivid manner, with thoſe different ſorts of beautiful colours at their very firſt emiſſion, which are afterwards produced on earth, when a ray of the ſun's light is ſubdivided into its primæval colours by a priſm.

And we may without further heſitation, venture to remove that vulgar error, of its being merely an *ignited body* of fire, burning with intolerable fury. And may even conclude, that, in truth, there is no heat upon it at all, more than merely neceſſary vital heat.

For if the rays of light, emitted from the glorious bodies exiſting on the orb of the ſun, do of themſelves ever cauſe any effect of burning at all; it is merely in conſequence of the whole aggregate of them being joined together, at a certain diſtance from its diſk. And both ſound philoſophy, and common ſenſe, will tell us, that where this aggregate was originally ſubdivided, on ſo very large and immenſe a ſurface as that of the ſun is, there muſt have been very little heat indeed in each ſeparate portion of a few feet, or of a few yards ſquare: eſpecially if thoſe ſubdiviſions were made even into the proper and ſeparate colours, and intermediate tints and ſhades.

And this concluſion will appear ſtill more rational, if we conſider, that even when the rays are all mixed together, and received on the ſurface of the earth, they ſtill do not actually produce burning; till they are, by ſome means or other, collected and concentered together, and made to ſtrike againſt each other.

There is alſo one further additional conſideration, which will confirm this idea in a ſtill ſtronger manner. — And that is, that from experiment, it *now* ſeems to appear, that after all, the heat even at laſt produced, is not in the rays of the ſun themſelves, but merely in another diſtinct fluid, diſperſed over the face of the earth; upon which fluid thoſe rays act.

This fluid we may call *fire, — or the elementary fluid of heat.* And inaſmuch as it ſeems capable of being reduced even to a fixed ſtate, as effectually as air is; it may equally be conſidered as a really exiſting diſtinct elementary fluid.

A few circumſtances tending to illuſtrate this truth, I ſhall juſt mention.

And firſt; if *heat* were actually in the rays of the ſun themſelves, then the *leſs* interruption they meet with, in any inſtance, and the purer the medium be, through which they are received, the greater the heat ought to be; eſpecially in ſuch parts of the earth, as are more immediately expoſed to the ſun's direct rays; and which receive them in the greateſt abundance.

But the effect is juſt the contrary. For, in the torrid zone; on the mountains of Quito; above the clouds; (where the air is in the greateſt ſtate of purity, and freeſt from all groſs vapours) inſtead of the heat being greater, the cold is ſo intenſe, that the Academicians, who pitched their tents on the tops of the Andes, on the Mountains Pambamarca, and Pichincha, near Quito *, could ſcarce ſupport life: and were obliged to drink brandy alone, as they would have drank water; and yet could hardly preſerve ſufficient animal warmth in their bodies. And all this, at the very ſame time, that in the plains and valleys beneath, (where of courſe the fluid of *fire*, *or of elementary heat*, as well as air, would be, on account of the attraction of the earth, both more denſe, and more abundant,) the heat was moſt exceſſive. And nearer to Guayaquil and to the ſea, was even intolerable.

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* Ulloa's Voyage, vol. I. p. 229.

Again; if *heat* were actually in the rays of the ſun themſelves; then, on cauſing them to *converge to a focus*, either by a convex lens, or concave mirror, it might be expected, that the heat ſhould be found to increaſe gradually, in the ſpace of the *conical convergency*, from the baſe at the glaſs, to the burning focus at the *apex*. But the caſe is not ſo. For inſtead of that; although the heat at the focus be, by the effect of ſome glaſſes, (as by that of Mr. Parker's lens,) ſo great, as to flux gold almoſt in an inſtant; yet, on putting your hand, in any part of the conical convergency, you hardly perceive any additional warmth at all. And you may put your finger, even within an inch of the focus itſelf, and not be hurt.

Nay, if a piece of wood be incloſed within a decanter, full of water; you may, by means of the *focal rays*, charr, or burn the wood to a coal, in the midſt of the water; and yet the ſides of the glaſs decanter, through which the rays paſs, ſo very near to the focus, will not be cracked, or any ways affected; nor will the water be in the leaſt degree warmed.

Theſe experiments already mentioned, have been actually made with Mr. Parker's great burning lens, in Fleet Street. The piece of wood was large enough to have ſome of its ſubſtance left entire, and untouched: and it was inſerted in a large decanter of water, about eight inches in diameter, and was compleatly charred very deep; only emitting bubbles of air during the operation.

With this ſame extraordinary glaſs alſo ſome other experiments were made, which greatly confirm all that is here ſaid. The focus was cauſed to ſhine into the midſt of the water, where the wood had been when it was charred; but no continuance

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of the focal rays there, would either heat the water, or crack the glaſs. As ſoon, however, as a piece of metal, either of iron, or of lead, (in which we well know there is what has been called phlogiſton *, but is rather *fixed fire*, or *the fluid of heat* fixed,) as ſoon as either of theſe were put into the midſt of the water, they became too hot to be touched; and communicating their heat to the water, made it not only warm, but the iron cauſed it to boil almoſt immediately.

And when again the decanter filled with cold water only had been ſuffered to have the focal rays fall into the centre of it, for ſome time; and yet was no ways made warm, or affected;

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* I beg leave to make uſe of *this ſort of diſtinction* throughout all theſe Obſervations, becauſe I really am convinced, by Mr. Lavoiſier's excellent Memoir (publiſhed in the Memoirs of the Academy of Sciences for 1783, p. 505,) that there is not any ſuch thing as *phlogiſton*, properly ſo called, according to the definitions hitherto given by Stalh, Becher, M. Baume, or even by M. Macquer.

As there is unqueſtionably, however, ſuch a fluid as *fire*, or the *elementary fluid of heat*, which is capable of being reduced to a fixed and ſolid ſtate, and does really exiſt in all thoſe bodies which were ſuppoſed to contain phlogiſton; and ſeems in many inſtances to have been miſtaken for phlogiſton, and to have been the cauſe of thoſe curious phænomena which have been attributed to phlogiſton; and as many of the extraordinary facts diſcovered, under the idea of its being *phlogiſton*, are of great importance to be conſidered in the courſe of the preſent Diſquiſition; I muſt, with this previous explanation, and under this reſtriction, frequently mention the word *phlogiſton*, in the manner I find it uſed by thoſe excellent philoſophers, by means of whoſe labours and abilities we are made acquainted with the experiments in queſtion; and as all their concluſions will hold equally good, even if we conſider the fluid of *fire*, as being in reality the ſubſtance concerned, when *phlogiſton* is named by them. I hope I may venture to do ſo, without entering into any controverſy, or giving any offence: and may be at liberty, ſo doing, to go on, in this manner, in the purſuit of truth.

if a little ink were poured into it, (which we know contains the vitriolic acid [*], and which would therefore *attract* certain parts of the water, and ſet free the phlogiſton, or fluid of *fire*, that was before *fixed* in the water) the mixture began to boil very ſoon.

This matter, however, deſerves ſtill more explanation.

It is well known that *ink* is compoſed of green vitriol, and water [†], tinged by means of nut galls. It contains, therefore, the *vitriolic acid*, and the ſubſtance of the calx or earth of iron. And water contains a ſubſtance that is moſt ſtrongly attracted by the acid of vitriol [‡]; (which, in every inſtance, attracts in the ſtrongeſt manner the humidity of the air). This latter ſubſtance, therefore, unites inſtantly with the acid of vitriol; and by that means diſengages a portion of the *elementary fluid of fire* from the water (wherein it had before been moſt compleatly locked up); and leaves that *elemeutary fire* at liberty to join itſelf to the ſubſtance of the calx or earth of the iron; in the ſame ſort of manner that the *fluid of fire* is fixed (as it is called) and joined to, and inſerted between the pores of metals [||]; (in conſequence whereof they become capable of being expanded by heat). Hence, therefore, the

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[*] There ſeems, from ſome circumſtances, to be ſome ſort of analogy between the vitriolic acid, and what Mr. Lavoiſier calls the baſis of vital air, or the principe oxygine.

[†] Watſon's Chemiſtry, vol. I. p. 243.

[‡] Ibid. vol. III. p. 97.

[||] Thoſe who are at all acquainted with chemiſtry will be at no loſs to underſtand what is here ſaid. But, for the ſake of others, I muſt beg leave juſt to ſubjoin the curious concluſion of M. Lavoiſier, concerning the ſubſtance of metals. It is to this effect (in the Memoires de l'Academie Royale, for 1783, p. 524.)

One cannot, he ſays, form a right idea of the phænomena attending the *expanſion* of metals by heat, without acknowledging the exiſtence of a *particular fluid*, the accumulation whereof is the cauſe of heat, and the abſence of which is the cauſe of cold: it is this fluid, without doubt, the elementary fluid of fire, in a part of the mixture in the decanter, by means of the ink, becomes capable of being acted upon by the ſun's focal rays; juſt as the ſame fluid, in a piece of iron, or lead, is capable of being acted upon by them in the midſt of the water, ſo as to produce heat immediately.

And it is alſo ſtill further very remarkable; and tends to elucidate this matter more fully; that the mixing of *ſtrong* acid of vitriol and water together, will, in conſequence of the proceſs that takes place by means of the decompoſition of the elementary fluid of fire, produce of itſelf alone a very great degree of heat*; even without the help of the ſun's focal rays: whilſt at the ſame time, the whole compound mixture will occupy leſs ſpace than it did before†; becauſe the particles of water now attract each other more ſtrongly, and have loſt ſome of the fire that kept them by repulſion more aſunder.

And now, from what has been thus remarked concerning the effect of ink upon water, we may in ſome degree underſtand, why the water is not heated whilſt the wood is burned and charred in the middle of it. For the reaſon ſeems plainly to be this; that although charcoal does indeed contain *fixed fire*, and a vaſt portion thereof, even ſo as to be almoſt entirely compoſed of it, and inflammable air; yet this *fixed fire*, (or *phlogiſton*, as it uſed to be called) is obtained *by the very operation of charring itſelf.* And therefore, inſtead of there being any phlogiſton, or *fixed fire*, let looſe, or ſet at liberty, ſo as to be acted upon by the ſun's focal rays, whilſt any part of the wood remains unburned,

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doubt, which lodges between the particles of bodies; which keeps them aſunder, and occupies the ſpace which they leave between each other when any metal is expanded: and this fluid is the *fiery fluid*, or *matter of heat*, or elementary fluid of heat.

* Watſon's Chemiſtry, vol. I. p. 260.

† Hooke's Experiments, p. 208.

the ſun's rays do indeed, by their effect upon the wood, merely contribute to the operation of charring: that is, to the cauſing the wood to abſorb *fire* and inflammable air (or phlogiſton) from the water, and to the fixing of the fluid of *fire*, or *heat*, in the wood.

And in truth the effect *here* of the ſun's rays, in the midſt of the water, is much like the effect of the fire uſed in making charcoal, when the whole heap of burning wood is cloſely covered up with earth, and protected from the ſurrounding air: for in the experiment under conſideration, fire ſeems to be *abſorbed and fixed by the wood*, inſtead of being let looſe ſo as to occaſion heat.

And with regard to the water not being heated by the focal rays, ſo long as it remains pure and unmixed; it may be obſerved; that water itſelf is ever diſpoſed to imbibe more and more phlogiſton, or *fire*, juſt as a ſpunge imbibes water; and to abſorb it, rather than to part with it *. And therefore the fluid of fire in the water, is not in a ſtate of liberty, ſo as to be put in action by the ſun's focal rays.

This alſo is perhaps even the principal cauſe why water extinguiſhes fire; as it is, moreover, very well known, all ſubſtances greatly *loaded with* what is called phlogiſton, will extinguiſh fire; whilſt indeed *the burning* of bodies is, properly, merely *that* operation that takes place, when *fire* or *phlogiſton* that was before fixed in them, eſcapes from one ſubſtance to another, which had either none, or a leſs quantity thereof previouſly in it.

All theſe moſt curious and new experiments, then ſurely prove, that the heat is merely *in a diſtinct fluid*, which is acted upon by the rays concentered at the focus; and that it is not in the rays of the ſun independent of that fluid.

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* See Philoſophical Tranſactions, vol. LXII. p. 231, 232, 233.

And it would be an unpardonable omiſſion, not to take ſome notice, on this occaſion, of Sir Benjamin Thompſons's curious experiments, concerning heat, related in the laſt volume of the Philoſophical Tranſactions *; the reſult of which is, that, contrary to expectation, the Torricellian vacuum, is found to be a *worſe* conductor of heat, than any other; although it be the *beſt* conductor of the electric fluid †. And that, in ſhort, the conducting powers of heat, by means of atmoſpherical fluids, are as follows :

Mercury - - -	1000
Moiſt air - - - -	330
Water - - -	313
Common air, denſity $=1$ -	$80\frac{41}{100}$
Rarified air, denſity $=\frac{1}{4}$ - -	$80\frac{23}{100}$
Rarified air, denſity $=\frac{1}{24}$ -	78
The Torricellian vacuum -	55

From whence it may be concluded, that, conſiſtently with all that has been here advanced, heat is not in the ſun's rays, nor indeed in any *rays* of light, though they do ſometimes excite it; but in a fluid *per ſe*, exiſting on the ſurface of the earth: which fluid is, in part, removed, and exhauſted, by the means of making the Torricellian vacuum; but which abounds in all common air, and in moiſt air; and in water (which is known to be the *ſpunge* of phlogiſton or *fire)* moſt of all; next to metals, which ſeem to be its moſt quiet, and fully ſaturated, reſidence on earth.

And, ſtill further, that there is ſuch a really exiſtent fluid, which we may call *the fluid of fire*, or *the elementary fluid of heat*, (although Chemiſts have hitherto only conſidered it as *phlogiſton*, and as mixed with other matter; and did even, for a while, only define *phlogiſton* negatively, by ſhewing merely *what it was not*;) and that this fluid is capable even of being reduced to a *fixed* and *ſolid* ſtate, as much as *air* is; may be concluded from the following moſt curious experiment, made by that able inveſtigator of Natural Philoſophy Dr. Prieſtley.

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* Vol. LXXVI. p. 273.
† Ibid. p. 274—304.

If a piece of heated charcoal, well and ſufficiently charred, be placed within the exhauſted receiver of an air pump, and the rays of the ſun be thrown, by means of a large burning glaſs, upon the charcoal; ſo as to have *it* in the focus; the charcoal will firſt burn; and then compleatly vaniſh away; and in appearance be annihilated; without leaving any *caput mortuum*; which ſhews, that the whole of the fixed ſubſtance, whereof the ſolid body of the charcoal, ſo highly purified, was compoſed, was merely *fixed inflammable air*, and *fixed fire*, or as it is commonly called *phlogiſton*. And, indeed, that the greateſt part of it was truly *fixed fire*, and mere inflammable air, or what has been deemed *phlogiſton*, is manifeſt both from what this curious Obſerver ſays himſelf, and alſo from the effect which charcoal is well known to have on the vitriolic acid, and on the calx of any metal; as ſhall be mentioned hereafter.

This curious experiment is deſcribed as follows in the Philoſophical Tranſactions *, and the Doctor remarks, very truly, that it ſeems to contradict what has hitherto been an eſtabliſhed maxim amongſt Chemiſts.

" It is generally ſaid, that charcoal is indeſtructible, except " by a red heat in *contact with air*. But I find that it is perfectly " deſtructible, or decompoſed *in vacuo*; and, by the heat of a " burning lens, almoſt wholly converted into *inflammable air*; " ſo that nothing remains beſides an exceeding ſmall quantity " of white aſhes, which are ſeldom viſible, except when, in

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* Phil. Tranſ. vol. LXXIII. p. 411.

"very ſmall particles, they happen to croſs the ſun beam, as "they fly about within the receiver. It would be impoſſible "to collect or weigh them; but, according to appearance, the "aſhes thus produced from many pounds of wood, could not "be ſuppoſed to weigh a grain. The great weight of aſhes "produced by burning wood in the open air ariſes *from what is* "*attracted by them from the air*. The air which I get in this "manner, is *wholly inflammable*, without the leaſt particle of "*fixed air* in it *. But, in order to this, the charcoal muſt be "perfectly well made; or with ſuch a heat as would expel all "the fixed air which the wood contains; and it muſt be continued till it yield inflammable air only, which, in an earthen "retort is ſoon produced.

"Wood, or charcoal, is even perfectly deſtructible, that is, "reſolvable into inflammable air, in a good earthen retort, and

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* Whilſt this curious experiment of Dr. Prieſtley's is under conſideration; I cannot but juſt mention in this note, another that has ſome relation to it.

When pure charcoal is burnt in a cloſe receiver or veſſel containing vital air, the charcoal is entirely conſumed and diſappears, and the vital air is converted into what Mr. Lavoiſier calls *fixed air*. And if the operation is made in a veſſel exactly ſhut cloſe, and the veſſel be weighed both before and after the combuſtion, there will be found not to have been either increaſe or diminution of weight in the whole together; but the vital air within the veſſel will have acquired juſt as much additional weight to what it had before, as was equal to the weight of the charcoal. Memoires de l'Academie Royale, 1783, p. 517.

Hence, therefore, we may plainly perceive, that the whole of the inflammable air which was fixed in the charcoal, was altogether abſorbed by the vital air, and continued, when ſo diſſolved and abſorbed, to have juſt the ſame weight it had before in its fixed ſtate. But it is remarkable, that the bulk of the whole maſs thus united is *diminiſhed*; a part of the fixed fire, which was in both, being expelled by the greater attraction and nearer approach of the particles of the air thus loaded.

" a fire that would melt iron. In theſe circumſtances, after all " the fixed air had come over, I have ſeveral times continued " the proceſs during an whole day; in all which time inflammable air has been produced equally, and without any " appearance of a termination. Nor did I wonder at this, after " ſeeing it wholly *vaniſh into inflammable air* in vacuo."

After having thus tranſcribed the account of this moſt curious experiment, juſt as it is related by Dr. Prieſtley, it would however be unpardonable, not to mention; that the Doctor, having had occaſion to reconſider it, found, that in truth the phlogiſton, or *fixed fire*, could not be let looſe, or ſet at liberty from the charcoal, *in vacuo*, without[*] the aſſiſtance of a ſmall portion of *damp vapour* which aroſe from the wet leather; (that is, in reality, without the aſſiſtance of *water*, in ſome ſhape or other:) whence it follows, that the *inflammable air*, which the Doctor acknowledges he had miſtaken for *pure phlogiſton*, cannot exiſt without water[†].

But we may take leave to add; that it is by no means a conſequence, from hence, that therefore there is no ſuch thing as phlogiſton *per ſe*, (or as *fixed fire)*; although *ſome* very able philoſophers are inclined to conclude againſt the exiſtence of *phlogiſton* properly ſo called: — for, on the contrary, this obſervation ſeems rather to induce us to apprehend, merely, that *inflammable air*, which approaches ſo nearly to the nature of what has been taken for *phlogiſton*, as to have firſt detected its real exiſtence, and to have been miſtaken for it; is, in truth, at beſt, in its moſt eſſential part, *fire*, or *the elementary fluid of heat*, mixed with, and debaſed by *water*. And it may therefore only lead us rather to ſuſpect, that the fluid of *fire* itſelf, or what was taken for *phlogiſton*, when mixed with inflammable air, is, in its own nature, (as to any experiments that have hitherto been made) quite inviſible to us, and unperceivable in its ſubſtance *when exiſting alone*, and in a pure, and perfect ſtate; juſt as pure and perfect elementary air, or at leaſt as the *principe oxygine*, is; and that it becomes known to us, only by its effects; when *fixed* in metals, or charcoal; or when *let looſe* together with watry vapour, or air.

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[*] Philoſophical Tranſactions, vol. LXXV. p. 288, 289.

[†] Ibid. p. 290.

And indeed, on the very ſame grounds on which the exiſtence of *the fluid of fire*, (or of phlogiſton *per ſe*, as it may perhaps be called) is denied by any, (if it ever be denied with this limitation,) the exiſtence of air *per ſe* may be denied: for we never meet with it, or can make, as yet, any experiments upon it, in a perfectly pure and unmixed ſtate. And much more may the exiſtence of water *per ſe* be denied, in conſequence of the experiments lately made*, ſome of which are recorded in this very paper, of Dr. Prieſtley's.

Yet, in reality, no one can fairly doubt of the real exiſtence of *air*, or of *water*. Neither, therefore, do I doubt of the real exiſtence of the *fluid of fire*, or in other words of *the elementary fluid of heat* (which has been taken for *phlogiſton)*: but am perſuaded it exiſts in ſuch a ſtate, as to be conſidered with great propriety, as *a fluid*, quite diſtinct from either air or water; and even juſt as much ſo as air is diſtinct from water: which is fully ſufficient for all the purpoſes to which the account of it is intended to be applied, in any part of theſe Obſervations.

And I cannot but remark, how perfectly conſiſtent with theſe ideas, the other concluſions of Dr. Prieſtley himſelf are, in this very paper: for he ſays, after deſcribing ſeveral moſt curious experiments for procuring inflammable air †, "I

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* Philoſophical Tranſactions, vol. LXXV. p. 287, 299.

† Ibid. p. 303. See alſo p. 295.

" ſubjected to the ſame proceſs a variety of ſubſtances *that are* " *ſaid* NOT *to contain phlogiſton*, but I was never able to procure " inflammable air by means of them; which ſtrengthens the " hypotheſis of the principal element in the conſtitution of this " air having been derived from the ſubſtance ſuppoſed to contain " phlogiſton, and therefore that phlogiſton" *(which is what I here venture to conceive to be rather the fixed fluid of fire)* " is a " real ſubſtance, capable of aſſuming the form of air, by means " of water and heat."

And to all this I cannot forbear adding his moſt remarkable words, at the end of the paper. " I only wiſh to hint, that ſome " important concluſions ſeem to be nearly within our reach."

Another obſervation I muſt now alſo beg leave to take notice of, which is made by Mr. Nairne, and mentioned in the Philoſophical Tranſactions *: for it in like manner tends to confirm the idea we are purſuing.

Firſt, he obſerved, that when charcoal lighted was put into the receiver, it even *conſumed* the common air that was within the glaſs; and *abſorbed* it very faſt; ſo as to make the exhauſtion go on the quicker: which, if I do not miſtake his obſervation, appears plainly from the compariſon of the barometer gage and pear gage †. And, in the next place, he tells us, as the reſult of all his curious experiments, on the exhauſtion of air ‡; that he had diſcovered, there was *a certain vapour*, which aroſe, and occupied the place of the permanent air, as the latter was exhauſted: and that this vapour it was which prevented a perfect exhauſtion.

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* Phil. Tranſ. vol. LXVII. p. 631. and 637.
† Ibid. p. 361.
‡ Ibid. p. 637.

In conſequence then of this curious fact, I cannot but obſerve, that as all metal abounds greatly with what has been called phlogiſton (i. e. with the *fluid of fire* in a fixed ſtate); it being one of its conſtituent parts; ſo I cannot but ſuſpect, that *this vapour*, mentioned by Mr. Nairne, was neither more nor leſs than the *fixed fire* (or phlogiſton) let looſe from the braſs plate under the receiver, *in vacuo*. Concerning this matter, however, I will not venture to decide. I reſt ſatisfied merely with the concluſion drawn, from the experiment of the burning of charcoal *in vacuo*; namely, that there is *a ſubſtance*, that deſerves to be diſtinguiſhed from *fixed air*, and from *air*, properly ſo called; which ſubſtance is what I continually refer to, and what deſerves to be called *the elementary fluid of heat*[*], as a real ſeparate exiſtence, and not merely as ſome Chemiſts have formerly conſidered *phlogiſton*, as a mere negation of known qualities.

And

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[*] That in reality, the *fluid of fire* is the great cauſe of all the effects produced by what has hitherto been called *phlogiſton* (whether there be, or be not, any ſuch thing as *phlogiſton*, according to the received idea) ſeems to be a concluſion that may even be drawn from the obſervations of that very able philoſopher Mr. Kirwan, in the Philoſophical Tranſactions, vol. LXXII. p. 209, although he is a ſtrong aſſertor of the exiſtence of phlogiſton: for he ſays,

“ It ſeems therefore ſufficiently proved, *that inflammable air*, purified “ from the acids, or other ſubſtances that expel it from its baſis, and “ alſo from all particles of the body to which it was originally united, “ ſuch as inflammable air from metals received on mercury, and well “ waſhed in lime water, is *one and the ſame ſubſtance with phlogiſton*, “ differing only in *quantity of fire*; inflammable air containing nearly “ the ſame quantity of this element, as the ſame bulk of atmoſpheric “ air.”

Again, “ It may appear extraordinary, ſuppoſing inflammable air and “ phlogiſton to be the ſame ſubſtance, that inflammable air ſhould mix “ ſo eaſily with water, whereas phlogiſton conſtantly repels, and is “ repelled by it; but this entirely depends on the ſtate of this ſame

“ ſubſtance,

And from the conſideration of the nature of *this ſubſtance*, we may account for that ſingular circumſtance, that cold is increaſed by evaporation : for the reaſon ſeems plainly to be, becauſe a

"ſubſtance, which, when fixed and concrete, is called *phlogiſton*, and "when rarified and aëriform, *inflammable air*. In this latter ſtate it "mixes with water in proportion to its rarefaction."

From all this, if I underſtand the paſſage rightly, we may be led to conclude, that *inflammable air*, or what has been called *phlogiſton*, is properly the fluid of fire mixed with, and (if I may be allowed the expreſſion) debaſed by *common air*, or ſome vapour; and that it becomes more *elaſtic* in proportion as it contains more fire.

Mr. Kirwan concludes (p. 210.) that phlogiſton, in a ſtate perhaps 100 times rarer than inflammable air, and conſequently containing much more fire, may poſſibly conſtitute the electric fluid.

Nor is all that has been here obſerved and advanced, in reality contradicted even by what Dr. Fordyce obſerves, in the Philoſophical Tranſactions, vol. LXX. p. 38, where he ſays, "A metal, in its "metallic form, is a compound of a pure calx, and a ſubſtance, which "has been called inflammable air, but which is an oil found out by "*Stahl* to exiſt in metals, and which we would call *the oil of metals*." For here again the *fluid of fire* is conſidered only as in a debaſed ſtate, and compounded with other ſubſtances; which being mixed with it, cauſe it to aſſume the appearance, or rather to deſerve the denomination, of *oil*.

Finally, I cannot but cite a moſt curious and remarkable paſſage, from Mr. Kirwan's moſt ingenious paper in the Philoſophical Tranſactions, vol. LXXII. p. 197, which ſpeaks a language ſo exactly correſponding with all that is ſaid in the above remarks, that it ought by no means to be omitted.

"By phlogiſton," he ſays, "is underſtood that principle in "combuſtible bodies, *on which their inflammability principally depends*: that "principle to which metals owe their malleability, and *ſplendour*; and "which combined with vitriolic acid forms ſulphur; that which "*diminiſhes*, reſpirable air." And again, "*inflammable air* is that very "principle which alone is truly inflammable." That is, in other words, neither any other bodies, nor air itſelf, nor vapour from water, are at all inflammable, except when mixed with *the fluid of fire*: all which is exactly conſonant with all that is affirmed in the remarks above.

portion of the fluid of *fire*, or of *elementary heat*, which was in contact with the body from whence the evaporation is made, is carried off, together with the evaporated moiſture which contained it.

And therefore, ice is produced, in the torrid zone, in the Eaſt Indies, by filtration and evaporation. And the ſun's rays even contribute to haſten the proceſs of producing a great degree of cold by this means.

This has been excellently obſerved, in the very curious chemical Eſſays* of the Biſhop of Landaff, who, at the ſame time that he has laboured to render ſcience eaſy and familiar to mankind, has, with a degree of piety becoming his ſacred function, endeavoured, in many parts of his work, to cauſe philoſophical inveſtigations to become the means of increaſing true and rational devotion.

The proceſs for making ice in the torrid zone, is thus deſcribed, "The manner of making ice in the Eaſt Indies, has an evident dependence on the principle of producing cold by evaporation. On large open plains the ice-makers dig pits about 30 feet ſquare, and 2 deep; they ſtrew the bottoms of theſe pits, about eight inches, or a foot thick, with ſugar canes, or with the dried ſtems of Indian corn. Upon this bed they place a number of unglazed pans, which are made of ſo porous an earth, that the water penetrates through their whole ſubſtance. Theſe pans, which are about a quarter of an inch thick, and an inch and a quarter deep, are filled towards the duſk of the evening in the winter ſeaſon, with water which has been boiled, and then left in that ſituation till the morning, when more or leſs ice is found in them, according to the temperature of the weather; there being more formed in *dry* and *warm* weather, than in that which is cloudy, though it may chance to be colder to the feel of the human body. Every thing in this proceſs is calculated to produce cold by evaporation. The bed on which the pans are placed, ſuffers the air to have a free paſſage to their bottoms; and the pans in conſtantly oozing out water to their external ſurface, will be cooled in conſequence of that water being evaporated by a gentle ſtream of warm dry air; the power of the air to evaporate water depending much upon its warmth and dryneſs.

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* Chemical Eſſays, vol. III. p. 127.

They have a kind of earthen jar, alſo, in ſome parts of Spain, called *buxaros*, which are only half baked, and the earth of which is ſo porous, that the outſide is kept moiſt by the water filtering through; and, though placed in the ſun, the water in theſe pots remains *as cold as ice*: and it probably is colder from theſe jars being placed in the ſun; becauſe the evaporation is thereby encreaſed.

The *Blacks* at *Senegambia* alſo, have a ſimilar method of cooling water. They fill tanned leather bags with it, and hang them up in the ſun; the water oozes more or leſs through the leather, ſo as to keep the outſide of it wet, which, by its quick, and continued evaporation, occaſions the water within the bag to grow conſiderably cool*.

The fluid of *fire*, or of *elementary heat*, therefore, is that alone, which by its preſence, when let looſe and properly acted upon, occaſions warmth, and burning. And the loſs and removal of this ſame fluid, by any means, occaſions cold, and even freezing; and that under the very ſtrongeſt influence of the ſun's rays.

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* See alſo Philoſophical Tranſactions, vol. LXIV. p. 252, vol. LXX. p. 486, and Swinburne's Travels, vol. I. p. 305.

And this fluid is not only found exiſting in its fluid ſtate; but may be diſcovered to be fixed very often; and to be reduced even to a ſtate of the greateſt ſolidity.

For, with this *elementary fluid of heat*, or of *fire*, (which has hitherto been treated as being what was called phlogiſton, and has been continually mentioned by that name, whenever it came under conſideration,) it is well known charcoal does ſo much abound, that metals, after being reduced to a calx (by means of having their phlogiſton, as it is called, taken away;) may be reſtored again, by being mixed with charcoal in the fire. And ſo alſo ſulphur, after it has been decompoſed, and reduced to the mere *vitriolic acid*, may be reſtored again, and be regenerated, by having the vitriolic acid diſtilled with charcoal.

Yet it is utterly impoſſible that this fluid of *elementary fire* ſhould be the ſame thing as the rays of the ſun: becauſe (as has been moſt admirably obſerved by Mr. Lavoiſier), if that which conſtitutes ſo conſiderable a part of metallic bodies, and has hitherto been commonly called phlogiſton, were, what Mr. Macquer takes it to be *fixed light*, and the ſame as that of the ſun; then, the *calces* of metals, on being expoſed to the focal rays of a burning mirror, or burning lens, ought to be reſtored to a metallic ſtate; and to be fluxed immediately: whereas, on the contrary, they never are *ſo* reſtored: but the focal rays even calcine all metals except gold conſtantly *.

And this calls to remembrance another moſt curious experiment made with Mr. Parker's great lens.

He has a piece of calx of tin †, (i. e. of tin deprived of its phlogiſton, or *fixed fire)* in which appear, upon examining it with a microſcope, a number of the moſt curious, minute, and perfectly formed cryſtals. This piece, if placed *upon an earthen baſe*, may be expoſed to the focus of the lens, for any time whatever, and yet will not *flux* at all: but if it be placed *upon a piece of charcoal*, it fluxes in an inſtant, becauſe the *fluid of heat*, i. e. *of fire*, in the charcoal, is ſet at liberty, and mixes with it.

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* Memoires de l'Academie Royale, 1783, p. 515.

† This piece Mr. Parker ſhewed me, September 25, 1786; when he confirmed to me, with his own mouth, all the facts, relating to the experiments made with his glaſs, mentioned in theſe ſheets.

Further, it ſeems to appear, that the ſun's focal rays, even when acting upon the *fluid of fire* or *fluid of heat* itſelf, produce the heat perceived, at firſt, only by their colliſion, and rubbing together, juſt as two pieces of cold wood do. For that they do ſo rub together, appears in a degree viſible to the eye; as Mr. Parker aſſured me he could always perceive the effect thereof, in a violent rotatory motion, in the rays at the focus. Which rotatory motion always became viſible on a ſmall maſs of gold, when melted; for it inſtantly aſſumed ſuch motion alſo, round its axis; and that invariably, *the ſame way* as the earth moves round its axis, and as the planets move in their orbits. And he added, that he could always perceive the velocity of this motion to be *accelerated*, when at any time the ſun began to ſhine out brighter than before.

And further; having the curioſity, occaſionally, to try what the ſenſation of burning at the focus was, and having put his finger to it for that purpoſe, he ſays, it never ſeemed like the burning of fire, or of a candle: but the ſenſation was that of a *ſharp cut* with a lancet.

Laſtly, I ought not to neglect mentioning, that he told me, he conſtantly took particular notice, that the time when the lens always produced its greateſt effect, was *not juſt at noon*; as he expected would have been the caſe, when the ſun's rays were unqueſtionably ſtrongeſt, and moſt direct; but in the afternoon; about five o'th' clock; which circumſtance he could no otherways account for, (as there certainly was not ſuch a ſtrong congeries of rays at that time;) except from this ſingle conſideration, that the atmoſphere, in which the glaſs ſtood, had, by the continuance of the warmth of the day, become ſtill more warmed and heated; and therefore bodies in it were *more eaſily* acted upon. And, truly, if a ſeparate and diſtinct *fluid of fire*, or *fluid of heat*, in the atmoſphere, be indeed the real cauſe of heat, and not the ſun's rays themſelves; then this would neceſſarily be exactly the caſe.

From all theſe facts then put together, ſurely we may conclude, that the immediate cauſe of heat, *to us*, is ſomething *extraneous* to the rays of the ſun. In ſhort, is a fluid reſiding in our own atmoſphere. And a fluid capable of being fixed, as air is.

This *fluid*, therefore, *this elementary fluid of heat, and fire*, is properly *our light*, and *our heat*; and *here*, on earth, truly alone is *this light*, and our *fire* and its attendant influences of heat; but there, above, in the ſun, we may conclude, are only bleſſed *emanations* of *original light*, producing all the glorious appearances of heaven; and needing no light of any ſun *by day, nor of any moon by night**.

And, indeed, that there may be real appearances of *fire* and *flame*, as well as of brilliant colours emitted, and of light, even on earth, without any real heat or burning; is manifeſt, not only from the appearance of the chariot of fire, and of the multitude of horſes of fire, which, we are informed, were, on a certain occaſion, round about Eliſha, and which were alſo ſeen by his ſervant as ſurrounding them both; but it is moreover manifeſt from that firſt moſt tremendous appearance vouchſafed to be ſeen by Moſes, in Mount Horeb. When the fire appeared in the midſt of the buſh, or thicket, and yet the buſh was not conſumed.

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* Revelations, ch. xxi. ver. 32.

The account is as follows.

Exodus, ch. iii. ver. 1, 2, 3, 4, 5.

1. Καὶ Μωυσῆς ἦν ϖοιμαίνων τὰ ϖρόβατα Ἰοθὸρ τȣ͂ γαμβρȣ͂ αὐτȣ͂, τȣ͂ ἱερέως Μαδιὰμ, ϗ ἦγεν τὰ ϖρόβατα ὑπὸ τὴν ἔρημον· ϗ ἦλθεν εἰς τὸ ὄρος τȣ͂ Θεȣ͂, Χωρήβ.

1. *And Moſes was feeding the ſheep of Jethro* [*or Jothor*] *his father in law, the prieſt of Madian; and he led the ſheep from the deſert; and came to Horeb* [*or Choreb*] *the Mount of God.*

2. Ὤφθη δὲ αὐτῷ ἄγγελος Κυρίȣ ἐν φλογὶ ϖυρὸς ἐκ τȣ͂ βάτȣ· ϗ ὁρᾷ ὅτι ὁ βάτος καίεται ϖυρὶ, ὁ δὲ βάτος ȣ̓ κατεκαίετο.

2. *And an angel* of the Lord appeared to him in a flame of fire out of the thicket:* [of wood at the foot of the mountain] *and he ſaw that the thicket burned with fire; but yet the thicket was not conſumed.*

3. Εἶπεν δὲ Μωυσῆς· ϖαρελθὼν ὄψομαι τὸ ὅραμα τὸ μέγα τȣ͂το, τί ὅτι ȣ̓ κατακαίεται ὁ βάτος.

3. *And Moſes ſaid, I will go and ſee what this great appearance is; and why the thicket is not conſumed.*

4. Ὡς δὲ ἴδεν Κύριος ὅτι ϖροσάγει ἰδεῖν, ἐκάλεσεν αὐτὸν Κύριος ἐκ μέσȣ τȣ͂ βάτȣ, λέγων· Μωυσῆ, Μωυσῆ. Ὁ δὲ εἶπεν· τί ἐςιν;

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* There is no particle annexed to the word ἄγγελος in this place.

4. *And when the Lord ſaw that he drew near to examine, the Lord called unto him out of the midſt of the thicket, ſaying, Moſes, Moſes, and he ſaid, what is it?*

5. Καὶ εἶπεν· μὴ ἐγγίσῃς ὧδε· λύσαι τὸ ὑπόδημα σȣ ἐκ τῶν ϖοδῶν σȣ· ὁ γὰρ τόπος, ἐν ᾧ σὺ ἕϛηκας ἐπ' αὐτȣ̃, γῆ ἁγία ἐϛίν.

5. *And He ſaid, do not approach near to this place. Looſe thy ſandals from off thy feet*. For even the ſpot whereon thou now ſtandeſt is ſacred ground.*

Now, if ſuch an appearance as this could exiſt even upon earth; and if it could be ſeen in the midſt of the thicket, and remain there without injuring the wood of the thicket; much more may ſuch glorious appearances be conceived to exiſt on the ſun, without cauſing it to be an ignited body, burning with intolerable heat, according to vulgar apprehenſion. It may therefore well be conceived to be a glorious manſion of bliſs, and even *heaven itſelf.*

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* It is well known, that the looſing the ſandals from off the feet, has ever been a mark of religious reſpect, and reverence, in the Eaſt; and is ſo to this hour: the Turks always performing this ceremony, when they either enter a moſque, or the apartment of any great man.

It is alſo well known, that moſt great mountains, in their wild ſtate, ſuch as Ida, Teneriffe, and others, have generally a thicket of wood ſurrounding their baſe.

And Dr. Shaw informs us, (p. 443.) that the ſpecies of plants moſt abundant in the deſert, near Mount Sinai, are the *tamariſk* and *acacia*. Of theſe plants therefore, moſt probably, the thicket did conſiſt.

And this ſeems to be confirmed by what Dr. Pococke ſays, (vol. I. p. 145.) that Horeb ſtill abounds in ſmall ſhrubs, and aromatic herbs, where they feed their cattle. And that there are alſo, among them, ſeveral white thorn trees, ſuch as he had not ſeen any where in the Eaſt, except about Antioch; (which were probably the ſame kind of Acacias as are deſcribed by Dr. Shaw.)

Nor does ſuch idea, of the ſun being one of the heavens; and peculiarly *our heaven*; tend in the leaſt degree to revive any idolatrous conceptions concerning the heavenly bodies, or the hoſts of heaven; ſince we may add to the ſublime reflections in the book of Job, which have been already mentioned, that it leads us, on the contrary, to conſider our ſun, and all the other fixed ſtars, merely as ſo many manſions [*], and habitations of reſidence; merely as ſo many *Iſlands* (as it were) of Bliſs, placed in the vaſt ocean of ſpace. And leads us to true humility, when we conſider our own preſent real ſituation; as being merely upon a poor little wandering planet; receiving only imperfect dawnings of light, and feint views of the works of the Almighty.

And at the ſame time that this conception, is ſo great, and perfectly conſiſtent with the Holy Scripture on the one hand, and with the moſt important of our philoſophical diſcoveries on the other; and accords moſt minutely with Mr. Herſchel's obſervations concerning the *different colours* of the fixed ſtars; ſo from hence alſo we may learn to account for that ſingular circumſtance, that ſome of the fixed ſtars ſeem to have changed *their colours*; as is remarked, in the Philoſophical Tranſactions [†], concerning the Dog Star; which is reported, by ancient authors, to have been taken notice of for its *redneſs*; whereas it is now of a *white* colour. For the increaſe of objects emitting a radiant brightneſs (ſimilar to that mentioned, in the Holy Scriptures, in the deſcription of the garments of the angels at the ſepulchre,) might occaſion ſuch a ſort of change, in the appearance of any ſtar.

Hence, moreover, we may, in ſome meaſure, account for that different degree of brightneſs, on the different ſides of ſome ſtars, by means whereof the periodical revolutions of each of them, round its own axis, become viſible to us: as in the caſe of Algol[*]; and of one in the conſtellation Antinous[†]: for if one ſide of any ſtar abounds with a multitude of individual objects, upon the whole emitting more light in quantity, and more brilliant in its kind, than thoſe on the other ſide of that ſtar, the effect muſt be juſt ſuch as we perceive with regard to the ſtars abovementioned.

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[*] John, ch. xiv. ver. 2.

[†] Vol. LI. p. 409.

The ideas intended to be conveyed by theſe remarks, may perhaps appear, to ſome minds, who are greatly wedded to commonly imbibed prejudices, both novel, and extravagant: but indeed the real ground for marvel is rather, that *ſuch kind of ideas* ſhould have eſcaped notice hitherto; or the meeting with any acceptance ſooner: when on the one hand, we find it almoſt the uniform language of Scripture, really to call the fixed ſtars *the heavens*; and to ſpeak of them as *being ſuch*: and when, on the other hand, our bleſſed Lord himſelf leads us very frequently, by his diſcourſes, to conceive that the exiſtence of things in heaven, and in a future ſtate, is, and will be, as real an appearance of conſolidation, in its kind, as that of any ſubſtances on earth.

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[*] See the Philoſophical Tranſactions, vol. LXXIII. p. 474. and vol. LXXIV. p. 1.

[†] Ibid. vol. LXXV. p. 127. Another variable ſtar in the conſtellation Lyra, is particularly deſcribed (by Mr. Goodricke, who made the firſt diſcovery concerning Algol) in the Philoſophical Tranſactions, vol. LXXV. p. 153: and ſtill another, in the head of Cepheus, is as particularly deſcribed, vol. LXXVI. p. 48.

And others, having ſimilar changes, are mentioned, vol. LXXVI. p. 195, 199; as one in Hydra; and one in the Swan's neck. In which curious paper, alſo, ſeveral changes of appearance, of a different kind, are mentioned; which do not relate to the preſent ſubject; but may juſtly lead aſtronomers to ſuſpect, that ſome of the ſtars there deſcribed, as becoming viſible only after long intervals of time, are poſſibly comets, belonging to other ſuns, in their aphelia.

And amongſt theſe remarkable records, concerning variable ſtars, we ought by no means to forget the account of that, in the neck of the whale, which appears and diſappears periodically, ſeven times in ſix years; continuing in the greateſt luſtre, for fifteen days together, and being never quite extinguiſhed.

Thus we read amongſt the ſublime expreſſions of the royal Pſalmiſt.

Pſalm xxxiii. ver. 6.

By the word of the Lord were THE HEAVENS *made*; *and all the hoſt of them by the breath of his mouth.*

Which, according to the tranſlation of the LXX. is ſtill more nervous, and rightly expreſſive of the true idea. For the tranſlation of the LXX has it.

6. Τῷ λόγῳ Κυρίȣ οἱ ȣ̓ρανοὶ ἐϛερεώθησαν,
Καὶ τῷ πνεύματι τȣ̃ ϛόματος αὐτȣ̃ πᾶσα ἡ δύναμις αὐτῶν.

Which may be rendered *thus*, moſt literally.

6. *By the word of the Lord were* THE HEAVENS *conſolidated and all the might that is in them* [*i. e.* ALL THE MIGHTY WORKS IN THEM] *by the ſpirit* [OR MANIFESTATIONS OF THE SPIRIT] *proceeding from his mouth.*

So again,

Pſalm viii. ver. 3 and 4.

3. Ὅτι ὄψομαι τȣ̀ς ȣ̓ρανȣ́ς σȣ, ἔργα τῶν δακτύλων σȣ,
Σελήνην ϗ ἀϛέρας ἃ σὺ ἐθεμελίωσας·

4. Τίς ἐςιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτȣ̃,
Ἢ υἱὸς ἀνθρώπȣ, ὅτι ἐπισκέπτῃ αὐτόν.

3. *When I ſhall* * *behold* THE HEAVENS, *the works of thy fingers; the moon, and the ſtars, which thou haſt laid the foundations of.*

4. *What is man that thou remembereſt him; or the ſon of man, that thou vouchſafeſt to have ſuperintendency of him?*

So again,

Pſalm xix. ver. 1.

Οἱ ȣ̓ρανοὶ διηγȣ̃νται δόξαν Θεȣ̃·
Ποίησιν δὲ χειρῶν αὐτȣ̃ ἀναγγέλλει τὸ ςερέωμα.

THE HEAVENS *declare the glory of God*; *and the* CONSOLIDATED [OR CONSOLIDATING] SUBSTANCE, *the work of his hands* [OR WHAT HIS HANDS HAVE MADE.]

So again,

Pſalm cxlviii. ver. 3 and 4.

3. Αἰνεῖτε αὐτὸν ἥλιος ϗ σελήνη·
Αἰνεῖτε αὐτὸν ϖάντα τὰ ἄςρα ϗ τὸ φῶς.
4. Αἰνεῖτε αὐτὸν οἱ ȣ̓ρανοὶ τῶν ȣ̓ρανῶν·
Καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν ȣ̓ρανῶν.

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* The expreſſion of the future tenſe *here* ought not to be paſſed by unnoticed.

3. *Praiſe Him ſun and moon, praiſe Him all ye ſtars, and* THE LIGHT *; [*i. e.* THE ELEMENTARY FLUID OF LIGHT, THE VERY MEANS OF SEEING THEM.]

4. *Praiſe him,* YE HEAVENS OF HEAVENS, *and the water that is above the heavens.*

That is (according to the true prophetical meaning of *water*) *the multitude of people*, or of ſpirits, upon the heavens. And as this interpretation greatly enlarges the idea; ſo perhaps we may fairly add, on this occaſion, that no man could ever, ſatisfactorily, or with full and proper apprehenſion, tranſlate the words, *ye heavens of heavens*, before Dr. Herſchel's time.

Again, we find the heavens mentioned in the plural number; and an intimation given of their being in and amongſt the fixed ſtars; in ſome moſt remarkable verſes of the lxxxixth Pſalm; which are ſo expreſs, that it is almoſt impoſſible to conceive of them any otherwiſe, than that the Royal Pſalmiſt and Prophet intended to convey to us, in their fulleſt extent, ideas perfectly conſiſtent with, and even explanatory of, thoſe diſcoveries, which ſhould afterwards be made by the help of Aſtronomy. And I cannot but obſerve, that the turn given to the meaning of theſe verſes, by the verſion of the LXX, greatly corroborates this interpretation †.

Pſalm

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* The word is τὸ φῶς; and therefore, *all ye ſtars of light*, is an erroneous tranſlation, according to the Septuagint. Some further philoſophical diſcoveries, tending to illuſtrate what is ſaid, in Scripture, concerning *light*, will be mentioned in the next Section.

† It is impoſſible to read the Septuagint with attention without perceiving, that in many other inſtances, as well as in the preſent, it conveys more ſublime ideas, and ſuch as are more perfectly conſiſtent with the whole ſcope of prophecy, than our modern tranſlations from the Hebrew. And indeed, in many inſtances, the later tranſlators ſeem

Pſalm lxxxix. ver. 1, 2, 5, 11[*].

1. Τὰ ἐλέη Κυρίȣ εἰς τὸν αἰῶνα ᾄσομαι·

to have departed from the turn given in the Septuagint to ſeveral paſſages of Scripture, merely becauſe they did not apprehend the meaning of *that vaſt extent of idea* contained therein; and therefore thought it was right to confine the ſenſe of the words to a narrower ſcale; and to mere earthly objects; and to ſuch things and events as they were already ſomewhat acquainted with. But there is much reaſon to apprehend this has, in no ſmall degree, obſcured the glorious light of truth; and even been a means of preventing that attention which would otherwiſe have been paid to the *Divine Light* afforded in the Word of God.

And as the ſublime ideas which the tranſlation of the LXX conveys, are alone a very ſufficient ground for paying great attention to it in the courſe of theſe Obſervations; ſo there is alſo one further and ſtill more important reaſon, that may juſtly lead us to have the higheſt reſpect for its authority; and that is; that our bleſſed Lord Himſelf, and His Holy Apoſtles, uſually cited *it*; or at leaſt cited the Scriptures in ſuch a manner as plainly pointed to *it*, rather than to any other copy we are acquainted with; on their referring, at any time, to the Pſalms, the Law, or the Prophets; although our Lord on one moſt ſolemn occaſion, namely, in that great and tremendous cry upon the croſs, when He expreſſed Himſelf in words that had a manifeſt reference the 22d Pſalm, ſpake in the *Syro-Chaldaic* language, which was the *Hebrew* then in uſe.

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[*] Theſe are verſes 2, 3, 6, 12, in Grabe's Septuagint. And I cannot but remark here, once for all; that, in the Book of Pſalms, there is in that edition, ſome little perplexity and confuſion, both with regard to the numbering of the Pſalms themſelves, and alſo of the verſes: ſince ſometimes the mere *title* of the Pſalm is made *one verſe*, and numbered as the 1ſt; (which flings all the others out of their proper order;) and ſometimes it is made only part of the 1ſt, and the order of the verſes is allowed to be the ſame as in our tranſlation. Moreover, in Dr. Grabe's edition the 9th and 10th Pſalms are joined together, and make only one; and ſo alſo are the 114th and 115th; but the 116th is divided into *two*; and there are ſixteen additional Pſalms, from other parts of Scripture, added at the end of the whole: all which alters the number of the Pſalms greatly.

Εἰς γενεὰν ϗ γενεὰν ἀπαγγελῶ τὴν ἀλήθειάν σȣ ἐν τῷ
ϛόματί μȣ.

2. Ὅτι εἶπας, εἰς τὸν αἰῶνα ἔλεος οἰκοδομηθήσεται·
Ἐν τοῖς ȣ̓ρανοῖς ἑτοιμασθήσεται ἡ ἀλήθειά σȣ ἐν
αὐτοῖς.

1. *I will ſing of the mercies of the Lord, for ever, [or through the aion;] and I will tell of thy truth with my mouth, from generation to generation.*

2. *For thou haſt ſaid, mercy ſhall be builded up through the aion [or in the courſe of the aion.] In the heavens ſhall thy truth be eſtabliſhed [or prepared] in them.*

5. Ἐξομολογήσονται οἱ ȣ̓ρανοὶ τὰ θαυμάσιά σȣ Κύριε,
Καὶ γὰρ τὴν ἀλήθειάν σȣ ἐν ἐκκλησίᾳ ἁγίων.

5. *The heavens ſhall confeſs [or make manifeſt] thy wondrous works, O Lord; and moreover thy truth, in the aſſembly of thoſe who are holy.*

11. Σοί εἰσιν οἱ ȣ̓ρανοὶ, ϗ σή ἐϛιν ἡ γῆ·
Τὴν οἰκȣμένην ϗ τὸ πλήρωμα αὐτῆς σὺ ἐθεμελίωσας.

11. *The heavens are thine, and the earth is thine. Thou haſt laid the foundations of the whole habitable univerſe, and of all the fullneſs that is therein.*

And with regard to our Lord's expreſſions, concerning the heavens, and a future ſtate; we find ſurely, in theſe following words, a *poſitive* declaration of the exiſtence of real and *conſolidated* habitations.

John,

John, ch. xiv. ver. 2.

Ἐν τῇ οἰκίᾳ τȣ̃ πατρός μȣ μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν, Πορεύομαι ἑτοιμάσαι τόπον ὑμῖν.

In the houſe of my Father are many PLACES OF ABODE; *if it were not ſo, I would have told you. I go* (for the very purpoſe) *to prepare* A PLACE *for you.*

So alſo thoſe words of our Lord, concerning the rewards to be finally given to thoſe who faithfully improve the ſeveral talents committed to their care in this world; muſt ſurely mean *ſomething real*, and *ſubſtantial*, to be given as the reward: or elſe they will be found far leſs explicit, than they profeſs to be.

Luke, ch. xix. ver. 17.

Καὶ εἶπεν αὐτῷ· Εὖ ἀγαθὲ δȣ̃λε· ὅτι ἐν ἐλαχίϛῳ πιϛὸς ἐγένȣ, ἴσθι ἐξȣσίαν ἔχων ἐπάνω δέκα πόλεων.

And he ſaid unto him, well done, good ſervant; becauſe, in a little matter, thou haſt been faithful, be thou [ONE] *having* POWER OVER TEN CITIES.

And the ſame ſort of obſervation we may, without fear, make, concerning what our Lord ſays to his apoſtles.

Matthew, ch. xix. ver. 28.

Ὁ δὲ Ἰησȣ̃ς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολȣθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τȣ̃ ἀνθρώπȣ ἐπὶ θρόνȣ δόξης αὐτȣ̃, καθίσεσθε ϗ ὑμεῖς ἐπὶ δώδεκα θρόνȣς, κρίνοντες τὰς δώδεκα φυλὰς τȣ̃ Ἰσραήλ.

But Jeſus ſaid unto them, verily I ſay unto you, that ye who have followed me, in the regeneration, when the Son of Man ſhall ſit upon the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael.

Or, as St. Luke has it in his Goſpel,

Luke, ch. xxii. ver. 30.

Ἵνα ἐσθίητε ϗ πίνητε ἐπὶ τῆς τραπέζης μȣ, ἐν τῇ βασιλείᾳ μȣ· ϗ καθίσεσθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τȣ̃ Ἰσραήλ.

That ye may EAT *and* DRINK *at my table, in my kingdom, and* SIT UPON THRONES, *judging the twelve tribes of Iſrael.*

Now, to ſay, that all theſe ſtrong expreſſions are only allegorical, and uſed in mere condeſcenſion to human apprehenſion, and the imperfection of our preſent ſtate; is really as little ſatisfactory, as the quibbling diſtinctions of the ſchoolmen; and has the ſame tendency to refine away the ſubſtance of the doctrine contained in the Holy Scriptures; and *to render the Word of God of none effect.* The Goſpel, throughout, ſpeaks *plain* language: and *that*, even with regard to the moſt intricate ſubjects; although indeed it be a language that requires much attention and diligence to apprehend it rightly.

And I cannot but add, that whereas our Lord declares, concerning the reſurrection *even of the body itſelf*, that after that great event has taken place, *men ſhall be like unto the angels*; it ſeems unqueſtionably to follow, from this declaration, that therefore the holy angels (although they are, in one ſenſe of the word, moſt truly, miniſtring *ſpirits)* yet have *really ſome kind of bodies* PROPERLY SO CALLED *, and which are a real ſpecies of conſolidation; for otherwiſe thoſe holy men who are raiſed from the dead, and have their ſouls reunited to their glorified *bodies*, could not be ſaid to be *like unto* the angels. The words are,

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* Mr. Wollaſton, in his Religion of Nature, carries the idea ſo far as to conclude, that the ſouls of men, even in a ſtate of ſeparation, from the body, have ſome proper vehicle. The whole paſſage is a very fine one, and may be ſeen Sect. IX. § 9, or p. 400, 401. 8vo edition.

"*The ſoul, when it parts from this groſs body, will paſs by ſome law* "*into ſome new ſeat, or ſtate, agreeable to the nature of it.* Every ſpecies " of being muſt belong to *ſome* region or ſtate. Becauſe nothing can be " but it muſt be *ſome where,* and *ſome how:* and there being different " kinds of abodes and manners of ſubſiſting in the univerſe, and the " nature of things that are to exiſt in them, being alſo different, there " will be a greater *congruity* between theſe ſeveral *natures* reſpectively, " and ſome particular *places*, or *ſtates*, than there is between them and " others; and indeed ſuch a one, that out of thoſe perhaps they cannot " ſubſiſt, or not *naturally*. To thoſe therefore muſt be their reſpective " *tendencies:* to thoſe they are *adjudged* by the courſe of nature, and " conſtitution of things, or rather by the Author of them.

" While the ſoul is in the body, it has ſome powers and opportunities " of moving it ſpontaneouſly, or otherwiſe than it would be moved by " the mere laws of gravitation and mechaniſm. This is evident. But " yet, notwithſtanding this, the weight of that *body*, to which at preſent " it is limitted (among other cauſes) conſtrains it to act for a while upon " *this ſtage.* That general law, to which bodies are ſubjected, makes " it ſink in this fluid of air, ſo much lighter than itſelf; keeps it down; " and ſo determines the ſeat of it, and of the ſoul in it, to be upon the " ſurface of this *earth*, where, or in whoſe neighbourhood it was firſt " produced. But then, when the ſoul ſhall be diſengaged from the " groſs matter, which now incloſes and incumbers it, and either become " *naked ſpirit*, or be only veiled *in its more fine and obſequious vehicle*, it " muſt at the ſame time be either freed from the *laws* of bodies, and " fall under *ſome other*, which will carry it to ſome *proper* manſion, or " ſtate; or, at leaſt, by the *old ones* be capable of mounting upwards, " in proportion to the volatility of its vehicle, and of emerging out of " thoſe regions into ſome *medium* more ſuitable, and (if the philoſopher " may ſay ſo) equilibrious. Thus much as to the *general ſtate* of ſouls " after death."

Matthew, ch. xxii. ver. 30. and Luke, ch. xx. 35, 36.

30. Ἐν γὰρ τῇ ἀναϛάσει, ȣ̓́τε γαμȣ͂σιν, ȣ̓́τε ἐκγαμίζονται, ἀλλ᾽ ὡς ἄγγελοι τȣ͂ Θεȣ͂ ἐν ȣ̓ρανῷ εἰσι.

30. *For in the reſurrection they neither marry nor are given in marriage, but are* AS THE ANGELS OF GOD *in heaven.*

35. Οἱ δὲ καταξιωθέντες τȣ͂ αἰῶνος ἐκείνȣ τυχεῖν, ϗ τῆς ἀναϛάσεως τῆς ἐκ νεκρῶν, ȣ̓́τε γαμȣ͂σιν, ȣ̓́τε ἐκγαμίσκονται.

36. Οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται, (ἰσάγγελοι γάρ εἰσι,) ϗ υἱοί εἰσι τȣ͂ Θεȣ͂, τῆς ἀναϛασέως υἱοὶ ὄντες.

35. *And they who are worthy to attain unto that aion, and the reſurrection from the dead, neither marry, nor are given in marriage.*

36. *Neither can they die any more; for they are* LIKE UNTO THE ANGELS, *and are the* SONS OF GOD; *being the ſons of the reſurrection.*

And, if we will be at the pains to take the full force and meaning of our Lord's words, in their truly extenſive and moſt ſpiritual ſenſe; we ſhall find that they lead us, even in his very firſt diſcourſe on the Mount, to an apprehenſion that there are indeed great manifeſtations of glory deſigned for the adornment *of the human body* as well as of the ſoul for ever. For, as it is now acknowledged, by the moſt able divines, that the precepts given in this ſublime diſcourſe, can only be *imperfectly* complied with at beſt *here* on earth; and that the *real obedience* to theſe divine precepts ultimately intended, muſt and can be fulfilled and perfected, only in heaven; ſo, in reality, our Lord leads us to conceive, that there is a real glorious proviſion, even of raiment, and of *glorified adornment*, provided for the human frame there; and this he teaches us, at the very ſame time that he is admoniſhing us to avoid anxious cares, and ſolicitude for the ordinary proviſions of life here; and leading us to truſt on the Divine Providence for continual ſupport.

Matthew, ch. vi. ver. 25, 28, 29, 30.

25. Διὰ τοῦτο λέγω ὑμῖν, Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε ϗ τί ϖίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ ϖλεῖόν ἐϛι τῆς τροφῆς, ϗ τὸ σῶμα τοῦ ἐνδύματος.

28. Καὶ ϖερὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ ϖῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει.

29. Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν ϖάσῃ τῇ δόξῃ αὐτοῦ ϖεριεβάλετο ὡς ἓν τούτων.

30. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, ϗ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ ϖολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιϛοι.

25. *For this reaſon I ſay unto you. Do not take anxious care* FOR YOUR LIFE; *what ye ſhall eat, or what ye ſhall drink. No, nor yet for your body, what ye ſhall put on. Is not the life* [*itſelf*] *of more importance than food? and the body than raiment?*

28. *And concerning raiment why do ye take anxious care. Learn inſtruction from the flowers of the field,* [*conſidering*] *how they grow. They neither labour nor ſpin.*

29. *Yet I ſay unto you, that even Solomon, in all his glory, was not cloathed like one of theſe.*

30. *If then God ſo cloatheth the graſs of the field, which to day is, and to morrow is caſt into the ſtove,* SHALL HE NOT MUCH RATHER CLOTHE YOU, *o ye of little faith.*

Theſe words moſt plainly (inſtead of containing any doctrine diſcouraging induſtry,) do rather contain an argument, *(à fortiori,)* in favour of it; ſeeming to imply, that if God doth indeed clothe, in ſo beautiful a manner, mere inanimate matter, which can neither labour or ſpin, or uſe any faculties; how much more ſhall he, in the end, clothe thoſe who have faculties given to them to adorn the creation, and will, in fit time, uſe them for the nobleſt purpoſes?

Whoever, therefore, can confine the *real ultimate* meaning of theſe ſublime words, to the ſupply merely of common food and raiment, which the ſervants of God obtain in *this life*; (and ſome of them even ſo ſcantily;) has ſurely, very little apprehenſion of the *vaſt* and *magnificent* ideas meant to be *ultimately* conveyed, by every part of the Word of God.

And I muſt add, that it does indeed ſeem very ſtrange, how an *abſtract* idea of *nothingneſs* (if we may be allowed to uſe ſuch a word, for want of a better) an idea of *no conſolidation of ſubſtance at all* appearing ever *in heaven, properly ſo called,* (an idea adopted in defiance of all that is aſſerted in Scripture) could once enter the mind of man.

Let the appearance of viſible objects, at preſent, be either *ſubſtantial,* according to the commonly received idea; or let it be (if any will have it ſo) *merely ideal,* according to the refined

notions

notions of Berkeley, and ſome other Metaphyſicians; yet, either way it *is real*. And ſuch real appearance of viſible objects, the Holy Scriptures aſſure us, if we will believe them, there is *in heaven*.

With the greateſt propriety, therefore, we may believe *heaven*, and *the heavens*, to be (where in reality Sacred Writ leads us to conclude they are) *in* the Sun; and *in* the Fixed Stars.

And we ought by no means to omit, on this occaſion, calling to mind one very ſingular expreſſion of our bleſſed Lord's, concerning thoſe who ſhall at laſt be raiſed to an heavenly ſtate of bliſs and glory; inaſmuch as he therein plainly intimates, that they ſhall appear with a degree of ſplendour, and emitted light, *ſimilar* to that which proceeds from the Sun.

Matthew, ch. xiii. ver. 43.

Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

*Then the righteous ſhall ſhine forth like the Sun**; *in the kingdom of their Father. He that hath ears to hear, let him hear.*

In concluſion, however, I muſt obſerve, that although, in conſequence of all theſe Remarks, we have reaſon to be perſuaded that the Sun is an Habitation of Glory; and a Place of Bliſs; and may very juſtly infer, that there is no violent heat or fire on the ſurface of the Sun, beyond neceſſary vital heat, and ſuch as properly appertains to the glorified beings who dwell upon it: and that therefore no ſenſation of burning can be felt there; according to the common apprehenſions we have of *burning:* yet, at the diſtance of a diameter from the body of the ſun the caſe muſt be very different; and the effect, upon other bodies approaching within that diſtance, muſt be even correſponding to vulgar ideas.

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* Perhaps *philoſophically*, this might with great propriety be tranſlated, *upon identically the ſame principles as the ſun ſhineth.* It is a very poor and unworthy idea of the *expreſſion*, to ſuppoſe it to be merely *allegorical*; and indeed to interpret it merely in that manner, is almoſt burleſque, and profane: whilſt, on the other hand, the appearance of our Lord, *during His transfiguration on the Mount*, gives us the higheſt authority for tranſlating the words literally.

For, whether heat be only in the *fluid of fire* reſident on earth, and in the ſubſtances acted upon, as we have now reaſon to believe; or whether it be in the rays of the ſun themſelves, as was formerly ſuppoſed: whichever be the caſe; or *whatever* be the immediate cauſe of heat; or *where-ever* it be immediately exiſting phyſically; ſtill, at the diſtance of a few hundred of miles from the ſun's ſurface, (where the rays will begin to be united together from a great portion of *that* ſurface,) they muſt begin to produce heat (in any ſubſtance *capable* of being acted upon in ſuch manner as bodies are acted upon by the ſun's rays on earth). And at the diſtance of a diameter, or a little more from the ſun's ſurface, (where, *in every point* of ſpace, rays from almoſt every part of the whole diſk muſt coincide,) *there* (whether thoſe rays have heat in themſelves, or not) they muſt form, againſt every ſolid body, and ſubſtance, *capable* of being acted upon, (either by means of ſuch heat in the rays themſelves, or by means of the *fluid of heat*, or *fire*, exiſting in ſuch bodies,) a moſt tremendous flaming ſword indeed; turning every way, to hinder all approach of any *groſs* or *impure* ſubſtance. And ſome of the Comets muſt probably, in their perihelia, experience the very degree of heat deſcribed by Sir Iſaac Newton.

Surely then, taking into conſideration all the circumſtances that have been mentioned, it is, upon the whole, a more rational, and a more glorious apprehenſion of things, to conſider

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the beautiful works of Creation *here* on earth; as intended to fill our minds with ideas of forms and ſubſtances, which ideas ſhall be perfected hereafter, by beholding the true Archetypes and Originals in heaven; rather than to ſuppoſe that our minds are *here*, in this world, from infancy, to the end of our days, only filled with ideas, which are intended to be annihilated.

Surely it is an homage, *more fit* to be paid to the Almighty Creator, to call him, *Our Father Who dwelleth in the heavens of glory*; *(whereof the very light we receive on earth is a ſmall portion, and an emanation;)* than to pray unto him, only, as *Our Father which art in heaven*; i. e. in ſome particular place, we cannot tell what, we cannot tell where; and unlike any thing concerning which we can poſſibly have any idea; except that it is a ſtate of annihilation of all objects whatever. Can it be poſſible for us to be ſuppoſed to have any real ſatisfactory expectation of ſuch an heaven at all? and is not ſuch praying, a prayer without meaning?

How much more grand is the uniform idea which runs through the Holy Scriptures? an idea of the Lord God Almighty, being, *the Lord God of hoſts*; *even the God of the hoſts of heaven*: and of his commanding the Armies of heaven; amidſt which, even ten legions of Glorious Angels are as nothing.

And how truly wiſe was the wiſdom of Solomon, when he made uſe of thoſe words, which are tranſlated in ſo ſublime a manner, in our tranſlation from the Hebrew,

1 Kings, ch. viii. ver. 27.

But will God indeed dwell on the earth? behold the heaven, and the heaven of heavens cannot contain Thee, how much leſs this houſe that I have builded?*

And

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* The Septuagint has the paſſage,

27. Ὅτι εἰ ἀληθῶς κατοικήσει Θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς; εἰ ὁ οὐρανὸς, καὶ οὐρανὸς τοῦ οὐρανοῦ οὐκ ἀρκέσουσίν σοὶ, πλὴν καὶ ὁ οἶκος οὗτος ὃν ᾠκοδόμησα.

27. *But*

And how much doth light dawn upon the world, even more and more, leading to the perfect day? when we ſtill further conſider, that Mr. Herſchel has diſcovered not only ſtars without number, forming the Univerſe we dwell in, *the Heaven of Heavens*, contained in this region of ſpace; but alſo further; that certain of thoſe appearances which we call *Nebulæ*, muſt be concluded, on the moſt ſolid grounds, to be neither more nor leſs than *diſtinct diſtant Univerſes* *; of which not one of the Suns or Stars that compoſe them, are within the ken of any part of *our* Univerſe: but which, all together, form the *Heavens of Heavens*.

How wonderfully great, and ſublime, is the idea which we may from hence learn to form of the Great Creator? And more eſpecially, when we cannot but apprehend, that even in the midſt of the *Univerſe of Univerſes*, (i. e. *of the Heavens of Heavens*,) ſtill THE LORD GOD ALMIGHTY will be found far above all, and at an infinite diſtance in glory; even peradventure more High, and more remotely diſtant in Glory than at preſent; becauſe His divine attributes will be better apprehended: as the ſummit of a vaſt mountain appears

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27. *But will God truly dwell with man upon earth? if the heaven, and the heaven of heavens are not ſufficient for Thee? ſhall even this houſe that I have built to Thy Name?*

So in 2 Chronicles, ch. ii. ver. 6.

6. Καὶ τίς ἰσχύσει οἰκοδομῆσαι αὐτῷ οἶκον; ὅτι ὁ οὐρανὸς, καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐ φέρουσιν αὐτοῦ τὴν δόξαν· καὶ τίς οἰκοδομῶν αὐτῷ οἶκον; ὅτι ἀλλ᾽ ἦ τοῦ θυμιᾷν κατέναντι αὐτοῦ.

6. *And who is able to build unto Him an houſe? for heaven, and the heaven of heaven do not bear, (or ſupport,) his glory; and who am I building to Him an houſe? except merely that it may be to offer up ſacrifice before him?*

* This account may be ſeen at large in the Philoſophical Tranſactions, vol. LXXV. p. 213, 258, 265. And in vol. LXXVI. p. 457, is added a catalogue of no leſs than one thouſand *new nebulæ*, and cluſters of ſtars, actually obſerved; many of which muſt be claſſed unqueſtionably with theſe *diſtinct univerſes*.

to recede, and to be more diſtant, as you aſcend; becauſe its real and vaſt dimenſions become more viſible.

And what energy does there appear to be in thoſe words of the Royal Pſalmiſt, when he *thus* deſcribes the Divine Wiſdom and Power of God; ſaying,

Pſalm cxlvii. ver. 4.

Ὁ ἀριθμῶν πλήθη ἄστρων, ϗ πᾶσιν αὐτοῖς ὀνόματα καλῶν.

Who numbers [*the*] *multitudes** *of* [*the*] *ſtars, and calleth them all by their names* [*or giveth to all of them proper names of diſtinction.*]

O Lord, how manifold are Thy works; in wiſdom haſt Thou made them all †. Let us henceforth, truly worſhip Thee, as *Our Father Who art in the heavens*; and pray, that finally *Thy will may be done, even on earth, as it is now performed in heaven.* And that we may all become, in the end, *children* ‡ *of the light, and of the day*, redeemed from the preſent wandering, imperfect, ſtate of error, and darkneſs.

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* This word πλήθη being in the *plural* number, conveys the ſame uncommonly great idea as οἱ οὐρανοὶ τῶν οὐρανῶν, *the heavens of heavens*, or *the many univerſes.* ὁ οὐρανὸς τῶν οὐρανῶν, in Scripture, manifeſtly ſignifies what we originally meant by the word *univerſe*; namely the whole collection of fixed ſtars that were, by any means, viſible to us; or that could be deemed to belong to the one great aſſemblage of them. And therefore, οἱ οὐρανοὶ τῶν οὐρανῶν, muſt mean ſomething further, and ſtill more vaſt; that is, in truth, what Mr. Herſchel has now diſcovered to us, *many univerſes*: or, in other words, *a great aſſemblage of ſuch aſſemblages: an univerſe conſiſting of univerſes*; in which each individual maſs, conſidered by itſelf, inſtead of being a ſingle *ſtar*, is an whole *univerſe of ſtars*, ſo remote from the reſt, as to appear only one ſingle *nebula*, or faint luminous body, when taken all together. Language, even when the niceſt diſtinctions are uſed, is found deficient, and inadequate, to expreſs properly, or with ſufficient energy, ſuch magnificent ideas.

† Pſalm civ. ver. 24.

‡ John, ch. xii. ver. 36. 1 Theſſalonians, ch. v. ver. 5.

HAVING had occaſion, in the courſe of the preceding Diſſertation, to mention the ſuperior excellence of the tranſlation of the LXX; I cannot forbear adding, in this place, that there is a moſt remarkable inſtance of the *accuracy of it*, above our more modern tranſlations, in the 21ſt verſe of the xivth chapter of Exodus; which contains the account of that wonderful exertion of the power of God, in preparing a paſſage for the children of Iſrael through the Red Sea: for our tranſlation has it thus,

And Moſes ſtretched out his hand over the ſea, and the Lord cauſed the ſea to go [back] by a ſtrong EAST WIND *all that night, and made the ſea dry land, and the waters were divided.*

But any curious perſon, who caſts his eye upon a globe, whilſt he is reading this verſe, will perceive, that the effect of an *eaſt wind* would be juſt the contrary to what is here deſcribed: for *it* would neceſſarily drive the waters of the ocean *into* the Red Sea, through the Straits of Babelmandel, and raiſe the ſurface of the water higher than uſual.

The tranſlation of the LXX, however, ſets the whole matter right: for it has the account thus:

21. Ἐξέτεινεν δὲ Μωυσῆς τὴν χεῖρα αὐτοῦ ἐπὶ τὴν θάλασσαν· καὶ ὑπήγαγεν Κύριος τὴν θάλασσαν ἐν ἀνέμῳ νότῳ βιαίῳ ὅλην τὴν νύκτα, καὶ ἐποίησεν τὴν θάλασσαν ξηράν, καὶ διεσχίσθη τὸ ὕδωρ.

21. *And Moſes ſtretched out his hand over the ſea, and the Lord cauſed the ſea to go [back], by means of a ſtrong* SOUTH WIND, *all that night, and and made the ſea dry land, and divided the water.*

Both the Alexandrian copy and the Vatican copy agree exactly in the deſcription of *the wind*, that it was a *ſouth wind:* and any philoſophical perſon will perceive, that ſuch a wind, ſweeping along the eaſtern coaſt of Africa, and of Arabia Fœlix, and driving the waters of the ocean back from the mouth of the Strait of Babelmandel towards the Perſian Gulph, would naturally, in conſequence of the *projecting coaſt of Adel*, and Cape Guardafui *draw off* the waters from the Red Sea, and lower *them* greatly; and eſpecially if ſuch wind cooperated with a ſtrong ebbing of the tide, from the coaſt of Arabia, as was moſt probably the caſe. In conſequence of theſe two circumſtances conſpiring together, (the *fiat of the Almighty* cauſing ſuch wind to blow juſt at the *proper time*; and cauſing the Iſraelites to take their march juſt at the *proper time)* all the ſhoals and banks of the Red Sea would be left bare; and any remarkable ſhoal running acroſs, at the place of the paſſage, or elſewhere, would *divide the waters*; cauſing thoſe above to remain as *a lake*, whilſt thoſe below were falling down towards the Strait of Babelmandel. Over ſuch a ſhoal, therefore, there would of courſe be a ſafe paſſage, till the return of the tide from the ocean the next morning; and over this the Iſraelites might paſs ſafely; but upon this the Egyptians, by being too late in their paſſage, would be overwhelmed.

A *north weſt wind* might indeed drive the water back from the upper part of the Red Sea; but how any *eaſt wind* could effect *this*, is not conceivable; nor indeed how any wind could effect it, unleſs it became a means of drawing off the water into the ocean. The tranſlation of the LXX, therefore, ſpeaks for itſelf, in the moſt philoſophical manner.

SECTION II.

THE next piece of Criticiſm here offered to the Public, is, on the *Septuagint Tranſlation* of the firſt chapter of the book of Geneſis; which chapter has hitherto been ſo ſtrangely miſunderſtood, and in general ſo groſsly miſinterpreted; that it has either been conceived to be inconſiſtent with ſound philoſophy, (and therefore even the authority of it has been called in queſtion); or elſe, upon the authority of it, efforts have been made to ſubvert all the *philoſophical ſcience*, which, by means of mathematics and experiment conjointly, we have been made acquainted with. Efforts, which have had a tendency to overturn the teſtimony of our ſenſes; and to render uſeleſs all the means of diſcerning, and judging, which God has afforded us. Yet we may *now* venture to affirm, that *this chapter* is (as might moſt reaſonably be expected) not only *conſiſtent* with the trueſt principles of philoſophy; but, moreover, ſo accurately written, that it contains ſuch an account as helps to illuſtrate them in the cleareſt manner. And to elucidate this

aſſertion,

aſſertion, the following Remarks have been made, with great caution, and in conſequence of much enquiry.

I ſhall beg leave to examine the whole contents of the Chapter, in regular order, as we find it in the *Septuagint*. And, if any one does not approve of the *Septuagint tranſlation*; (which I can hardly look upon in any other light, than as being nearly *an inſpired one*; conſidering both *how* it came to be made, and that our Lord himſelf, and his Apoſtles, continually referred to it;) if any one does not approve of the *Septuagint tranſlation*, I can only ſay, he is at liberty to endeavour to make a better, and a more rational one, from the Hebrew, *if he can*.

The Septuagint tranſlation runs thus.

1. Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν ȣ̓ρανὸν ϗ τὴν γῆν.

1. *In the firſt beginning*, (OR ORIGINALLY,) *God made* THE HEAVEN *and the earth*.

Here it is manifeſt Moſes expreſsly forbears to ſpeak of *the heavens, and fixed ſtars*; and moreover, even of the *time when* ſuch firſt creation as he thus briefly mentions, *(even of our heaven)* was effected: for he only ſays, that God Almighty was the original Great Creator of all.

2. Ἡ δὲ γῆ ἦν ἀόρατος· ϗ ἀκατασκεύαστος, ϗ σκότος ἐπάνω τῆς ἀβύσσȣ· ϗ πνεῦμα Θεȣ̃ ἐπεφέρετο ἐπάνω τȣ̃ ὕδατος.

2. *But the earth was no object of ſight, and not yet built up into any beautiful form* [*or was without adornment*]; *and darkneſs was upon the maſs that was ſo without ſolid bottom*, [*or foundation*.] *And the ſpirit of God was born* [*high*] *above the water*.

Here again Moſes not only forbears to ſay any thing at all about the creation of the ſun; but moreover leaves us to infer, that even the earth itſelf might have had an exiſtence long before the period of time at which he is *now* going to begin his account. For all that he affirms is, that it was *now*, by ſome means or other, (which it is of no importance for us at preſent to be made acquainted with,) reduced to this confuſed maſs; to this *chaotic ſtate*; which he deſcribes, as being without any firm foundation, for the exiſtence of any creatures; without any adornment; and without light: inſomuch that the Spirit of God did not condeſcend to dwell *here*; but was born high above ſuch a maſs of mere heterogeneous watry fluid.

All this, I think, I can underſtand; but what could be meant by *the ſpirit of God moving upon the face of the waters*, I confeſs I cannot underſtand. Much leſs can I conceive, that a great wind blowing, could (as ſome interpreters would have us imagine) produce creation.

3. Καὶ εἶπεν ὁ Θεός· γενηθήτω φῶς· ϗ ἐγένετο φῶς.

3. *And God ſaid, let there be light, and there was light.*

The word φᾶς, which is commonly tranſlated *light*, and is the ſame as φάος; properly ſignifies (according to its original etymology,) rather *a means of illumination*, than the light of the ſun, or than any particular kind of light whatever. And indeed it is ſo far from meaning the *ſun beams*, *properly*, that Henry Stephens, in his Theſaurus*, after having ſhewn that it ſometimes means *light*; and ſometimes the *morning dawn*; and ſometimes the *ſun riſing*; ſays, *(generalius tamen φάος de ignis etiam lumine,)* that its moſt general meaning is to ſignify *the*

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* Vol. IV. p. 6.

light occaſioned *by fire*, and that even in *Homer*. It is moſt remarkable, however, that its true meaning is ſo preciſely merely *ſomewhat that is the cauſe of illumination*, that it is ſometimes put to ſignify *life*; and, when accented with an acute accent, inſtead of a circumflex, ſignifies even *a man (as the cauſe of life in his offspring)*; and alſo *(burning, and the fire produced thereby)*.

Now, putting all theſe conſiderations together; and recollecting, at the ſame time, that the practice of accenting books, and of ſetting the apices, or marks, over each particular word, did not commence till about the ſeventh century *, and even then was ſlow in its progreſs; and that the Alexandrian MS, has no accents at all; we may ſurely be allowed to tranſlate the word φως (which the Seventy have uſed) in ſuch a manner as may appear moſt conſiſtent with its true etymology; and alſo moſt conſiſtent with all that follows afterwards in this account given by Moſes. And if ſo, then (let the word be accented which way it will) we may venture moſt plainly and rationally to interpret the verſe thus:

Let there be, on earth, a fluid capable of communicating light, and heat.

That is, (conſiſtently with what has been obſerved in the preceding piece of Criticiſm,) *let there be the elementary fluid of heat, or of fire*; by means of which, fire, and all its effects may exiſt; and by means of which light may be communicated from the ſun to the earth. And accordingly we find, in the following verſes, that *day light was immediately produced*: the very ſuppoſition of the exiſtence of which, without preſuppoſing the pre-exiſtence of the ſun, (which, according to the vulgar idea, was created only on the fourth day,) implies a manifeſt contradiction; not only unworthy of Moſes, but of any man of common ſenſe; and more eſpecially, as the following verſes ſeem intended, *cautiouſly*, to inform us, that there was immediately, not only day light, as there is now; but *juſt in the ſame manner*; namely, *day*, when any part of the earth, in its revolution, was turned towards the ſun; and *night*, when ſuch part was turned from it. All which will appear ſtill clearer from a ſimple tranſlation of the next verſes.

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* Montfauc. Palæogr. Græc. p. 223. Primatt. p. 32.

But before we proceed to that tranſlation, we ought to give a little attention to ſome few other experiments, that may be mentioned, in addition to thoſe which have already been adduced, in order to ſhew that *the elementary fluid of heat*, or of *fire*, or of earthly *light*, exiſts with us ſimply by itſelf, and diſtinct from the ſun's rays, or from any other body or ſubſtance, however ſuch body or ſubſtance may act upon it to produce its effects. And theſe experiments are; in the firſt place, ſome made by Mr. Canton; from which it appears, ſtill further, that *light itſelf*, conſidered ſimply as ſuch, according to the moſt common idea, is really a *fluid body*, *capable of being imbibed by other bodies, and emitted again.* For although (whilſt he is taking pains to lead us to this concluſion) he himſelf conſiders light, as exiſting *firſt*, and originally, merely in the luminous body to which his phoſphorus was expoſed; and then as producing its effects, by a ſecond emiſſion from the phoſphorus into which it had been imbibed; yet the experiments themſelves tend moreover to ſhew, that there is indeed a certain diſtinct fluid ſubſtance, thus imbibed, and afterwards emitted, which exiſts independent of thoſe bodies, and which is capable of yielding light whenever it be properly acted upon; and which therefore cannot but be conſidered as exiſting upon earth, independent of the ſun; or of any other body in the heavens; or even of any ignited body on earth; although having been once abſorbed, and taken into ſuch body, it is afterwards ſo let looſe to produce its effects.

I ſhall juſt mention one of the experiments, as recited in the Philoſophical Tranſactions*, which will explain the nature of them; and for the reſt refer to that paper, where they may all be ſeen at large.

" Let one end of a bar of iron about an inch ſquare, or a " poker, be made red hot, and laid horizontally in a darkened " room, till by cooling it *ceaſes to ſhine*, or is but barely viſible. " Then bring a little dry phoſphorus, *which has been expoſed " to light, in a glaſs ball hermetically ſealed*, as near the hot iron " as poſſible, by holding the ball in contact with it; and the " phoſphorus, though inviſible before, will in a few ſeconds " begin to ſhine; and will diſcharge its light ſo very faſt, as " to be *entirely exhauſted of it* in leſs than a minute; and then " will ſhine no more by the ſame treatment, *till after it has been " expoſed to light again.* By this heat, light received from a " candle, or even from the moon, may be ſeen ſeveral days " after. And phoſphorus that will afford no more light by " the heat of boiling water, will ſhine again by the heat of " the iron. By this heat alſo, phoſphorus, which had been " kept in darkneſs more than ſix months was found to give a " conſiderable degree of light."

Now it ought to be obſerved, that in all his experiments, the *kind* of phoſphorus uſed by Mr. Canton would emit no light, unleſs it were firſt expoſed to day light, or to the light of a candle, or of ſome other body, to imbibe it: and when *that quantity*, ſo imbibed, was once exhauſted, would afterwards never emit any more, till it were itſelf ſo expoſed to light again. We may therefore fairly conclude, that when it was expoſed to the ſun's rays, they acted upon it to cauſe it to imbibe *the fluid of light, or fire, or heat,* juſt in the ſame manner as they acted upon the wood in the midſt of the water (mentioned p. 49 and 53.); charring it, and cauſing it to imbibe, and moreover to fix, the ſame fluid of elementary heat, and light.

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* Vol. LVIII. p. 342.

Further; it is now well known, that *light*, as a body, and real ſubſtance, is neceſſary to the life and growth of plants: for they will not grow well in the dark, any more than without air.

There are many moſt curious experiments of M. l'Abbé Teſſier to illuſtrate this, deſcribed in the Memoirs of the Academy of Sciences for 1783, p. 133, from whence it appears, that the fine green colour of plants, is greatly owing to their imbibing of *light*; and is changed, for want of it: that ſome plants ceaſe to grow in the dark; and that ſome will not even live at all, in the dark: but that the light of the moon, or even the light of a candle, will ſupport their exiſtence. From all which we may conclude, that whatever will put the fluid of light in motion, will *feed them.* And it is not the leaſt curious part of theſe Obſervations, in what manner plants conſtantly turn towards the light, (from whatever quarter it comes,) as it were in ſearch of food: their organization being ſuch, as to effect of itſelf this wonderful movement, ſo imitative of ſenſe and inſtinct.

And moreover, conſiſtently with all the remarks made in conſequence of the preceding experiments, we find the following *data* concluded upon, in a very curious paper of Mr. Morgan's, as being the reſult of many accurate experiments made by himſelf[*].

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[*] See Philoſophical Tranſactions, vol. LXXV. p. 190.

I. **That light is a body, and like all other bodies ſubject to the laws of attraction.**

II. **That light is an heterogeneous body; and that the ſame attractive power operates, with different degrees of force, on its different parts.**

III. **That the light which eſcapes from combuſtibles, when decompoſed by heat, or by any other means, was previous to its eſcape, a component part of thoſe ſubſtances.**

And indeed, that the *elementary fluid of heat*, or *fire* itſelf, is in a certain degree acted upon, by the *luminous matter* emitted *together with it* from any body in a ſtate of burning, juſt in the ſame manner as it is acted upon by the ſun's rays; and that therefore, it may, with the utmoſt propriety be deſcribed by the word φῶς, be that word accented how it will, and whether it be tranſlated *fire*, or *light*; is moſt manifeſt, from the following experiments; from ſome of which, it does moreover ſeem to follow, that not only the *luminous* matter, but even that *the fluid of heat* itſelf is ſubject to laws of refraction and reflection.

I placed a candle of the common ſize, and which did by no means burn remarkably bright, at the diſtance of ſix feet from a large concave glaſs mirrour, in my poſſeſſion, which is two feet and an half in diameter; and at the diſtance of ſeventeen feet three inches, I placed a ſecond glaſs concave mirrour (which I am alſo ſo fortunate as to have, and whoſe diameter is two feet); in ſuch a manner, that the circle of light, reflected from the firſt mirrour, covered exactly the whole ſurface of the ſecond mirrour of two feet in diameter; and in the focus of this ſecond glaſs (at the diſtance of two feet ſix inches) I placed the bulb of a thermometer graduated with Farenheit's ſcale. And I found that, in five minutes time, the quickſilver in the thermometer (though at the diſtance of twenty-five feet nine inches from the candle) roſe eight degrees; namely, from 60, which was the temperature of the room, to 68. On being removed from the focus it fell again to 60. And that its riſe was not occaſioned by any additional warmth in the room was certain, becauſe another thermometer which was alſo in the room, did not riſe at all in the interval. The alteration of the height of the quickſilver was therefore ſolely owing to the concentration, and convergency of the rays of the light of the candle at the focus.

I then removed the candle; and in the room of it, and under the ſame circumſtances, placed a little wire grate, four inches in diameter, containing three pieces of lighted charcoal: and cauſing theſe to burn bright, by blowing with a common pair of bellows; I again placed the thermometer in the focus; and, in ſix minutes time, it roſe nineteen degrees (i. e. from 60 to 79) although the heat of the room was no ways increaſed, by the experiment; as it was a very large one, and the focus was, as before, twenty-five feet nine inches from the pan of charcoal from whence the rays of light and heat were firſt emited; and the other thermometer in the room continued ſtationary. But in making this experiment I obſerved one very remarkable circumſtance; which was, that there was very ſenſibly to be perceived, a ſmall increaſe of warmth, the whole way, from the ſurface of the ſecond mirrour to the focus; whereas, when the rays of the ſun are made uſe of, no ſuch increaſe of heat at all is ever perceived, throughout the whole ſpace, within which is the conical convergency, but the whole effect is merely in the focus itſelf.

To aſcertain this fact more clearly, I was reſolved to repeat the experiment as ſoon as poſſible. And therefore, when the thermometer was fallen only to 64, I placed three freſh pieces of charcoal in the little grate; and then, replacing the bulb of

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the thermometer in the focus of the ſecond mirrour, the quickſilver roſe, in the ſpace of five minutes, eighteen degrees (i. e. from 64 to 82). And there was again a ſmall degree of warmth to be perceived ſenſibly, by the hand, throughout the ſpace between the thermometer and the ſecond mirrour.

After this I altered the circumſtances of the experiments; placing the mirrours only at the diſtance of eleven feet five inches from each other; the candle, or the grate, being five feet nine inches from the firſt mirrour, and the focus two feet ſeven inches from the ſecond.

And now, although the emiſſion of light and heat was only nineteen feet nine inches from the focus, yet the effect was *leſs*; becauſe the grate, (or candle,) and thermometer, were not ſo near being in the *principal focuſſes* of the reſpective mirrours. For the candle, in five minutes, only cauſed the thermometer to riſe five degrees; namely, from 60 to 65. And the charcoal, in a like ſpace of time, although the fire was made to burn ſtill more fiercely than before, only juſt cauſed the quickſilver to move eighteen degrees, from 61 to a little more than 79.

I then removed the ſecond mirrour entirely; and placing the candle at the diſtance of eight feet ſix inches from the firſt mirrour, I put the bulb of the thermometer in the focus, at the diſtance of nineteen feet four inches. And now although the light here was exceeding bright, yet, in five minutes time, the candle cauſed the quickſilver to riſe no more than *two degrees*; and the charcoal cauſed it, to riſe *only ſix*; becauſe the focal image, for want of the ſecond mirrour, was not reduced to ſo ſmall a ſpace. All which proves, that the effect produced, was merely by means of the reflection of the rays of the light, and heat, from theſe two ignited bodies: which effect was altered, as the circumſtances of the reflection were altered, by varying the experiment.

After this I took away thoſe two luminous bodies; and replacing the two mirrours in their firſt and original ſituation, at the diſtance of ſeventeen feet three inches; I put a tea urn of boiling water in the place of the charcoal, at the diſtance of ſix feet from the firſt mirrour; and placing the thermometer in the focus of the ſecond mirrour, in the ſpace of five minutes, the quickſilver roſe *one* degree; which was even more than could be expected, conſidering the vaſt difference between a body *merely heated*, and one that was luminous; and conſidering how very ſlight the heat of ſteam is. In the next five minutes the thermometer advanced one degree more; (and yet the other thermometer in the room not only remained ſtationary; but, as it was now between twelve and one in the morning, and the fire was become low and dead, was even deſcending although it was placed nearer to the ſteam). In another five minutes, the ſteam cooling, the themometer began to deſcend; and in five minutes more the quickſilver fell one degree.

Here therefore, after a trial of many hours, I ended theſe experiments; the reſult of which is, that nothing can be more clear and obvious, than that even *the fluid of heat itſelf* is in a degree ſubject to the ſame kind of *reflexibility*, and *refrangibility*, with the rays of light.

For I ought to add, that when (uſing the ſingle mirrour) I found the effect ſo much diminiſhed by the enlargement of the magnitude of the image; I could again increaſe the effect of heat, in the whole remaining conical convergency, by interpoſing a convex lens of eight inches diameter, between the mirrour and the focus.

At the time I made theſe experiments, I called upon that excellent Optician Mr. Nairne, to procure, if poſſible, ſome materials for ſome further trials; and there found, that he was employed in making two very fine *concave ſpecula* of metal, each of two feet in diameter, for ſome moſt curious experiments of the ſame kind, which were to be made abroad. One of theſe he placed before a very common fire; and the heat, in the focus, was ſo great, that it was impoſſible to hold the hand there, for any long continuance. Which proved, not only that the *heat* was reflected, as well as the *light*; but alſo that metal is much more efficacious for this purpoſe, than glaſs.

At the ſame time I was informed, by a very curious friend of the utmoſt veracity, that two mirrours of an ordinary ſize, being placed at the diſtance of about nine feet from each other, and a piece of good touchwood having been blown quite bright, in the principal focus of the one, another piece of touchwood was inſtantly lighted thereby, in the principal focus of the other.

This, however, is no more than is conſiſtent with an experiment mentioned by Dr. Hooper *, who ſays, that if two concave mirrours be placed at about twelve or fifteen feet diſtance from each other, and if a live coal be placed in the focus of one, and ſome gunpowder in the focus of the other, and then the coals be kept glowing with a pair of double bellows, the gunpowder will take fire.

We may therefore, I truſt, after being made acquainted with all theſe facts, with great propriety conſider, *the elementary fluid of heat*, or *fire*, or (in other words) *our earthly light*, or φῶς, as being a *diſtinct fluid* on earth, which was formed, or created, or ſeparated from the reſt of the maſs, the firſt day. And may learn to underſtand rightly, that the production of this *earthly fluid*, and not the creation of the light of the ſun, or of any other part of the univerſe, was the operation of the firſt day, mentioned by *Moſes*.

Let us now proceed with the tranſlation.

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* Vol. II. p. 130.

4. Καὶ ἴδεν ὁ Θεὸς τὸ φῶς ὅτι καλόν· ϗ διεχώρισεν ὁ Θεὸς ἀνὰ μέσον τȣ̃ φωτὸς ϗ ἀνὰ μέσον τȣ̃ σκότȣς.

4. *And God ſaw this fluid* OF LIGHT *[or this elementary fluid of fire] that it was good, [or ſufficient for the purpoſe]: and God ſeparated, [or made a diviſion,] through the midſt of the light, and through the midſt of [and between] the darkneſs.*

Theſe words ſeem almoſt purpoſely intended to deſcribe the great circle, on the ſurface of the earth, bounding light and darkneſs, (which may be moſt accurately ſaid to be *a diviſion through the midſt* of the *fluid of heat* or *fire*, or *earthly light)*; and they ſeem alſo intended to confine our ideas to a real *fluid ſubſtance*, exiſting merely on the ſurface of this earth; and to prevent our concluding that any thing is meant to be ſaid concerning the Sun, or the creation of its beams, in the heavens: for this diviſion made between the light of day, and the darkneſs, through the midſt of the fluid of fire or light, can relate *only to the earth.*

5. Καὶ ἐκάλεσεν ὁ Θεὸς τὸ φῶς ἡμέραν, ϗ τὸ σκότος ἐκάλεσεν νύκτα. Καὶ ἐγένετο ἑσπέρα, ϗ ἐγένετο πρωῒ, ἡμέρα μία.

5. *And God called the light* [or the elementary fluid of heat and fire, when it produced the effect of making the rays of the ſun viſible, and uſeful on earth,] *day*; *and the darkneſs* [which remained on thoſe parts where the ſun did not ſo act upon it], *he called night. And there was an evening*; *and there was a morning*; [*making one day, or*] *the firſt day.*

Theſe latter words ſeem alſo [illegible]rly intended to ſhew us, that the narra[illegible]on is confined to what paſſed on the ſurface of the earth. For they imply, that an evening and a morning appearing ſucceſſively; or (in other words) that a compleat revolution of any one ſpot on the ſurface of the earth, was what conſtituted *thenceforth* the period of time called *a day*.

The work of the firſt day, therefore, was the ſeparation, or formation, of the ſubtil fluid of *fire*, or *heat*; the firſt element on earth *.

6. Καὶ εἶπεν ὁ Θεός· γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος, καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος· καὶ ἐγένετο οὕτως.

6. *And God ſaid, let there be formed* A STRENGTHENING (OR CONSOLIDATING] SUBSTANCE [or atmoſpherical air] *in the midſt of the water. And let it be a means of ſeparating through*

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* There is one further obſervation, which it may be right to inſert, by way of Note; and that is; that no objection can, with any propriety, be made to the ſenſe and meaning here given in tranſlating the word φῶς, from the manner in which that word is uſed and applied in the 1ſt chapter of St. John's Goſpel, ver. 4, 5, 6, 7, 8, 9; becauſe, really, as it is there applied *in a ſpiritual ſenſe*, to *ſpiritual light*, it has very nearly *metaphorically* the ſame ſort of meaning, and ſignification, as is *here* given. For as the *fluid of light*, on earth, is the *means* of conveying to us the glorious Light of the Sun, and all the benefits reſulting from the operation of its rays; ſo our bleſſed Lord, deſcending on earth, was the means of conveying to us the Will of the Father Almighty, and all Spiritual light and knowledge from above; which is communicated by Him, and through Him, alone. The word φῶς, therefore, when applied to *ſpiritual* things by St. John, has indeed, juſt the ſame ſort of ſignification, and intent, metaphorically; as I venture to conclude above it has literally, in this firſt chapter of Geneſis, when applied to *material* things. It is *the means of communication to us* of light from above.

the midſt, (or of dividing,) between water, and water. And it was ſo.

Philoſophical diſcoveries have of late years convinced us, that *air* is the great *band*, and ſupport, both of animal and vegetable life; and that it is even itſelf reduced to a moſt *ſolid* and *fixed ſtate*; ſo as to form a moſt ſolid part, and even the greateſt part of the ſubſtance of almoſt every thing exiſting on earth. And, moreover, that it is even the *very means of conſolidating* and binding the other component parts together.

Dr. Stephen Hales was one of the firſt who began to examine and to conſider rightly the nature and properties of air. And he ſoon diſcovered, by means of a very ſimple plain experiment*, that, in conſequence of *breathing*, a great quantity of air, in its paſſage to and from the lungs, is much altered in its nature, and reduced from an elaſtic, to a fixed ſtate. He diſcovered alſo, further, that plants imbibe vaſt quantities of air; not only from the earth beneath, through their roots; but alſo from the atmoſphere itſelf, through the ſurface of their trunks, and leaves †; and more eſpecially at night. And that it freely enters the veſſels of trees, in very great abundance, and is even (as he expreſſes it ‡) *wrought into their ſubſtance.*

And at laſt alſo, he even found reaſon to conclude, in the moſt ſatisfactory manner, that air *alone* makes a very conſiderable part of the *ſolid ſubſtance* both of vegetables, and of plants of all kinds; and of animals §. And that there is even much more of it in their ſolid and moſt fixed parts, than in their fluid parts ‖.

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* Statical Eſſays, vol. II. p. 323.

† Ibid. vol. I. p. 159, 326.

‡ Ibid. vol. II. p. 267.

§ Vegetable Statics, vol. I. p. 216.

‖ Ibid. vol. I. p. 301, 311, and vol. II. p. 278.

Having attained to this ſurprizing, yet well-grounded concluſion, he proceeded in his enquiries, and diſcovered, that above one half of the moſt ſolid part of that horrible ſubſtance, the *human calculus*, was compoſed merely of air; which might be recovered and reſtored to a moſt elaſtic ſtate *: and that other *incruſtations*, were alſo compoſed in part of air. And, at laſt, he was even led to *this* concluſion; that the very *ſolidity* of bodies itſelf, was *principally owing to the air* † they contained in a fixed ſtate, and not to any other particles.

This excellent philoſopher having proceeded thus far; encouragement was given to others, to carry their reſearches ſtill further: and at laſt we have ſeen the moſt noble diſcoveries, concerning the various properties of *fixed air*, brought to light, and perfected, by Dr. Prieſtley, and ſome other indefatigable Chemiſts.

From them we learn, that air, of a ſpecies diſtinguiſhed by the name of *nitrous air*, is obtained in great quantities from ſilver, quickſilver, tin, copper, braſs, iron, biſmuth, and nickel ‡; having indeed formed a part of the ſolid ſubſtance of thoſe metals.

And afterwards Dr. Prieſtley diſcovered, that, by a different kind of treatment, metals would alſo yield a different kind of air; and metallic *calces* would do the ſame; and ſo alſo would ſeveral *ſaline* ſubſtances §. And, what is moſt extraordinary of all, that *red lead*, and even the *red precipitate of mercury*, yield a kind of air, which is much better even than common air for the purpoſes of reſpiration ||.

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* Ibid. vol. I. p. 194. vol. II. p. 234.

† Vegetable Statics, vol. II. p. 280.

‡ Phil. Tranſ. vol. LXII. p. 224.

§ Ibid. vol. LXV. p. 387.

|| Ibid. p. 388.

Chalk, and lime, alſo yield fixed air of the ſame ſpecies [*]. And indeed earths of all *kinds*, (even the cryſtalline and the talcky,) yield the like; it being contained in their ſolid ſubſtance.

Even the hardeſt rocks alſo are indebted to the ſame ſurprizing fluid for a great part of their moſt ſolid contents: for Purbeck ſtone, fire ſtone, and all lime ſtone; and white Italian marble, black marble, blueiſh marble, rediſh marble, Briſtol diamond, and other ſuch hard ſubſtances, yield fixed air in great quantities [†].

After all theſe diſcoveries; that moſt curious and accurate philoſopher, Mr. Cavendiſh, inveſtigated the matter ſtill further: and, having had reaſon to conclude, that *all* animal and vegetable ſubſtances contain *fixed air*; he at laſt found, that *vegetables* conſiſt almoſt *entirely* of *fixed* and *phlogiſticated air*, and ſome water [‡]. And he had even reaſon to be perſuaded, that *the very water itſelf* conſiſted ſolely of inflammable air united to dephlogiſticated air [§].

Hence we may perceive, that *vegetation* is merely the *proceſs*, of *converting air into a fixed and ſolid ſubſtance*; or rather the *proceſs* whereby *air becomes the means of* CONSOLIDATING *all the moſt beautiful adornment of the face of the earth.*

And we have manifeſt inſtances of the proceſs of its becoming fixed in other kinds of bodies; even in ſuch a manner as to increaſe their weight greatly. For it has been obſerved, and clearly ſhewn by M. Lavoiſier [||], that all *combuſtible* bodies whatever, do actually increaſe in weight whilſt they are burning, and calcining; by means of the air which is, from the atmoſphere, CONSOLIDATED, and fixed in them.

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[*] Ibid. p. 390, 392.

[†] Hales's Statical Eſſays, vol. II. p. 237, 238, 239.

[‡] Phil. Tranſ. vol. LXXIV. p. 150, 152.

[§] This laſt concluſion has ſince been ſtrengthened very much by ſome ſubſequent experiments of Dr. Prieſtley's, vol. LXXV. p. 299.

[||] Memoires de l'Academie Royale, for 1783, p. 508, 512, 529.

Iron, for inſtance, increaſes its weight even one third[*] by calcination; ſo much being added to the ſolid ſubſtance even of this hard body, from the air which is abſorbed, and becomes fixed, and conſolidated, by the operation. All other metals alſo increaſe in weight, by the ſame operation, and the white aſhes to which tin may be reduced by calcination are one quarter heavier than tin itſelf[†].

And thoſe ſubſtances which, on burning, are *diſperſed* in air, have yet the fixed air which is let looſe, increaſed in weight, by the abſorption of common air.

And with regard to thoſe ſubſtances which are not, at firſt, properly *combuſtible*; as for inſtance, *lime ſtone*. Yet even here, if they can once be made to become *combuſtible*, by calcination, (as is the caſe with all calcareous bodies,) there is *afterwards* an increaſe of weight. For limeſtone, and ſuch calcareous bodies by the operation of fire in the kiln, have the fixed air diſcharged, and let looſe, and have the fluid of fire, at the ſame time, *fixed therein:* and the lime made, does by this means become lighter than the lime ſtone[‡], or chalk, or marble, (out of which it is produced.) But as it is after that capable of being ſet on fire; ſo, if it be only expoſed to the open air, it ſoon abſorbs and fixes the air again; inſomuch, that every ton of lime, will acquire about half a ton[||] of fixed air; which is nearly the weight it loſt in the kiln. And at laſt, by long expoſure to the air, it is perfectly recovered, and becomes limeſtone as it was at firſt *. In which caſe, like every other calcareous ſubſtance, about one half of its ſolid contents is mere fixed air †: or air truly *conſolidated*; and *conſolidating* the whole maſs as before.

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[*] Ibid. p. 509.

[†] Cronſtedt's Mineralogy, p. 180.

[‡] Watſon's Chemical Eſſays, vol. II. p. 185.

[||] Ibid. p. 210, 218, 220.

Moreover, this increaſe of *ſolid ſubſtance*, from the air, is extended even to the very ſoil of the earth, and to the ground on which we tread. For lime will not only acquire, in the ſpace of three quarters of a year, a great addition of weight from the air, in the proportion of half a ton, or even of three quarters of a ton, to every ton weight: but when it has at laſt acquired this additional ſolid increaſe of ſubſtance and ponderoſity from the air, it will not loſe any part of it again ‡. It follows, therefore, that when lime is ſpread, any where, as manure, that every ton of it attracts above half a ton of ſome ſort of ſolid matter or other, from the air, and adds it to the earth. There are alſo many other modes, by which a like increaſe is made, and added to the ſolid ſubſtance of the earth daily, from the *air*. And although it may appear, at firſt ſight, incredible; yet it is nevertheleſs true; that, in ſome inſtances, this increaſe may be, even in one year, to the amount of above 30 tons in weight upon a ſingle acre ||.

Can any one doubt then, henceforth, of the propriety of calling air, (according to the interpretation given by the LXX to the words of Moſes, the Man of God,) ϛεϱέωμα or the *conſolidating*, or *conſolidated ſubſtance*?

And how frivolous do the objections *to his words* appear, when they are viewed by the aſſiſtance of philoſophical light,

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* Watſon's Chemiſtry, vol. II. p. 248.

† Ibid. p. 236.

‡ Ibid. p. 216, 217, 218.

|| Ibid. p. 219.

and knowledge, and are weighed in the balance of truth?

God, *ſpake the Word*, and all things were made. He hath *revealed His Holy Word*, and all things bear teſtimony unto it.

With the utmoſt accuracy, moſt ſurely, is the atmoſphere, and *the fluid of air itſelf*, (if we conſider it in all its ſeveral ſtates and relations, deſcribed by the word στερέωμα.

Στέρεος is ſo truly *ſolidus*, that even the mathematical definition of a *ſolid figure* by the ancients, is σχήμα στέρεον*. And στερεόω is *ſolido*, or *firmum ſolidumque reddo*; *I render*, or *make firm and ſolid:* and therefore στερέωμα in its trueſt etymological ſenſe, is *a conſolidating* or *ſtrengthening ſubſtance*—or elſe *a conſolidated ſubſtance*; but with much greater propriety the *former*, than the latter.

And if we take it in *this* ſenſe; it is really moſt deſerving of admiration, how the LXX could hit upon *one ſingle word*, ſo exactly expreſſive of *all* the *real* properties of that wonderful fluid whoſe creation they were giving an account of; and that, ſo long before any philoſophical diſcoveries were made concerning *thoſe* properties. And it cannot but afford pleaſure to every contemplative mind, to perceive how compleatly, by means of this ſimple interpretation alone, all the difficulties which aroſe from the uſe of the word *firmament*, vaniſh away.

Had the LXX uſed the word ἀὴρ, *air*, it would have deſcribed the fluid, only in ONE *of its ſtates*; and as compounded with many other heterogeneous fluids, which float in it: and would have been a very defective deſcription of this wonderful element; more liable by far to objection, as containing an imperfect and unintelligible account, than even the word *firmament*. But now, having uſed the word στερέωμα, *the conſolidating or conſolidated*

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* Gell. lib. I. cap. 20.

ſubſtance, they deſcribe it fully with all its properties: as being, when mere *air*, according to the common idea, and when in the atmoſphere, the cauſe of ſtrengthening and invigorating all animals and plants; and as being, in ſolid bodies, a great part of their ſolid ſubſtance, and even the moſt immediate means, and cauſe of rendering them ſolid.

And, perhaps, I might venture to add; that, by *dividing between water and water*, (or as our tranſlation has it) *by dividing the waters from the waters*, is meant not merely the ſeparating thoſe that float in the atmoſphere, from thoſe that flow in the ſea; but alſo the ſeparating that part of the waters which is *fixed*, with air, and by means of air, in all ſolid bodies; from that part which is left *floating* in a fluid ſtate. There is ſufficient reaſon to ſuſpect *, that the quantity of water which really exiſts ſo fixed in *a ſolid ſtate*, bears no ſmall proportion to that which is left in a fluid ſtate.

7. Καὶ ἐποίησεν ὁ Θεὸς τὸ στερέωμα, καὶ διεχώρισεν ὁ Θεὸς ἀνὰ μέσον τοῦ ὕδατος ὃ ἦν ὑποκάτω τοῦ στερεώματος, καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος· καὶ ἐγένετο οὕτως.

7. *And God made this* CONSOLIDATING SUBSTANCE. *And God made a ſeparation in the midſt of* [*or between*] *the water that was under this* [*ſecond fluid, this*] *conſolidating ſubſtance, and through the midſt of* [*and between*] *the water that was above this conſolidating* [*or ſtrengthening*] *ſubſtance* †.

8. Καὶ

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* See Dr. Horſley's edition of Sir Iſaac Newton's Works, vol. III. p. 158, and Pemberton's Newton, p. 245.

† I cannot but add the curious and philoſophical account given by the Biſhop of Landaff, tending to explain the manner in which the waters *above the firmament* (as it has hitherto been tranſlated) are ſeparated from thoſe under the firmament.

"That

8. Καὶ ἐκάλεσεν ὁ Θεὸς τὸ ϛερέωμα, ȣ̓ρανόν· ϗ ἴδεν ὁ Θεὸς ὅτι καλόν. Καὶ ἐγένετο ἑσπέρα, ϗ ἐγένετο ϖρωῒ, ἡμέρα δευτέρα.

8. *And God called this* [fluid, as diſperſed over the face of the earth this] *ſtrengthening* [*or conſolidating*] *ſubſtance*, HEAVEN [becauſe through it, on all ſides, from the ſurface of the earth, the heaven, and the heaven of heavens are ſeen] *and God ſaw that it was good* [and ſufficient for the purpoſe] *and there was an evening, and there was a morning, the ſecond day.*

“That the atmoſphere, which ſurrounds the earth, was originally
“formed from the chaotic maſs, by having the more ſubtil parts, of
“which that maſs conſiſted, elevated and put into an elaſtic ſtate by
“means of heat, ſeems not altogether improbable. We find the
“atmoſphere or firmament immediately ſucceeding the formation of
“light; now, if the effect of that light was heat, be the form or matter
“of it what you pleaſe, then would ſuch particles of the ſhapeleſs
“jumble, as were capable of being evaporated with that degree of heat,
“be elevated in an elaſtic ſtate, and a diviſion or ſeparation would be
“made in the midſt of the great abyſs, between the waters which were
“of a nature ſubtil enough to be converted, by that degree of heat,
“into an elaſtic fluid, conſtituting the firmament or atmoſphere; and
“the waters which could not be evaporated in that degree of heat, but
“ſtill remained covering the ſurface of the globe, being not collected
“into one place, that dry land might appear, till the third day. This
“notion of the atmoſphere and its formation, ſeems conformable enough
“to Sir Iſaac Newton's opinion, expreſſed in his letter to Mr. Boyle [*].

“I conceive the confuſed maſs of vapours, air, and exhalations,
“which we call the atmoſphere, to be nothing elſe, but the particles of
“all ſorts of bodies, of which the earth conſiſts, ſeparated from one
“another, and kept at a diſtance by the ſaid principle;—a principle
“of *repulſion* [†].”

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[*] Watſon's Chemical Eſſays, vol. I. p. 105.

[†] Boyle's Life, prefixed to the folio edition of his Works, p. 71.

Here, therefore, we have the account of the ſecond day's work: that it was the formation of *the fluid and atmoſphere of air*, the ſecond element on earth: by means of which, and in a great meaſure out of which were to be formed, and conſolidated, all ſolid bodies of every kind. And by means of which all animal and vegetable life was to be ſupported; and from whence all living were to derive *ſtrength*.

9. Καὶ εἶπεν ὁ Θεός· συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τȣ̃ ȣ̓ρανȣ̃ εἰς συναγωγὴν μίαν, ϗ ὀφθήτω ἡ ξηρά· ϗ ἐγένετο ȣ̔́τως· ϗ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τȣ̃ ȣ̓ρανȣ̃ εἰς τὰς συναγωγὰς αὐτῶν ϗ ὤφθη ἡ ξηρά.

9. *And God ſaid, let the water that is under the* [*atmoſphere of*] *Heaven be gathered together to a collection* [*or aſſemblage*] *and let the dry land be ſeen. And it was ſo done. And the water under the* [*atmoſphere of*] *heaven was gathered into its proper collections; and dry land was ſeen.*

10. Καὶ ἐκάλεσεν ὁ Θεὸς τὴν ξηρὰν, γὴν, ϗ τὰ συστήματα τῶν ὑδάτων ἐκάλεσεν θαλάσσας· ϗ ἴδεν ὁ Θεὸς ὅτι καλόν.

10. *And God called the dry land earth, and the collections of waters he called ſeas. And God ſaw that this alſo was good,* [*and anſwerable to the purpoſe.*]

Here we have an account, of water being, at laſt, ſeparated properly into its ſeveral different collections; or into ſeas, and oceans; inſtead of exiſting any longer merely heterogeneouſly mixed with all other kind of ſubſtances, as was the caſe at firſt, in the chaotic ſtate, deſcribed in the ſecond verſe.

And here alſo we have an account of the raiſing up of the Continents and Iſlands, *above* the ſurface of the ocean. Of which mighty work (as well as of the Deluge which ſucceeded, in proceſs of time, afterwards) The Almighty hath, even to this day, left us *indicia*, and (if I may be allowed to uſe ſuch an expreſſion) even *hiſtorical medals*, ſtamped with his own Divine ſignature; the legends whereof *may* be read *diſtinctly*, as well as the writings of the Holy Scriptures. And of ſome of thoſe moſt truly aboriginal inſcriptions, the author of theſe ſheets, (if it pleaſes God to ſpare his life,) means at ſome time or other, to attempt an Explanation; having, for many years, been preparing materials for that purpoſe: but ſuch Explanation could not be comprized within the compaſs of theſe ſheets.

11. Καὶ εἶπεν ὁ Θεός· βλαστησάτω ἡ γῆ βοτάνην χόρτου σπεῖρον σπέρμα κατὰ γένος ϗ καθ᾽ ὁμοιότητα, ϗ ξύλον κάρπιμον ποιοῦν καρπὸν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος εἰς ὁμοιότητα, ἐπὶ τῆς γῆς· ϗ ἐγένετο οὕτως.

11. *And God ſaid, let the earth produce herb of verdure, generating ſeed according to its kind; and according to its [peculiar and]* PROPER LIKENESS; *and fruitful wood, bearing fruit, of which its ſeed is in it, according to its kind, to [the forming] its* PROPER RESEMBLANCE, *upon the earth. And it was ſo done.*

We find in Dr. Grabe's edition, after the Alexandrian copy, the words εἰς ὁμοιότητα *(to the forming its proper reſemblance)*; in the latter part of the verſe; whereas, in the Vatican copy, ὁμοιότητα is inſerted only in the firſt part.

And if the former copy is right, there ſeems to be a remarkable *energy* in theſe words; and they ſeem to imply ſomething more, than merely that the different ſpecies of plants, and trees, ſhould be *diſtinctly* preſerved. They ſeem to carry with them an inſinuation, that there was ſome archetype *above*; and exiſting before this world; *after the pattern of which all things were formed*; and that plants, and things on earth, were made after the reſemblance of forms and ſubſtances exiſting ſomewhere elſe, in the heavens above.

This is an idea which may indeed offend ſome, who cannot diveſt their minds of inherent prejudices: but it is an idea, perfectly conſonant to what we are led to conceive, from ſurveying the heavenly bodies; and perfectly conſonant to what is ſaid concerning the formation of *man himſelf*, in the 26th verſe.

In ſhort, it is an idea almoſt connatural to a ſpeculative and philoſophical mind. We find it therefore expreſſed by Milton, Book v. l. 575.

– – – – though what if Earth
Be but the ſhadow of Heav'n, and things therein
Each to other like, more than on earth is thought?

And we find the ſame ſentiment burſting from the mouth of Cicero in his Timæus, Sec. II.

Non igitur dubium; quin æternitatem maluerit exſequi, quandoquidem neque mundo quidquam pulcrius, neque ejus ædificatore præſtantius. Si (vel SIC*) ergo generatus ad id eſt effectus, quod ratione ſapientiaque comprehenditur, atque immutabili æternitate continetur. Ex quo efficitur, ut ſit neceſſe, hunc quem cernimus, mundum, ſimulachrum æternum eſſe alicujus æterni.*

Which words we may *thus* tranſlate, making due allowance for any apprehenſions Cicero might entertain of the *eternity* of the world.

There can be no doubt, therefore, but that he choſe rather to follow the pattern of eternity; ſince neither is there any thing more beautiful than the world, nor more excellent than its builder. Being ſo formed, then, it is made conſonant to that which is comprehended by reaſon and wiſdom, and is contained in [*the ordinance of*] *an immutable eternity. From whence it comes to paſs, that of neceſſity this world, which we now behold with our eyes, muſt be the durable reſemblance (or image) of ſomething that is eternal.*

12. Καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος [ϗ καθ᾽ ὁμοιότητα], ϗ ξύλον κάρπιμον ϖοιοῦν καρπὸν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς.

12. *And the earth produced herb of verdure, generating ſeed according to its kind, and according to its proper likeneſs, and fruitful wood, bearing fruit, of which its ſeed is in it, according to its kind upon the earth.*

13. *Καὶ ἴδεν ὁ Θεὸς, ὅτι καλόν. Καὶ ἐγένετο ἑσπέρα ϗ ἐγένετο ϖρωῒ, ἡμέρα τρίτη.

13. *And God ſaw that it was good* [AND FIT]; *and there was an evening, and there was a morning, a third day.*

I have been ſometimes induced to ſuſpect, that theſe evenings, and mornings; *(and the intervening day;)* thus mentioned; were intended not merely to ſignify the ſpace of time each work required; but periods *of celebration*, after each portion of work: and that they are not mentioned, as merely intended to imply, that each portion of work was concluded exactly in the ſpace of *one day* only; but that, after it was finiſhed, there was a ſolemn celebration, by holy ſpirits who were then preſent.

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* The Alexandrian and the Vatican copies make a different diviſion of the 12th and 13th verſes. I have here followed the Alexandrian; but the Vatican is more conſiſtent with our tranſlation from the Hebrew.

For the Septuagint tranſlation, (to which I adhere,) is not, that *the* evening and *the* morning was *the ſecond*, or *the third day*: &c. but rather, as I *here* tranſlate it, that there was AN *evening*, *and* there was A *morning*, *conſtituting a third day*. The particle, which might moſt properly be tranſlated *(the*)*, ſeems even purpoſely to have been left out.

14. Καὶ εἶπεν ὁ Θεός· γενηθήτωσαν φωστῆρες ἐν τῷ στερεώματι τοῦ οὐρανοῦ εἰς φαῦσιν τῆς γῆς, [καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτὸς,] καὶ διαχωρίζειν ἀνὰ μέσον τῆς ἡμέρας καὶ ἀνὰ μέσον τῆς νυκτός· καὶ ἔστωσαν εἰς σημεῖα, καὶ εἰς καιροὺς, καὶ εἰς ἡμέρας, καὶ εἰς ἐνιαυτούς.

14. *And God ſaid, let there be* PHOSTERS [*i. e. operators upon the fluid of fire or light*] *in the conſolidating* [*or ſtrengthening*] *ſubſtance*, [*i. e.* IN THE ATMOSPHERE OF HEAVEN] *to illuminate the earth*, [AND TO HAVE THE DIRECTION OF, OR TO BE THE EFFICIENT CAUSES OF †] *and to make a difference*, [AND EFFECTUAL SEPARATION] *between day and night. And let them be for ſigns, and for ſeaſons, and for days, and for years.*

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* See Vigerus De Idiotiſmis Græcæ Dictionis, p. 19.

† Theſe words are not in the Vatican copy. If they be authentic, however, the conſideration of them may, by way of annotation, lead us to a *wide* digreſſion: for they ſeem to inform us, *what* is the true meaning of the word ἄρχω and ἄρχη; and in conſequence of that, lead us to gueſs, what is meant by thoſe expreſſions of St. Jude, *concerning the*

15. Καὶ ἔστωσαν εἰς φαῦσιν ἐν τῷ στερεώματι τοῦ οὐρανοῦ, ὥστε φαίνειν ἐπὶ τῆς γῆς· ϗ ἐγένετο οὕτως.

15. *And let them be* TO CAUSE ILLUMINATION, *in the ſtrengthening* [OR CONSOLIDATING] *ſubſtance* [IN THE ATMOSPHERE] *of heaven: ſo as to to appear* [VISIBLE] *upon earth. And it was ſo done.*

16. Καὶ ἐποίησεν ὁ Θεὸς τοὺς δύο φωστῆρας τους μεγάλους· τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τῆς ἡμέρας, ϗ τὸν φωστῆρα τὸν ἐλάσσω εἰς ἀρχὰς τῆς νυκτὸς, ϗ τοὺς ἀστέρας.

the angels that fell: inducing us to conclude, that they left their Original Dignity, and Rule; and deſcended from their glorious lot, to debaſe themſelves; they left their power of being *ſuperintendants*, and *efficient cauſes* of bliſs to others. They did not keep or preſerve, as it is in the Greek, (conſiſtently with this ſimple tranſlation,) *their firſt, and* ORIGINAL *power, of being the cauſe of bliſs to others*; but left their proper ſtate, and rank of exiſtence. This ſeems moſt unqueſtionably to be the moſt proper tranſlation of

Jude ver. 6.

Ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν.

And the angels who did not keep their original priority, [*and ſuperintendency*]; *but left and deſerted their proper rank and ſtate, he has reſerved, to the judgement of the great day, in chains,* [*that in themſelves would be*] *eternal, under darkneſs*; [*i. e. under blind infatuation.*]

I venture to add, *that in themſelves would be eternal*, as the trueſt meaning of the words: becauſe, if they were really to be eternal, there would then be no room for any reference to the judgement of the laſt day. I think this is the dictate of common ſenſe.

16. *And God made* THE *two great* PHOSTERS [*i. e.* BODIES TO OPERATE UPON THE FLUID OF FIRE OR LIGHT], *the great phoſter of all to produce its effects* [OR RULING POWER OF OPERATION] *in the day: and the leſſer phoſter, to produce its effects* [*or ruling power of operation*] *in the night*; *and the ſtars alſo* [TO PRODUCE THEIR EFFECTS OF OPERATION.]

17. Καὶ ἔθετο αὐτοὺς ὁ Θεὸς ἐν τῷ στερεώματι τοῦ οὐρανοῦ, ὥστε φαίνειν ἐπὶ τῆς γῆς.

17. *And God put them* [*all*] *in the conſolidating ſubſtance* [*in the atmoſphere*] *of heaven, in ſuch a manner as to appear viſible upon earth.*

18. Καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτὸς, καὶ διαχωρίζειν ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους· καὶ ἴδεν ὁ Θεὸς, ὅτι καλόν.

18. *And* [TO PRODUCE THEIR OPERATIVE AND RULING EFFECTS, *or*] *to be the cauſe of day and night*; *and to make a difference between light* [*the effect produced by means of the fluid of fire or light*] *and darkneſs. And God ſaw that it was good* [*and fit.*]

19. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο ϖρωῒ, ἡμέρα τετάρτη.

19. *And there was an evening, and there was a morning, a fourth day.*

Theſe ſix verſes, containing the account of the work of the fourth day; or fourth period of time; are perhaps the moſt difficult to be explained properly, of any in the whole chapter: and that, both becauſe of the imperfection of language, inadequate in itſelf to convey completely, and quickly, in a manner adapted to common apprehenſion, *philoſophical ideas* of the moſt ſubtil and extenſive ſignification: and alſo, becauſe theſe verſes contain an account of ſomething really made, and done in the regions of ſpace, above the ſurface of the earth, which could not poſſibly be explained *in any other manner*, without entering into an *aſtronomical digreſſion*, which would have been utterly unintelligible to mankind in general, before the diſcoveries of philoſophy opened their eyes; and would moreover have broken in upon the *unity* of the relation, here moſt manifeſtly intended to be adhered to, concerning the formation of this earth, and of the preſent ſtate of the world; and of *that alone*.

The words, however, are all uſed with ſuch wonderful and aſtoniſhingly *nice* caution, that, with due attention, we may now perceive what the true meaning intended to be conveyed was. And that they were dictated by a Spirit Who knew all things long before we ſhould have faculties to inveſtigate any part.

And firſt; as to what paſſed, merely *on the ſurface* of the earth; all that was done, was moſt manifeſtly nothing more than the rendering the atmoſphere *clear and pure*, ſo that the heavenly bodies might be ſeen *therein*, and appear, (as they now do,) to be placed in it; whereas, *before*, though the ſun afforded light, yet neither ſun nor ſtars were to be diſtinguiſhed, any more than they were* by St. Paul, and the mariners, during the three days ſtorm; or any more than they are with us, in the thick hazy weather in winter.

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* Acts, ch. xxvii. ver. 20.

But, beſides this, it is manifeſt alſo, that ſomething or other was formed, or put in order, in the regions of ſpace above.

This could not be the Sun: for it muſt have exiſted before the very firſt day, or elſe there could not have been *a regular diſtinction of day and night*; although there might have been light.

It therefore was, as I apprehend, *the moon:* which being ſo immediately connected with, and, as it were, dependant upon the earth, may well be ſuppoſed to have been formed, and put in order, at *this* time. And, conſidering how much leſs it is than the earth, it might well, on that account, (as on others alſo,) be the work of only one day, or period of time.

The words, concerning *the diſtinction of day and night*, ſo carefully and repeatedly introduced, *long before* the mention of this day's work, ſeem deſigned purpoſely to lead us to this concluſion. And ſo alſo do the words, ϗ̀ αϛέρες, *(and the ſtars)* at the end. Since even the *ſtars*, the *whole heavens*, are mentioned, as being cauſed to appear in the atmoſphere, at the ſame time with the ſun and moon: although we cannot but be aſſured, that they have nothing to do with our earth, or ſun; further than that they are permitted to be ſeen by us, in their proper places, to lead us to comprehend the vaſtneſs of the power and glory of Almighty God.

If any one rather prefers to tranſlate the words, ϗ̀ αϛέρες, thus, *(and he made the ſtars alſo;)* ſtill they imply no more than that they were alſo made by Almighty God, at ſome time or other; and the words are indeed ſo uſed and placed, that they cannot, without force and miſconſtruction, be interpreted to mean that the ſtars were created at *this* time; but only, that they were to produce their effects of ſhining *on earth* at the ſame time that the moon did; and at the ſame time that the ſun became clearly viſible, ſo as to have its disk plainly ſeen in the atmoſphere. So far is the vulgar interpretation (on which all the objections made againſt the narration of Moſes are founded) from being a juſt, or a true one.

Further, it may be noticed, that there is a very nice diſtinction preſerved, in all the words made uſe of in this part of the Septuagint tranſlation. For it is not ſaid, Γενηθήτωσαν ΦΩΤΑ *(luminaria)*, as might have been ſaid, if nothing more had been intended than what is underſtood by the tranſlations we have hitherto had; which are, *let there be lights:* but it is ſaid, Γενηθήτωσαν ΦΩΣΤΗΡΕΣ, i. e. let there be *light makers*, bodies operating upon the φῶς (the fluid of light) to produce the effect of illumination.

According to the mode of conſtructing any language, ΦΩΣΤΗΡ muſt ſignify ſomething different from φῶς; and ſomething that *cauſes* ΦΩΣ (or the fluid meant by φῶς) to have its proper effect.

And to ſhew that this is intended, even a *third* word is introduced in the 15th verſe; for there it is ſaid, ϗ ἔϛωσαν εἰς ΦΑΥΣΙΝ; and it is well known that φαῦσις means *ipſa lucendi actio.* And therefore, *this* further explains, that theſe bodies ſhould be conſidered, as the *efficient cauſes* producing the effect that light at laſt has on earth; and not merely as being the very ſame kind of ſubſtances themſelves as light itſelf is.

It is difficult for language *ſhortly* to expreſs theſe nice *philoſophical diſtinctions:* but, when ſuch great caution is uſed in the choice of words, it is alſo as difficult not to ſuppoſe, that *ſuch diſtinctions* were certainly intended to be inferred from them.

And to theſe obſervations I muſt add, that ΑΡΧΗ means, and may be tranſlated *cauſa* and *origo*, as well as *exordium*, and *imperium*; and ἄρχω is *auctor*, vel *origo ſum**, ſeu *aliis ad faciendum præeo*, as well as *incipio* or *impero*. And therefore, ἄρχειν τῆς ἡμέρας, in verſe 18, is a continuation of the explanation of the ſame idea as before; and may much better be tranſlated *to be the cauſe of the day*; *and to be the cauſe of the inferior light afforded during the night*; than *to rule over the day and over the night*; which latter expreſſions, I confeſs I do not well underſtand the import of.

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* See Kuſterus, De vero Uſu Verborum mediorum, p. 19, 20, 53.

Moreover, εἰς ἄρχας in the *plural number*, in verſe 16, may ſurely with more propriety be rendered, *to have operating powers*, or *to produce certain effects*, than *to rule* (as it has been tranſlated) or, *to have dominions, or empires.*

We may therefore now fairly conclude, that the operation of the fourth day, was no more the creation of the ſun, than it was the creation of light: but that it was, in fact, *the creation of the moon*; and the cauſing both it, and the ſun, and the ſtars, to appear brightly in the atmoſphere; ſo as to afford the inhabitants of earth different portions of light, by day, and by night; and to become the means of computing *months* and *years*, as well as *days*. And to be in ſhort, σημεῖα, STANDARDS *for the meaſuring of time:* for that is indeed the true meaning of the word εἰς σημεῖα rather than *to be for ſigns.*

This interpretation frees the Moſaic account from all objection. And alſo ſhews, that the writer of *it* muſt, notwithſtanding the ſimple and plain manner in which he choſe to write, have been well acquainted with the ſoundeſt principles of philoſophy; and have known, moſt intimately, what really was the nature of the Great Work of God.

The latter part of this Chapter will require but little explanation.

20. Καὶ εἶπεν ὁ Θεός· ἐξαγαγέτω τὰ ὕδατα ἑρπετὰ ψυχῶν ζωσῶν, ϗ ϖετεινὰ ϖετόμενα ἐπὶ τῆς γῆς κατὰ τὸ στερέωμα τοῦ οὐρανοῦ· ϗ ἐγένετο οὕτως.

20. *And God ſaid, let the waters bring forth* GLIDING BODIES OF LIVING SPIRITS, *and fowls flying upon the earth, in the atmoſphere, (the conſolidating, or the ſtrengthening ſubſtance) of heaven. And it was ſo done.*

Surely ἑρπετὰ ψυχῶν ζωσῶν is literally *gliding bodies of living ſpirits*, (and not *the moving creature that hath life* ;) and therefore ought to be ſo tranſlated, let what concluſion will be drawn from it. We cannot, conſiſtently either with language, or common ſenſe, ſay *gliding bodies (or moving bodies) of living lives.*

21. Καὶ ἐποίησεν ὁ Θεὸς τὰ κήτη τὰ μεγάλα, ϗ ϖᾶσαν ψυχὴν ζώων ἑρπετῶν, ἃ ἐξήγαγεν τὰ ὕδατα κατὰ γένη αὐτῶν, ϗ ϖᾶν ϖετεινὸν ϖτερωτὸν κατὰ γένος· ϗ ἴδεν ὁ Θεὸς, ὅτι καλά.

21. *And God made the great whales ; and every ſpirit* OF LIVING GLIDING BODIES ; *which bodies the waters brought forth according to their reſpective kinds: and every plumed, winged animal, according to its kind. And God ſaw that they were all good* (FIT FOR THE PURPOSES FOR WHICH THEY WERE CREATED).

22. Καὶ ἠυλόγησεν αὐτὰ ὁ Θεὸς, λέγων· αὐξάνεσθε, ϗ ϖληθύνεσθε, ϗ ϖληρώσατε τὰ ὕδατα ἐν ταῖς θαλάσσαις· ϗ τὰ ϖετεινὰ ϖληθυνέσθωσαν ἐπὶ τῆς γῆς.

22. *And God beſtowed a bleſſing upon them ; ſaying, increaſe and be multiplied, and fill the waters, in the ſeas. And let winged animals abound upon the earth.*

23. Καὶ ἐγένετο ἑσπέρα, ϗ ἐγένετο ϖρωῒ, ἡμέρα ϖέμπτη.

23. *And there was an evening, and a morning; [which was] a fifth day.*

24. Καὶ εἶπεν ὁ Θεός· ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κατὰ γένος, τετράποδα ϗ ἑρπετὰ ϗ θηρία τῆς γῆς κατὰ γένος, ϗ ἐγένετο οὕτως.

24. *And God ſaid, let the earth bring forth* LIVING SPIRIT *according to its kind; four footed animals, and creeping animals; and wild beaſts of the earth according to their kind: and it was ſo done.*

25. Καὶ ἐποίησεν ὁ Θεὸς τὰ θηρία τῆς γῆς κατὰ γένος, ϗ τὰ κτήνη κατὰ γένος, ϗ ϖάντα τὰ ἑρπετὰ τῆς γῆς κατὰ γένος αὐτῶν· ϗ ἴδεν ὁ Θεὸς, ὅτι καλά.

25. *And God made the wild beaſts of the earth according to their kind; and the cattle according to their kind; and all the creeping (or gliding] animals of the earth according to their kind: and God ſaw that they were good [and fit for the purpoſe they were intended to anſwer.]*

26. Καὶ εἶπεν ὁ Θεός· ϖοιήσωμεν ἄνθρωπον κατ᾽ εἰκόνα ἡμετέραν ϗ καθ᾽ ὁμοίωσιν· ϗ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης, ϗ τῶν ϖετεινῶν τοῦ οὐρανοῦ, ϗ τῶν κτηνῶν, ϗ ϖάσης τῆς γῆς, ϗ ϖάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς.

26. *And God ſaid, let* US *make man, after* OUR *image, and after our likeneſs; and let them have dominion over the fiſhes of the ſea, and over the fowls of the heaven, and over the cattle,* AND

OVER THE WHOLE EARTH, *and over all the creeping* [*or gliding*] *things, that creep* [*or glide*] *upon the earth.*

No words can well make a truth more manifeſt unto us, than the information given in this verſe does, that *many of the inhabitants of Heaven* were preſent * at this wonderful and glorious work of creation.

And although there can be no real reſemblance of Almighty God, except by the humble imitation *of ſpiritual perfections*; yet theſe words (conſidering the great care which is taken to prevent our making any miſtake with regard to them; and *that* even by a repetition of the idea; and by adding the word ὁμοίωσιν, *likeneſs*, after εἰκόνα ἡμέτεραν, *our image,)* at the ſame time that they plainly declare, that the heavenly inhabitants, had a proper ſubject for an EIKΩN; *a form from which a pattern might be taken*, and which man, in his primæval beauty, on his firſt creation, reſembled in his whole figure: do alſo imply, that, although Almighty God is indeed a Pure Spirit, Whom no eye hath ſeen, or can ſee in His eſſential Divine Nature; yet that He hath alſo a *viſible glorious Shecinah* in heaven, [*even the Lord, the Meſſiah,*] in whom He dwelled †, and was actually beheld at the creation; as he was afterwards on earth beheld, by Philip ‡, and the Apoſtles.

And no refined abſtract ſubtlety of ſchoolmen, or of metaphyſicians, ought to be allowed, by mere quibbling, and ſophiſtical arguments, to remove from us the knowledge of this great truth.

27. Καὶ ἐπαίησεν ὁ Θεὸς τὸν ἄνθρωπον, κατ᾽ εἰκόνα Θεȣ͂ ἐποίησεν αὐτόν· ἄρσεν ϗ θῆλυ ἐποίησεν αὐτȣ́ς.

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* See alſo Job, ch. xxxviii. ver. 7.
† John, ch. xiv. ver. 10. Coloſians, ch. ii. ver. 9.
‡ John, ch. xiv. ver. 8, 9.

27. *And God made man; according to the image of God made He him; a male and a female He made them.*

28. Καὶ ηὐλόγησεν αὐτȣ̀ς ὁ Θεὸς, λέγων· αὐξάνεσθε ϗ ϖληθύνεσθε, ϗ ϖληρώσατε τὴν γῆν, ϗ καλακυριεύσαλε αὐτῆς, ϗ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης, ϗ τῶν ϖετεινῶν τȣ̃ ȣ̓ρανȣ̃, ϗ ϖάντων τῶν κληνῶν, ϗ ϖάσης τῆς γῆς, ϗ ϖάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς.

28. *And God bleſſed them, ſaying, increaſe, and be multiplied, and fill the earth, and have dominion over it; and have [the uſe of, and] power over the fiſhes of the ſea, and over the fowls of heaven, and over all the cattle, and* OVER ALL THE MASS OF THE EARTH, *and over all the creeping* [GLIDING] *things, that creep* [OR GLIDE] *upon the earth.*

I apprehend ϖάσης τῆς γῆς, in the latter part of the verſe, ſhould be thus tranſlated *(over all the maſs of the earth)* as intending the uſe to be made of ores, and minerals, and ſtones, &c. for otherwiſe the words would only be a repetition of what was contained in the former part of the verſe.

There ſeems further to be ſome remarkable energy, alſo, in the conſtant and cautious repetition of the word ἑρπετὰ; and here particularly, in the addition of the words, τῶν ἑρπετῶν τῶν ἑρπόντων.

29. Καὶ εἶπεν ὁ Θεός· ἰδȣ̀ δέδωκα ὑμῖν ϖάντα χόρτον σπόριμον σπεῖρον σπέρμα, ὅ ἐϛιν ἐπάνω ϖάσης τῆς γῆς, ϗ ϖᾶν ξύλον, ὅ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμȣ, ὑμῖν ἔϛαι εἰς βρῶσιν.

29. *And God ſaid, behold I have given to you all herbage* FIT FOR CULTIVATION, *bearing ſeed, which is upon the face of*

all the earth; and every tree which hath in itſelf fruit of ſeed **FIT FOR CULTIVATION,** *to you it ſhall be for food.*

Σπόριμος is properly *qui ſeminari ſolet*; *(what is uſed to be ſown or cultivated;)* and therefore this word σπόριμος, being newly introduced here, I cannot put any other conſtruction upon it, than that given above; eſpecially as ſuch conſtruction does, at the ſame time, make ſuch a clear and noble diſtinction, between the food of man, and of beaſts: leading us, at the ſame time, to recollect, and to apprehend in its *trueſt ſenſe*, what is ſaid of Nebuchadnezzar in his degraded ſtate, in the book of Daniel, the prophet, ch. iv. ver. 33 *. Καὶ χόρτον ὡς βοῦς ἤσθιε. i. e. *And he did eat the graſs,* [*growing of itſelf in the field,*] *as an ox does* †.

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* In Grabe's Septuagint this is ver. 30.

† It may perhaps ſeem to be leading into too long a digreſſion to ſay here, that even in Paradiſe *cultivation* was intended. But I muſt believe that was the caſe; and was the true meaning of the words *to dreſs the garden, and to keep it*; which alſo ſurely implied every adornment proceeding from art, and genius, and induſtry, to be added to the face of the earth. The words are, Geneſis, ch. ii. ver. 15. ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν, *to work it, and to preſerve it.* And I cannot but think, that the words, afterwards accompanying the *ſentence pronounced*, meant only *that the employment ſhould thenceforth be of a very different, and more unpleaſant kind*; for they are, ch. iii. ver. 23, ἐργάζεσθαι τὴν γῆν ἐξ ἧς ἐλήφθη; *(to work* [*or till*] *the earth from whence he was taken;)* that is the rude maſs of earth (unprepared for cultivation, as that of Eden was), and ready only to yield thorns and briars; and to be untoward in its returns.

There is probably no abſolute idleneſs any where but in hell, and in the reſemblances of hell. Our Lord himſelf ſays, John, ch. v. ver. 17. Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι. *My Father worketh ſtill, and I work.*

30. Καὶ ϖᾶσι τοῖς θηρίοις τῆς γῆς, ϗ ϖᾶσι τοῖς ϖελεινοῖς τȣ̃ ȣ̓ρανȣ̃, ϗ παντὶ ἑρπετῷ τῷ ἕρποντι ἐπὶ τῆς γῆς, ὃ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς, [ϗ] ϖάντα χόρτον χλωρὸν εἰς βρῶσιν· ϗ ἐγένετο ȣ̔́τως.

30. *And to all the wild beaſts of the earth, and to all the fowls of the heaven, and to every creeping* [OR GLIDING] *thing, creeping* [OR GLIDING] *upon the earth, which hath in itſelf* A SPIRIT *of life* [*I have given*] *alſo all green herbage,* [*i. e. ſuch as groweth of itſelf,*] *for food. And all this was done.*

31. Καὶ ἴδεν ο Θεὸς τὰ ϖάντα ὅσα ἐποίησεν, ϗ ἰδȣ̀ καλὰ λίαν. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο ϖρωῒ, ἡμέρα ἕκτη.

31. *And God beheld all the things of every ſort that he had made. And behold they were exceeding good,* [*and fit for the purpoſes for which they were created,*] *and there was an evening and there was a morning, a ſixth day.*

Thus ends this noble account of the Creation; which ſurely may now be concluded to be perfectly conſiſtent, in every the minuteſt part, with the *ſoundeſt philoſophical principles* that have come to our knowledge, or that we ever can be made acquainted with. If it has hitherto been thought erroneous, or irrational, by preſumptuous men; it has been ſo judged of, not from any real defect in itſelf, or in the words uſed; but merely in conſequence of the ignorance, and miſinterpretations which have prevailed in the world. The conſideration whereof ſhould teach us modeſty, and reverence; and to be more diffident, as to any miſapprehenſions, we may ſtill have, remaining, concerning other parts of the contents of God's moſt Holy Word; and to conceive, that *ſuch parts* inſtead of being inconſiſtent with truth, or with our beſt philoſophical informations, *may* even lead us to *further* diſcoveries, and to a greater elevation and enlargement of the faculties of the human ſoul.

SINCE the preceding ſheets were printed off, Dr. Higgins's moſt curious Chemical Experiments have been publiſhed; in which there are ſome concluſions, and obſervations, ſo immediately applicable to all that has been advanced in this Section, that it would be unpardonable (as there is ſtill an opportunity) not to take ſome notice of them.

After mentioning ſeveral very curious circumſtances, worthy of obſervation, with regard to the *emiſſion* of light from bodies in a ſtate of combuſtion, he ſays *,

" The legitimate inference from theſe phænomena is, not that the " matter of light differs from that of fire, but that *fire* ſubſiſts by the " proximity, and *light* by the rapid projectile motion of parts of the " ſame kind of matter: for the latter inference agrees with all the " phænomena, whilſt the former is repugnant to our experience of the " effects of light concentrated by reflection or refraction."

And he adds †, " In the rays of light then, we find matter and motion " enough to produce all the effects hitherto noticed, on chemical " ſubſtances, on water, on vegetables, and on ſolar phoſphori."

And afterwards ‡, " Having thus traced the matter of *fire* in various " ſtates, to that condition in which it coincides with Newton's character " of *light*, it is unneceſſary to inſiſt on the conformity of the foregoing " notions with the optical phænomena, further than by remarking, that " the *ethereal medium* which affects the ſurfaces of bodies, and to which " he aſcribes *divers effects*, does not appear to conſiſt of any other than " the matter of fire, which by the ſame powers that form atmoſpheres " around the ſolitary groſs parts, muſt neceſſarily form a denſe elaſtic " medium on the ſurfaces of their aggregates."

I cannot, therefore, but ſubjoin, to theſe obſervations of Dr. Higgins's finally, that this diſtinction of his tends to ſhew, (ſtill more fully,) how peculiarly *the fluid of fire, and heat*, and of *earthly light*, is *one* and *the ſame* fluid, exiſting here on this globe, and abſolutely attached to, and connected with, our earth independent of other bodies; having indeed exiſted here, from the time that this planet was created in its preſent form, by thoſe mighty operations, of which Moſes has given ſuch a philoſophical and divine account.

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* P. 337. † P. 339. ‡ P. 340.

SECTION III.

THE next paſſage I ſhall venture to make obſervations upon, is the 1ſt, 2d, and 3d, verſes of the Fourth Chapter of the 1ſt Epiſtle of St. John.

1. Ἀγαπητοὶ, μὴ ϖαντὶ ϖνεύματι ϖιςεύετε, ἀλλὰ δοκιμάζετε τὰ ϖνεύματα, εἰ ἐκ τȣ Θεȣ̃ ἐςιν· ὅτι ϖολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.

2. Ἐν τȣ́τῳ γινώσκετε τὸ ϖνεῦμα τȣ̃ Θεȣ̃· ϖᾶν ϖνεῦμα ὃ ὁμολογεῖ Ἰησȣ̃ν Χριςὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τȣ̃ Θεȣ̃ ἐςι.

3. Καὶ ϖᾶν ϖνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησȣ̃ν Χριςὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τȣ̃ Θεȣ̃ ȣ̓κ ἔςι· καὶ τȣ̃τό ἐςι τὸ τȣ̃ ἀντιχρίςȣ, ὃ ἀκηκόατε ὅτι ἔρχεται, ϗ νῦν ἐν τῷ κόσμῳ ἐςὶν ἤδη.

The common tranſlation is,

1. *Beloved, believe not every ſpirit, but try the ſpirits whether they are of God: becauſe many falſe prophets are gone out into the world.*

2. *Hereby know ye the ſpirit of God: Every ſpirit that confeſſeth* THAT JESUS CHRIST IS COME IN THE FLESH, *is of God.*

3. *And every ſpirit that confeſſeth not* THAT JESUS CHRIST IS COME IN THE FLESH, *is not of God: and this is that ſpirit of antichriſt, whereof ye have heard that it ſhould come, and even now already is it in the world.*

But what can be more flat and unmeaning, than to make *the mere acknowledgement of a ſingle fact in hiſtory*, the teſt of any ſpirit being in conformity with the dictates of the Divine Spirit?

To confeſs *that Jeſus Chriſt is come, or has come in the fleſh*; is little more than to confeſs, that Auguſtus Cæſar alſo once lived in the fleſh.

A *teſt* of truth, indicating a rightly informed ſpirit, muſt be the knowledge and confeſſion of ſome greater and more important matter. And ſo indeed the holy Apoſtle here ſays it is; if his words be rightly tranſlated: for ſurely the tranſlation ſhould rather be thus,

1. *Beloved do not give credit to every ſpirit, but weigh and conſider the ſpirits, whether they be of God, for many falſe prophets are gone out into the world.*

2. *By* THIS *know ye the ſpirit* [*that is*] *of God. Every ſpirit that confeſſeth Jeſus to be* THE CHRIST, [i. e. the Anointed Lord and Meſſiah, the Appointed Ruler of all, ſent down from

heaven to deliver man,] THE VERY CHRIST COME IN THE FLESH, *is of God.*

3. *And every ſpirit that does not confeſs* JESUS TO BE [THE ANOINTED ONE] THE CHRIST COME IN THE FLESH, *is not of God. And this is that ſpirit of oppoſition to the Lord's anointed, which ye have heard ſhall come, and now is already in the world.*

Thus tranſlated, the words amount to the ſame divine confeſſion which was made by St. Peter; and which our Lord himſelf has told us ſhould be the very baſis and foundation, on which, and by means of which, he would build up, at laſt, the great aſſembly to be formed under His rule in heaven.

Matthew, ch. xvi. ver. 13, &c.

13. Ἔλθων δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;

14. Οἱ δὲ εἶπον· Οἱ μὲν, Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ, Ἠλίαν· ἕτεροι δὲ, Ἱερεμίαν, ἢ ἕνα τῶν προφητῶν.

15. Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

16. Ἀποκριθεὶς δέ Σίμων Πέτρος, εἶπε· Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

17. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ᾽ ὁ πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς.

18. Κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν· καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς.

13. *And Jeſus coming into the coaſts of Ceſarea Philippi, asked his diſciples, ſaying, whom do men ſay that I am*[*], [*who appear now as*] *the ſon of man?*

14. *And they ſaid, ſome indeed* [*ſay that thou art*] *John the Baptiſt, others* [*that thou art*] *Elias, and others* [*that thou art*] *Jeremias, or one of the Prophets.*

15. *He ſaith unto them, but ye, whom do ye ſay that I am?*

16. *And Simon Peter anſwering ſaid, Thou art* THE CHRIST [*i. e.* THE ANOINTED LORD,] *the Son of the living God.*

17. *And Jeſus anſwering ſaid unto him, Happy art thou Simon ſon of Jonas, for fleſh and blood hath not revealed it unto thee, but my Father who is* IN THE HEAVENS.

18. *And I moreover ſay unto thee, that thou art* [*named*] *Peter,* [WHICH MEANS A ROCK,] *and upon this rock* [*i. e.* UPON THIS CONFESSION] *I will build up my church,* [*i. e.* my aſſembly, and final gathering together of mankind[†],] *and the gates of hell,* [*i. e.* the Courts, and Councils of hell, or the Rulers of hell] *ſhall not have power* [*to prevail*] *againſt it.*

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[*] Mr. Bowyer has remarked that there is *here* a redundancy in the Greek, by the addition of the word με, which he propoſes to remove, by tranſlating it as *two* queſtions, *whom do men ſay that I am? the Son of Man?* but I apprehend the true meaning of the cauſe of inſerting the word με a ſecond time, may be more fully elucidated by tranſlating the verſe as above.

[†] We read continually in the Holy Scriptures of *Kings ſitting in the gates of cities*, as holding their courts there; and of *judgement being adminiſtered in the gate*; and of *its* being the place where rule and authority was exerciſed. See Deut. ch. xxi. ver. 19. ch. xxii. ver. 24. ch. xxv. ver. 7. Ruth, ch. iv. ver. 1. 2 Samuel, ch. xix. ver. 8. Pſalm lxix. ver. 12. cxxvii. ver. 5. Proverbs, ch. xxiv. ver. 7. Jeremiah, ch. xxxix. ver. 3. This matter I have endeavoured to illuſtrate, in ſome ſmall degree, in my Obſervations on ancient Caſtles, p. 114, and in the Archæologia, vol. VI. p. 290. And theſe circumſtances fully explain what is meant by this expreſſion in the verſe above.

And this agrees alſo with the noble confeſſion of St. Peter, in another place in St. John's Goſpel,

Ch. vi. ver. 67, &c.

67. Εἶπεν ȣ̃ν ὁ Ἰησȣ̃ς τοῖς δώδεκα· Μὴ ϗ ὑμεῖς θέλετε ὑπάγειν;

68. Ἀπεκρίθη ȣ̃ν αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίȣ ἔχεις.

69. Καὶ ἡμεῖς πεπιστεύκαμεν ϗ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τȣ̃ Θεȣ̃ τȣ̃ ζῶντος.

67. *Jeſus therefore, ſaid to the twelve, will ye alſo go away?*

68. *Then Simon Peter anſwered him, Lord to whom ſhall we go? Thou haſt the words* OF AIONIAN LIFE.

69. *And we have believed, and known, that Thou art* THE CHRIST [THE ANOINTED ONE] *the Son of the Living God.*

It agrees alſo with what our Lord ſaid concerning Himſelf to Nicodemus, namely, that He *deſcended* and *came down* from heaven. From which words we muſt be led to conclude, that He exiſted there, *in glory*, previous to His deſcent, to take upon Him our human nature.

John, ch. iii. ver. 13.

Καὶ ȣ̓δεὶς ἀναβέβηκεν εἰς τὸν ȣ̓ρανὸν, εἰ μὴ ὁ ἐκ τȣ̃ ȣ̓ρανȣ̃ καταβὰς, ὁ υἱὸς τȣ̃ ἀνθρώπȣ ὁ ὢν ἐν τῷ ȣ̓ρανῷ.

No one hath aſcended up to heaven, except He WHO DESCENDED DOWN *from heaven; the Son of Man, who exiſts,* [*or ſuch Son of Man, as has his being, his proper place of exiſtence*] *in heaven.*

It illuſtrates, and agrees, moreover, with that ſublime account given concerning our Lord, by the writer of the Epiſtle to the Hebrews.

Hebrews, ch. 1, ver. 1, 2, 3.

1. Πολυμερῶς ϗ ϖολυτρόπως ϖάλαι ὁ Θεὸς λαλήσας τοῖς ϖατράσιν ἐν τοῖς ϖροφήταις, ἐπ᾽ ἐσχάτȣ* τῶν ἡμερῶν τȣ́των ἐλάλησεν ἡμῖν ἐν υἱῷ,

2. ὃν ἔθηκε κληρονόμον ϖάντων, δι᾽ ȣ̃ ϗ τȣ̀ς αἰῶνας ἐποίησεν·

3. ὃς ὢν ἀπαύγασμα τῆς δόξης, ϗ καρακτὴρ τῆς ὑποστάσεως αὐτȣ̃, φέρων τε τὰ ϖάντα τῷ ῥήματι τῆς δυνάμεως αὐτȣ̃, δι᾽ ἑαυτȣ̃ καθαρισμὸν ϖοιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.

1. *God, at ſundry times, and in divers manners, having ſpoken in times paſt unto the fathers by the prophets; hath in the latter period of theſe days* † *ſpoken unto us by His Son.*

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* Mill's edition has ἐσχάτων inſtead of ἐσχάτȣ.

† That is, moſt properly, in the latter period of theſe days, of the diſpenſation *under the Law:* during which alone it was that the Prophets ſpake. Theſe words, however, may further be ſuppoſed to have a reference to *that very period*, in which the Writer of the Epiſtle lived; as being alſo the beginning of, and approaching towards *the latter days of all*; when Chriſt *The Anointed Lord* ſhould finally appear in Glory, and reſtore all things.

2. *Whom he hath appointed heir of all things. And by whom alſo he made* THE AIONS, [OR APPOINTED STATES, AND ÆRAS.]

3. *Who exiſting as the bright appearance of his glory,* [*i. e. as the Divine Shecinah,*] *and as the expreſs image* [AND REPRESENTATION] *of his very eſſence, and upholding all things by the word of his power, when he had by himſelf made a purification of our ſins, ſat down on the right hand of the Divine Majeſty, in the higheſt regions.*

So alſo it agrees with that equally ſublime paſſage of St. Paul, in his Epiſtle to the Coloſſians.

Chap. i. ver. 13, &c.

13. Ὃς ἐῤῥύσατο ἡμᾶς ἐκ τῆς ἐξȣσίας τȣ̃ σκότȣς, ϗ μετέϛησεν εἰς τὴν βασιλείαν τȣ̃ υἱȣ̃ τῆς ἀγάπης αὐτȣ̃·

14. Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν [διὰ τȣ̃ αἵματος αὐτȣ̃*,] τὴν ἄφεσιν τῶν ἁμαρτιῶν·

15. ὅς ἐϛιν εἰκὼν τȣ̃ Θεȣ̃ τȣ̃ ἀοράτȣ, ϖρωτότοκος ϖάσης κτίσεως·

16. ὅτι ἐν αὐτῷ ἐκτίσθη τὰ ϖάντα τὰ ἐν τοῖς ȣ̓ρανοῖς ϗ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξȣσίαι· τὰ ϖάντα δι᾽ αὐτȣ̃ ϗ εἰς αὐτὸν ἔκτιϛαι·

17. ϗ αὐτός ἐϛι ϖρὸ ϖάντων. ϗ τὰ ϖάντα ἐν αὐτῷ συνέϛηκε·

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* The words between crotchets are not in the Alexandrian Manuſcript.

18. ϗ αὐτός ἐστιν ἡ κεφαλὴ τȣ̃ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων·

19. ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι·

20. ϗ δι᾽ αὐτȣ̃ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τȣ̀ αἵματος τȣ̃ σταῦρȣ̃ αὐτȣ̃, δι᾽ αὐτȣ̃, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς ȣ̓ρανοῖς.

13. *Who hath reſcued us from the power of darkneſs, and hath tranſlated us into the kingdom of his beloved Son.*

14. *In whom we have deliverance from captivity, by means of His blood,* [*even*] *the remiſſion of our ſins.*

15. *Who is the image* [*and viſible appearance; i. e. the Shecinah*] *of God, who cannot be ſeen by our eyes* [IN HIS OWN ESSENCE]; *the Firſt produced Being of all* [*viſible*] *creation.*

16. *For by him began the exiſtence of* [*or in him were created and built up*] *all things that are in* THE HEAVENS, *and that are upon earth; things ſeen, and things not ſeen, by us, whether they be Princely thrones, or Lordly dominions, or Operating powers, or Ruling powers; all were by Him, and exiſting for Him.*

17. *And He is before all things, and by him* [*or in him*] *all things were eſtabliſhed.*

18. *And He is the head of the whole body,* [*of*] *the congregated aſſembly; Who is alſo* [*the prime*] *efficient cauſe; and the firſt produced* [*and recovered*] *from the dead; that he himſelf in all things might be the perſon leading the way.*

19. *For it pleaſed* [GOD] *that in Him ſhould exiſt all accompliſhment* [OF WHATEVER WAS TO BE EFFECTED.]

20. *And by Him to conciliate all things to Himſelf,* [*having effected peace by the blood of his croſs;*] *by him* [TO CONCILIATE

ALL THINGS] *whether they be things on earth, or things in the heavens.*

I am very well aware, that the words in the 2d and 3d verſes of the Fourth Chapter of St. John, which I have here endeavoured to interpret in the trueſt and moſt cautious manner, and thus to illuſtrate, by comparing them with ſimilar paſſages; that theſe words, (viz. Χρίϛον ἐν σαρκι ἐληλύθοτα,) although they are indeed in the 2d verſe, yet are omitted in the 3d verſe, in the Alexandrian copy, and alſo in the Vatican copy.

But it is acknowledged, by Dr. Mill, that they are found in moſt other copies, in both verſes; and are allowed univerſally to be authentic: and that there is reaſon to believe, that they were eraſed from the Vatican copy, merely to prevent their being made *uſe of* in ſupport of the opinions of certain heretics, who might draw ſome wrong concluſions from them, (if thus repeated,) to vindicate opinions which they had founded on other paſſages of Scripture.

In theſe days, therefore, wherein it has pleaſed God to afford us an opportunity of inveſtigating fairly every part of His Holy Word, without being fettered with ſuch illiberal ſcruples; as the original command was to *ſearch* the Scriptures; we need not heſitate to allow the expreſſion its full force.

And when we find theſe words ſpeaking a language ſo perfectly conſiſtent with other moſt important parts of the Goſpel, and know that they are indubitably in the ſecond verſe, we neither need to be afraid to aſſert their original authority; nor to aſſent to the concluſion plainly to be drawn from them: which is indeed *ſuch*, that Mr. Locke even thought the confeſſion of the truth contained therein; (namely, the confeſſion *that* JESUS *was* THE MESSIAH, *ſent down from above* *to deliver man*; was the whole ſum total of the belief required in the Goſpel *.

I cannot forbear even citing his own words as we find them, in one or two places †.

> *We ſee that they (the Apoſtles) who before His death, preached only* THE GOSPEL OF THE KINGDOM; *and* THAT THE KINGDOM OF GOD WAS AT HAND; *as ſoon as they had received the Holy Ghoſt, after His reſurrection, changed their ſtyle, and every where in expreſs words, declare that Jeſus is* THE MESSIAH; THAT KING WHICH WAS TO COME.
>
> *And St. Paul, in ſeveral of his ſermons, preached no other article of faith, but that Jeſus was* THE MESSIAH, THE KING, *Who being riſen from the dead, now reigneth, and ſhall more publicly manifeſt his kingdom, in judging the world, at the laſt day.*

And, in addition to theſe words of Mr. Locke, I cannot but obſerve, how ſtrongly the two paſſages, cited from the Epiſtle to the Hebrews and the Epiſtle to the Coloſſians, aſſert the *pre-exiſtence of* our Lord, in Glory, before His deſcending upon earth, to take upon Him our human nature: and moreover, the exiſtence of certain great ruling powers, under His dominion.

Hence, therefore, we may learn to tranſlate, with more energy, even the very firſt words of all the Goſpels.

Matthew, ch. i. ver. 1.

Βίϐλος γενέσεως Ἰησȣ͂ Χριςȣ͂, ὑιȣ͂ Δαυὶδ, ὑιȣ͂ Ἀϐραάμ.

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* See Locke on the Reaſonableneſs of Chriſtianity, 12mo, vol. I. p. 43, 47, 84, 85, 178, 181, 229, 235, 245, 258, 282, 305.

† Ibid. vol. I. p. 178. And particularly the folio edition of Locke's Works, vol. II. p. 515, 516.

The common tranſlation is,

The book of the generation of Jeſus Chriſt, the ſon of David, the ſon of Abraham.

But this ſurely falls ſhort of the true meaning, and conveys only a very ſlight idea of the important contents of the Sacred Volume. Should not the verſe rather be tranſlated, and paraphraſed, ſomewhat to this effect?

The book, containing the account of the generation in the fleſh [*as man*], *of Jeſus*, THE CHRIST, [THE ANOINTED LORD,] *the promiſed offspring of David*; [WHO IS TO SIT UPON THE THRONE FOR EVER;] *the promiſed offspring of Abraham*; [IN WHOM ALL THE NATIONS OF THE EARTH SHALL FINALLY BE BLESSED.]

And reading words conveying, in reality, *ſuch a meaning*, in the very beginning of the Goſpel; and, from thence, learning to expect ſtill further the *ſecond coming* of our Lord; when he ſhall *finally* deſcend from heaven, *with the fulneſs of His glory*, to perfect, and conclude, in the moſt compleat manner, and conſiſtently with his title as Christ, the Great Work; according to the promiſes made to *Abraham* and *David*; may we not from ſuch an apprehenſion of the purport of Holy Scripture, be led to beſtow the more ſerious attention upon the whole contents? and, at laſt, moſt fervently to ſay *Amen?* praying with our heart, and ſpirit, in the very words with which the whole Divine Book ends;

Revelations, ch. xxii. ver. 20.

[Ναὶ] ἔρχȣ, Κύριε Ἰησȣ͂.

Even ſo come, Lord Jeſu.

IN addition to what has been ſaid, in this Section, concerning *Jeſus* being the *Meſſiah*; the *Chriſt*; the *Anointed Lord, and Ruler*, deſcended down from on high, to take our human nature upon Him; and concerning His having been in the heavens above, the *Divine Shecinah*, the ΑΠΑΥΓΑΣΜΑ ΤΗΣ ΔΟΞΗΣ, the *bright appearance of God's glory*; and ΚΑΡΑΚΤΗΡ ΤΗΣ ΥΠΟΣΤΑΣΕΩΣ, *the expreſs image of His very eſſence*; I cannot but add, that the chief part of the abomination of Idolatry conſiſted, in the preſuming to imagine, or ſubſtitute, any *repreſentation* of the Divine Being whatever, except *The Lord Chriſt* only, who has been revealed as the anointed *King of Glory*: and who appeared upon earth (when taking upon Him our *human nature*) AS JESUS OF NAZERETH. And that it has been admirably well obſerved, by Dr. Clarke, “ that as worſhipping any other God, beſides the *Father Almighty*, “ is idolatry againſt God; ſo worſhipping any other *Mediator*, beſides His “ only *Son*, our Lord, is idolatry againſt *Chriſt* [*].”

[*] See Clarke's Sermons, vol. III. p. 383.

SECTION IV.

THE fourth piece of Criticiſm, (however ſtrange and uncommon it may appear,) may now, after what has been ſaid in the preceding Obſervations, be, without ſcruple, ſubmitted to the conſideration of the candid and inquiſitive.

In the beginning of St. Mark's Goſpel we read, concerning *John the Baptiſt.*

Chap. i. ver. 2.

Ὡς γέγραπται ἐν τοῖς προφήταις· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

Which we tranſlate,

As it is written in the Prophets, Behold I ſend my Meſſenger before thy face, which ſhall prepare thy way before thee.

But why not tranſlate it fairly, and fully, without any evaſion.

Behold I ſend my ANGEL *before thy face, who ſhall lay a foundation for thy way before thee.*

Angels have deſcended from Heaven upon Earth, and have appeared viſibly, on many occaſions; as our Lord himſelf alſo had done, even before his great advent in the fleſh; inſtances of which the learned are ſufficiently acquainted with: who well know that He appeared unto Abraham, and alſo to Joſhua, and was actually *worſhipped* by both of them*.

As then our Lord himſelf (although *ſo high* above all) condeſcended moreover, at laſt, to be born in the fleſh; where is the impropriety, or heterodoxy, of venturing to acknowledge, that *an angel* alſo might condeſcend, in imitation of his Great Maſter, to ſuch humiliation, in order to be the harbinger and fore-runner of his Lord?

The Septuagint has the original prophecy here referred to, in words which, if we will take them ſimply, as we find them, are very plain.

Malachi, ch. iii. ver. 1.

Ιδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου, καὶ ἐξαίφνης ἥξει εἰς τὸν ναὸν αὑτοῦ Κύριος, ὃν ὑμεῖς ζητεῖτε, καὶ ὁ ἄγγελος τῆς διαθήκης, ὃν ὑμεῖς θελετε· ἰδοὺ ἔρχεται, λέγει Κύριος παντοκράτωρ.

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* Euſebii Pamphili Hiſt. Eccl. lib. I. cap. 2. Geneſis, ch. xviii. ver. 2, and 22 to 33. Joſhua, ch. v. ver. 14.

Behold I ſend forth MY ANGEL, *and he ſhall inſpect* [*or prepare*] *the way before me. And ſuddenly the Lord whom ye ſeek ſhall come to his temple*; *and the Angel of the covenant, whom ye wiſh for. Behold he cometh ſaith the Lord Who hath dominion over all.*

And there ſeems to have been no other reaſon for tranſlating the word ΑΓΓΕΛΟΣ, in this verſe, and in the citation of it in the Goſpel, as meaning *a meſſenger*, and nothing more, than merely to avoid a concluſion, which perhaps we ſhall diſcover to be *a real truth*; however *heretical* it might have been thought a few hundred years ago.

Such tranſlation of the word, as has been hitherto commonly adopted, is at leaſt contrary to the more uſual mode of tranſlating this word in other parts of Scripture; and there is certainly nothing inconſiſtent either with reaſon or revelation in tranſlating of it otherwiſe.

But the matter does not reſt on mere ſurmiſe, or on the preferring at pleaſure one mode of tranſlation to another. Our Lord ſeems to have taken pains to make the whole clear and intelligible to us; if we will have ears to hear.

In St. Matthew's Goſpel we have *firſt* the ſame words as in St. Mark.

Matthew, ch. xi. ver. 10.

Οὗτος γάρ ἐστι, περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν που.

For this is He of whom it is written, Behold I ſend my Angel before thy face, who ſhall lay a foundation for thy way before thee.

And

And afterwards, according to that Evangeliſt, our Lord added,

14, Καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.

15. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

· 14. *And if ye will receive it, this is Elias who* IS FOR TO COME.

15. *He that has ears to hear, let him hear.*

Which words ſeem to have been ſubjoined, on purpoſe to lead us to the right explanation of this aſtoniſhing fact. For Ὁ μέλλων ἔρχεσθαι, ſignifies moſt accurately, *who is* YET *for to come:* i. e. *yet to come*, exactly agreeable to the expectation formed of him, in conſequence of another moſt remarkable paſſage in the Prophecy of Malachi; in which he is declared even to be *the very Thesbite*; and which muſt, notwithſtanding that, relate to the *laſt times of all*, and to our Lord's Second Coming; but in which, nevertheleſs, (in the latter part of the prediction,) the very peculiar words are uſed, to which the holy Angel ſo pointedly referred, when he *firſt* ſpake to Zacharias, fortelling the birth of John, Luke, ch. i. ver. 17.

Malachi, ch. iv. ver. 4, 5.

4. Καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ἠλίαν τὸν Θεσβίτην, ϖρὶν ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ·

5. ὃς ἀποκαταστήσει καρδίαν πατρὸς ϖρὸς υἱὸν, καὶ καρδίαν ἀνθρώπου ϖρὸς τὸν ϖλησίον αὐτοῦ, μὴ ἔλθω καὶ ϖατάξω τὴν γῆν ἄρδην.

4. *Behold I ſend unto you Elias* THE THESBITE, *before the day of* THE LORD *comes, the Great and Illuſtrious day.*

5. *Who ſhall turn* [*or reſtore* *] *the heart of the father to the ſon, and the heart of man towards his neighbour, leaſt I ſhould come and ſmite the earth utterly.*

Now whereas it cannot but be obvious here, that the words, τὸν Θεσβίτην, *the Thesbite*, (which are both in the Alexandrian, and in the Vatican Copy,) ſeem to have been added, with an expreſs deſign, to ſhew, that it was *Elijah*, (or *Elias himſelf*, who lived on earth in the days of Ahab,) who was to come again in the manner thus foretold; and whereas our Lord ſeems nevertheleſs to inform us clearly, that it is alſo John the Baptiſt, who is to come again; the *inference* is plain, and can ſcarce be miſtaken.

From hence therefore, ſurely, we cannot but conclude, that, as this *great Angel* (who was to be ſent before the face of the Meſſiah,) had indeed *antecedently* dwelt upon earth, as Elijah; and now reſembled our Lord, in his humiliation, and in being born of the fleſh, in order to be His harbinger; and in ſuffering death; ſo alſo he will reſemble Him in coming *yet again*, to prepare what may be neceſſary, previous to the great work of reſurrection; and to the renovation of all things to that ſtate of perfection, which was the primary end of Creation.

And that *therefore*, on this account it is, that our Lord adds ſuch a very ſolemn admonition; declaring, that *thoſe* who *could* apprehend the matter rightly, ſhould be very careful to do ſo; for that indeed it was not of ſuch eaſy or light interpretation, as that it might be expected every one ſhould inſtantly comprehend it, or be able to diveſt his mind of thoſe prejudices, which muſt at firſt render the whole incredible to moſt men.

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* Mr. Eyre obſerves, that the word ἀποκαταστήσει properly means *ſhall reſtore*, and intimates that the true meaning of theſe words ſeems to be, *that Elias ſhall bring the unbelieving poſterity of the Jewiſh nation, to have the ſame heart and mind that their holy Father Abraham, and the Patriarchs had, concerning the Meſſiah.* Obſ. on Prophecies, p. 92.

And all this may ſtill more ſtrongly be inferred, from a ſubſequent diſcourſe of our Lord's, *after John was actually beheaded*, and after His own Transfiguration on the Mount, when *Elias* had moreover appeared there, and talked with him; which diſcourſe is related, by the ſame Evangeliſt, in theſe words.

Matthew, ch. xvii. ver. 9, &c.

9. Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

10. Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;

11. Ὁ δὲ Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐτοῖς· Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα.

12. Λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ᾽ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ᾽ αὐτῶν.

13. Τότε συνῆκαν οἱ μαθηταὶ, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

9. *And as they were deſcending from the Mountain Jeſus charged them, ſaying, Tell the viſion unto no man, until the Son of Man be riſen from the dead.*

10. *And his diſciples asked him, ſaying, why then do the ſcribes ſay, that Elias muſt firſt come?*

11. *And Jeſus anſwering, ſaid unto them, Elias indeed cometh firſt,* AND SHALL RESTORE ALL THINGS.

12. *But* [*or nevertheleſs*] *I ſay unto you, that Elias* IS COME ALREADY, *and they knew him not, but have done unto him whatſoever they liſted.* IN LIKE MANNER ALSO THE SON OF MAN IS ABOUT TO SUFFER OF THEM.

13. *Then the diſciples underſtood that he ſpake unto them of John the Baptiſt.*

It is impoſſible, I think, for any words to be clearer than theſe, or any thing to be plainer, than, that our Lord intended to inform us here, that Elias, and John the Baptiſt, were one and the ſame perſon; and that, as he had *already come*, and ſuffered death under Herod, ſo he ſhould *ſtill come again*, and (according to the great expectation concerning him) reſtore all things, previous to the ſecond appearance of Chriſt Himſelf on earth.

And our Lord ſeems to have deſigned to lead us, the more fully, and directly, to this concluſion, by proceeding to draw *the compariſon* between Himſelf and Elias; ſhewing, that as they killed Elias, *when he had been born in the fleſh as* JOHN; ſo they ſhould kill him, *who had been born in the fleſh as* JESUS OF NAZARETH; but that as Elias ſhould ſtill come again, ſo He Himſelf would come again alſo.

Nor can this concluſion fairly be refuted, by any ſubtil or ſophiſtical reaſonings, concerning the meaning and import of the words of the Angel who foretold the birth of John to Zacharias, when he ſays,

Luke, ch. i. ver. 17.

Καὶ αὐτὸς ϖροελεύσεται ἐνώπιον αὐτȣ̃ ἐν ϖνεύματι ϗ δυνάμει Ἠλίȣ, ἐπιϛρέψαι καρδίας ϖατέρων ἐπὶ τέκνα, ϗ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.

And he ſhall go before him in [OR WITH] *the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, to prepare for the Lord a people fitly formed and diſpoſed.*

I ſay no refutation of what has been inferred, concerning this great fore-runner being really *an Angel*, can be derived from theſe words, (under an idea of their implying only, that a perſon was to be born, reſembling Elias in the holineſs of his life and doctrine,) if we fairly conſider, that the *ſame* Evangeliſt who relates them, does afterwards confirm the idea that has been *now* adopted, in theſe remarks, even more ſtrongly than St. Matthew.

For relating the diſcourſe of our Lord, concerning John, St. Luke tells us, His expreſſion to the Jews was,

Luke, ch. vii. ver. 26, 27.

26. Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ϖροφήτην; ναὶ λέγω ὑμῖν, ϗ ϖερισσότερον ϖροφήτȣ.

27. (Οὗτός ἐϛι ϖερὶ ȣ̔̃ γέγραπται· Ἰδȣ̀, ἐγὼ ἀποϛέλλω τὸν ἄγγελόν μȣ ϖρὸ ϖροσώπȣ σȣ, ὃς κατασκευάσει τὴν ὁδόν σȣ ἔμπροσθέν σȣ.)

27. *But what went ye out for to ſee? a prophet? Yea, I ſay unto you, and One more excellent than* [OR FAR SUPERIOR TO] *a prophet.*

27. *This is he, concerning whom it is written; behold I ſend my Angel before thy face, who ſhall prepare* [*or lay the foundation of*] *thy way before thee.*

And ſurely when our Lord ſays, περισσότερον προφήτου, *more excellent, or far ſuperior to a prophet*, ſomething *more* is meant than a *mere man:* ſince no *mere man* could be ſaid to be *more excellent, or far ſuperior to a prophet.*

The word ΑΓΓΕΛΟΣ therefore, we may infer, ſhould undoubtedly, in all theſe paſſages be tranſlated, *angel* rather than *meſſenger*, ſince in ſo many other paſſages of Scripture, where there are leſs obvious reaſons for it, we find it rightly and uniformly tranſlated *angel*.

But this matter deſerves a more full conſideration, and a ſtill deeper inveſtigation: as it muſt be acknowledged that there is, with regard to this particular word, ſome little perplexity in the Holy Scriptures. It ariſes, however, from a very obvious cauſe.

The Greeks ſeem to have had no other proper word in *common uſe*, whereby to expreſs and denote *a meſſenger of any kind*, than ἄγγελος; except it was πρέσβευς, or ἀπόστολος; neither of which clearly conveyed the idea: and therefore the Seventy, (when they compoſed their verſion of the Old Teſtament,) and afterwards, the writers of the New Teſtament, conſtantly uſed the former word, to deſcribe a Meſſenger of *any kind*; in all thoſe inſtances where *ſuch* was on any occaſion mentioned. At the ſame time, however, as the principal *characteriſtic*, even of an Angel of God, on every occaſion on which one is at all mentioned in Scripture, is *that* of being *a Meſſenger from God*; a Meſſenger *communicating the Divine Will*; therefore (being extremely and juſtly cautious not to uſe the word δαίμων, *dæmon*, on this occaſion; or any word that might, by any poſſibility, convey a *ſimilar idea* to the Heathen, who would inſtantly and eagerly have caught hold of ſuch an expreſſion, and have perverted it;) they choſe to expreſs the character *even of ſuch a divine meſſenger*, merely by the ſingle word ἄγγελος, uſed by way of eminence; leaving it to the context to explain, when the word was uſed *in this divine ſenſe*; and when merely in the ordinary way. And in conſequence of this, without due attention, ſome confuſion and miſtakes muſt need ariſe *.

But our own language having adopted a word, (namely, that of *Angel*,) which, in its moſt common uſe, makes a clear diſtinction between a Spiritual Meſſenger from Heaven, and a Common Meſſenger on Earth; and yet conveys no idea ſimilar to the heathen one of a dæmon; our tranſlators have, with great care and propriety, in general, where-ever it appears that a Meſſenger from God, or of Almighty God, is mentioned, (as deſcending from above, or as ſent down from heaven,) carefully tranſlated the word, by that of *angel*, and not merely by that of *meſſenger*. And why this *one paſſage*, now under conſideration, ſhould be an exception to the general rule, when our Lord himſelf has condeſcended to take ſo much pains to ſet us right, I do not ſee.

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* The want of words, in the Greek language, to expreſs fully the ſublime deſcription of *heavenly things* contained in the Holy Scriptures, appears remarkably in another inſtance, where the LXX have even been obliged to introduce a word *entirely new*, and not before known in that language. It is the word χεροὺβ, *Cherub*, and in the plural, χερουβεὶμ, *Cherubim*. Geneſis, ch. iii. ver. 24. Exodus, ch. xxv. ver. 18, 19, 22. ch. xxvi. ver. 1. ch. xxxvii. ver. 7, 8, [10]. Numbers, ch. vii. ver. 89. 1 Samuel, ch. iv. ver. 4. 2 Samuel, ch. xxii. ver. 11. 1 Kings, ch. vi. ver. 23, 24, 25, 26, 27, 28. ch. viii. ver. 7. 2 Chronicles, ch. iii. ver. 10. ch. v. ver. 8. Pſalm xviii. ver. 10 [11]. Ibid. lxxx. ver. 1 [2]. Ibid. xcix. ver. 1. Iſaiah, ch. xxxvii. ver. 16. Ezekiel, ch. ix. ver. 3, 8. ch. x. ver. 4, 5, 7, 9, 14, 15, 16, 18, 19, 20. ch. xxviii. ver. 14, 16. ch. xli. ver. 18, 20, 25.

It may indeed be a little tedious: but I cannot forbear adding, for our further ſatisfaction, ſome of the principal paſſages, where the word is tranſlated *angel:* and alſo ſome of the principal paſſages, where it is tranſlated *meſſenger:* in order to ſhew the propriety of both thoſe tranſlations, in all thoſe places; and the impropriety of tranſlating the word merely as meaning a *meſſenger*, in the preſent caſe.

Firſt, however, I muſt juſt mention, that one other reaſon may perhaps very properly be aſſigned, why *all* the bleſſed ſpirits of heaven are called ἄγγελοι, or ſimply *angels*; which ſeems to be both founded on the truth as it is in the Word of God, and to be alſo exactly conſiſtent with the moſt accurate metaphyſical definition, that can be given of their Divine Nature, and Qualifications; and that reaſon is; becauſe all the perfections they have, and all that they are, they have received as gifts and endowments from *God moſt high, the Father of all*, for the benefit of others, as well as to promote their own bliſs; and in order to communicate good to others, *as a meſſage, and donation, ſent from the one God and Father of all*; whoſe goodneſs and power they do in every inſtance therefore rightly acknowledge, giving all the glory to *Him*, from Whom alone all proceeds.

And this perhaps is alſo the reaſon, why we find the holy angels, on various occaſions, when ſpeaking *in the Name of the Lord*, and delivering meſſages from *Almighty God*, uſing the *firſt perſon*; becauſe they ſpake, not as of themſelves, but as from *God*, and as commanded by *the Almighty*.

We have the following inſtances *uniformly*, of the right tranſlation of the word ΑΓΓΕΛΟΣ, as denoting an Angel, or Spirit, deſcending from heaven.

Geneſis, ch. xvi. ver. 7, 8, 9, 10, 11.	Here the Angel ſeems to have appeared on earth; in ſuch a manner as that he might at firſt have been miſtaken for an human being.
Ibid. ch. xxi. ver. 17.	Here the Angel even ſpeaks to Hagar, ἐκ τȣ̃ ȣ̓ρανȣ̃, *out of heaven itſelf.*
Ibid. ch. xxii. ver. 11, 15.	Here again the Angel ſpeaks to Abraham, ἐκ τȣ̃ ȣ̓ρανȣ̃, *out of heaven.* And that even a ſecond time.
Ibid. ch. 24. ver. 7, 40.	Αὐτὸς ἀποστελεῖ τὸν ἄγγελον αὐτȣ̃ ἔμπροσθέν σȣ, *He ſhall ſend his Angel before thee.* Here the expreſſion is ſimilar to that under conſideration; and plain ſenſe ſhews it muſt mean inſtruction and direction communicated by *means of an Angel*, either in a dream, or viſion, or by ſome extraordinary over-ruling influence; which we find was, at laſt, actually the caſe.
Ibid. ch. xxxi. ver. 11.	Here the Angel of the Lord ſpake unto Jacob, καθ᾽ ὕπνον, *in a dream*, or by means of a dream.
Ibid. ch. xlviii. ver. 16.	This expreſſion is ſtill more remarkable, ὁ ἄγγελος ὁ ῥυόμενός με ἐκ πάντων τῶν κακῶν, *the Angel who reſcued me out of all evils.*
Exodus, ch. iii. ver. 2.	Ὤφθη δὲ αὐτῷ ἄγγελος Κυρίȣ ἐν φλογὶ πυρὸς, *the Angel of the Lord appeared to him in a flame of fire.*

Exodus, ch. iv. ver. 24. The word ἄγγελος is uſed *here* in the Septuagint; and therefore I mention this paſſage: but our Engliſh tranſlation is, in this, and in the two following verſes, very different from that of the LXX; and does not introduce any mention of an *Angel*. The tranſlation of the LXX, however, renders this portion of hiſtory far more intelligible.

Exodus, ch. xiv. ver. 19. Here the Angel is deſcribed as locally removing from one poſt and place to another.

Ibid. ch. xxiii. ver. 20. Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, *behold, I ſend my Angel before thy face.* We find there has been no heſitation as to the tranſlating the word, ἄγγελος, in this place, rightly. And here the expreſſion is nearly preciſely the ſame as in the paſſage in queſtion. And it deſerves notice, that the Greek words are exactly alike both in the Alexandrian and Vatican copy, in this text, although thoſe copies differ in ſo many other parts, as to minuteneſs of expreſſion.

Ibid. ch. xxxii. ver. 34. Ἰδοὺ ὁ ἄγγελός μου προπορεύται πρὸ προσώπου σου, *Behold my Angel ſhall go before, before thy face.* Here again we have the ſame ſort of expreſſion exactly, and that rightly tranſlated. And here alſo again theſe two famous copies exactly agree in the Greek.

Exodus, ch. xxxiii. ver. 2. Συναποϛελῶ τὸν ἀγγελόν μȣ πρὸ προσώπȣ σȣ, ſo the Vatican MSS has it; but in the Alexandrian it is συναποϛελῶ τὸν ἄγγελόν μȣ πρότερόν σȣ. Either way, however, the expreſſion amounts to the ſame thing; and is ſimilar to that in the preſent inſtance; and the word is rightly tranſlated *angel.*

Numbers, ch. xx. ver. 16. Καὶ ἀποϛείλας ἄγγελον, ἐξήγαγεν ἡμᾶς ἐξ Αἰγύπτȣ, *And ſending an Angel, he brought us out of Egypt.* This plainly refers to the Angel who went in the cloud.

Ibid. ch. xxii. ver. 22, 23, 24, 25, 26, 31, 34, 35. Here was manifeſtly *the appearance* of an Angel, whether in a viſion only (as Dr. Jortin has imagined*) or whether really on the journey. And I cannot but obſerve, by the by, that all the reaſonings and doubts, about the poſſibility of the organs of a beaſt uttering diſtinct words, are very abſurd: for if a voice came to the ears of the prophet, in a manner as if proceeding from the mouth of the animal; although that voice was really from heaven; it was juſt the ſame thing as to the miraculous end it was to anſwer. There have been many perſons living on earth, who could ſo manage their voices, as to make their words appear to proceed *not out of their own mouths*, but from other parts of the room.

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* Jortin's Diſſertations, p. 188.

There are (as is frequently the caſe) ſeveral little differences in the words uſed in *this whole* account, in the Vatican copy, from thoſe uſed in the Alexandrian; but they are not material as to the ſenſe. They may be ſeen, on comparing Field's edition with Dr. Grabe's.

Judges, ch. ii. ver. 1, 4.

This might much more naturally be tranſlated *a Meſſenger*, than the word in the inſtance before us; and yet it is cautiouſly tranſlated *an Angel*; for fear of derogating from the ſolemn truth.

Ibid. ch. v. ver. 23.

So again here.

Ibid. ch. vi. ver. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22.

Here was certainly a manifeſt appearance of an Angel; but nevertheleſs ſuch an one, as Gideon at firſt miſtook, and imagined to be merely the appearance and converſation of an human being; although he ſeems even to have received ſtrength *from the Angels looking upon him*. This is expreſſed more ſtrongly in the Alexandrian copy than in the Vatican: and the *Alexandrian* is, one would think, more likely to be the moſt exact tranſcript of the two, from the original of the LXX;

ſince *that* verſion itſelf was originally made at Alexandria.

Ibid. ch. xiii. ver. 3, 6, 9, 15, 16, 20, 21.	Here again the Angel, at firſt, appeared merely in an human form, as a man of God; only with ſomething very awful in his aſpect. And at laſt he viſibly aſcended in the flame of fire up to heaven, till they loſt ſight of him. There is, however, a remarkable difference between the Greek words in the Vatican copy, and in the Alexandrian. It is indeed ſuch as cannot alter the ſenſe at all; but it is ſuch, as at once ſhews the Alexandrian to be more nervous than the other.
1 Samuel, ch. xxix. ver. 9.	A mere emblematical compariſon: and the Vatican copy has not the word ἄγγελος at all.
2 Samuel, ch. xiv. ver. 17, 20.	Here alſo is merely a figurative alluſion.
Ibid. ch. xix. ver. 27.	A mere comparative compliment again.
Ibid. ch. xxiv. ver. 16, 17.	Here was the viſible miniſtration of an Angel; and a viſible appearance.
1 Kings, ch. xiii. ver. 18.	An Angel, properly ſo called, was here certainly *meant*; although the old prophet lied unto the true prophet.

1 Kings,

1 Kings, ch. xix. ver. 5, 7.	Here the Angel ſeems to have appeared as a mere human being. And indeed, at firſt, the word deſcribing him, both in the Alexandrian and Vatican copy, is merely τις, *a certain perſon*.
2 Kings, ch. i. ver. 3.	Here an Angel ſpake to Elijah. It could be no other meſſenger but a ſpiritual one.
Ibid. ch. xix. ver. 35.	Here ſeems manifeſtly to have been the miniſtration of an Angel, commanding the *hot wind*, which was probably the immediate inſtrument uſed on this occaſion; and whoſe effects are well known*.
1 Chronicles, ch. xxi. ver. 12, 15, 16, 18, 20, 30.	This is a repetition of what was before related in the Book of Kings; and explains ſtill more clearly to us, that there was a real and viſible appearance of an Angel.
	The 20th verſe ſeems, however, as it ſtands in our tranſlation, not to agree with the Greek verſion; for the Greek copies (i. e. the Alexandrian and Vatican,) only ſay, that *Ornan ſaw the King*.
Ibid. ch. xxxii. ver. 21.	This alſo is a repetition of a piece of hiſtory related in the Book of Kings †; and only confirms the idea before formed of it.

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* See Ives's Journey from Perſia to England, p. 274.

† 2 Kings, ch. xix. ver. 35.

Iſaiah, ch. xxxvii. ver. 36.

This is a further repetition of the ſame hiſtory, to the ſame purport.

Ibid. ch. lxiii. ver. 9.

The verſion of the LXX here, both in the Alexandrian copy, and in that of the Vatican, is ſo totally different from *our* tranſlation, that I will not venture to make any obſervation upon it; but leave every learned man to make his own. I will only juſt remark, that the words *there*; are, ἐκ ϖάσης θλίψεως αὐτῶν· οὐ ϖρέσβυς, οὐδὲ ἄγγελος ἀλλ᾽ αὐτὸς Κύριος ἔσωσεν αὐτοὺς. *From all their tribulation, no mere honourable meſſenger, (or noble,) nor even* an Angel *delivered them; but the Lord Himſelf ſaved them.* And that this paſſage deſerves much conſideration; as ſhewing the dignity, and ſuper-eminence of our *Lord and Redeemer above the Angels.*

Daniel, ch. iii. ver. 28.

It is plain that *here* Nebuchadnezzar referred to the appearance of what he could not but conceive to be an Angel from heaven. And it is remarkable (even in a philoſophical light) *that it was the preſence of this Angel,* that rendered the fluid of fire harmleſs.

Ibid. ch. vi. ver. 22.

Whatever the fact was, it is plain that Daniel thought Almighty God did actually ſend an Angel down

	down from heaven to controul the fury of the beaſts, and to protect him. The words here do therefore properly convey the idea of the preſence of an Angel.
Hoſea, ch. xii. ver. 4.	This is a reference to a real interview with an Angel, before related in Scripture; in the deſcription however of that interview, the word *Angel* is not uſed, becauſe the Angel appeared merely *as a Man*; and therefore *that* paſſage is not mentioned in theſe quotations.
Zachariah, ch. i. ver. 9, 11, 12, 13, 14, 19.	Here was *the mere viſion* of an Angel, explaining the reſt of the viſion.
Ibid. ch. ii. ver. 3.	Here alſo was *the mere viſion* firſt of one Angel, and then of another. The Greek word, however, is εἰϛηκει *(ſtabat) ſtood ſtill*; and not *went forth*, as our tranſlation has it.
Ibid. ch. iii. ver. 1, 3, 5, 6.	Here is merely another viſion.
Ibid. ch. iv. ver. 1, 4, 5.	A continuation of viſion.
Ibid. ch. v. ver. 5, 10.	The ſame.
Ibid. ch. vi. ver. 4, 5.	The ſame.
Ibid. ch. xii. ver. 8.	A mere ſimilitude.

Matthew, ch. i. ver. 20, 24.	Here the viſion of an Angel is deſcribed.
Ibid. ch. ii. ver. 13,	Here alſo a ſimilar viſion is deſcribed.
Matthew, ch. xxviii. ver. 2, 5.	Here was the real preſence of an Angel from heaven.
Luke, ch. i. ver. 11, 13, 18, 19.	Here again was the real preſence of an Angel; who moreover declared, both *who he was*, and even *his name of diſtinction*. And *this appearance* was the prelude to the birth of *the great Spirit in queſtion*, when he was to become man, previous to the advent of his Lord, who was alſo to be humbled and to ſuffer, on earth.
Ibid. ver. 26.	Here was another great, and viſible appearance of the ſame great Angel, declaring the Incarnation of our Lord.
Ibid. ch. ii. ver. 9, 10, 13.	Here again was the real appearance of an Angel.
Ibid. ver. 21.	Here is a reference to the real appearance, and words of an Angel.
Luke, ch. xxii. ver. 43.	Here the real appearance of an Angel is mentioned. But this verſe, and the 42d, are both of them omitted in the Alexandrian Manuſcript.

John, ch. v. ver. 4.	Whether this is ſpoken concerning a real fact, or merely (as ſeems rather to be the caſe) in compliance with the prejudices and miſtaken apprehenſions of the Jews, the ſpeech is concerning *an angel as ſuch*.
Ibid. ch. xii. ver. 29.	Here the apprehenſion of the people was concerning *an Angel*; therefore the word is rightly tranſlated, whatever the real fact was.
Acts, ch. v. ver. 19.	This was ſurely in reality an Angel.
Ibid. ch. vi. ver. 15.	This was manifeſtly a comparative alluſion to the appearance of a real Angel.
Ibid. ch. vii. ver. 30, 35, 38.	This refers to the real appearance of an Angel; and to the real preſence and aſſiſtance of an Angel.
Ibid. ch. viii. ver. 26.	Here was the real interpoſition of an Angel; yet ſuch as might much more reaſonably be tranſlated merely *Meſſenger*, than the paſſage in queſtion.
Ibid. ch. x. ver. 3, 22.	Here was the manifeſt appearance of an Angel in a viſion; and a reference to it.
Ibid. ch. xii. ver. 7, 9, 11.	Here was the manifeſt preſence, and interpoſition of an Angel.

Acts, ver. 15, 23.	Here the intentional reference was to an Angel as ſuch.
Ibid. ch. xxiii. ver. 8, 9.	Here the reference was manifeſtly to an Angel as ſuch.
Ibid. ch. xxvii. ver. 23.	This might better be interpreted *Meſſenger*, than the paſſage in queſtion; yet the reference is truly to an Angel as ſuch.
2 Corrinthians, ch. xi. ver. 14.	Here the reference is to an Angel as ſuch.
Galatians, ch. i. ver. 8.	Here the ſame.
Ibid. ch. iv. ver. 14.	Here again the ſame. Although this might with much more propriety be tranſlated *Meſſenger* than the paſſage in the preſent inſtance.
Revelations, ch. i. ver. 1.	Here the reference is to an Angel as ſuch.
Ibid. ch. ii. ver. 1, 8, 12, 18; and ch. iii. ver. 1, 7, 14.	It deſerves conſideration, whether it is not ſtraining the meaning of the expreſſion preſumptuouſly, as well as unwarrantably, to ſuppoſe that, by the Angels of the Churches, are here meant only the Biſhops of the Churches.
Ibid. ch. v. ver. 2.	Here undoubtedly is meant the viſion of an Angel.
Ibid. ch. vii. ver. 2.	So here.
Revelations, ch. viii. ver. 3, 4, 5, 7, 8, 10, 12, 13.	So here.

Revelations,

Revelations, ch. ix. ver. 1, 11, 13.	So here: except only that in ver. 11 is the mere deſcription of an Angel.
Ibid. ch. x. ver. 1, 5, 7, 8, 9, 10.	Here the reference is to an Angel as ſuch.
Ibid. ch. xi. ver. 1, 15.	Here alſo in like manner.
Ibid. ch. xiv. ver. 6, 8, 9, 15, 18, 19.	Here alſo is the ſame manifeſt reference.
Ibid. ch. xvi. ver. 3, 4, 5, 8, 10, 12, 17.	So here again. The word αγγελος is, however, in moſt of theſe verſes, and in ſome other paſſages of this book, omitted in the Alexandrian Manuſcript; but not ſo as to alter the ſenſe and meaning of the viſion.
Ibid. ch. xvii. ver. 1, 7.	In theſe verſes the reference is to an Angel as ſuch.
Ibid. ch. xviii. ver. 1, 21.	Neither can the reference here be miſtaken.
Ibid. ch. xix. ver. 17.	This clearly refers to the viſion of an Angel. And the repreſentation of his ſtanding, *in the ſun*, to command the great final event of things in this world, is very remarkable; and deſerves conſideration.
Ibid. ch. xx. ver. 1.	This deſcribes the viſion of an Angel as ſuch.
Ibid. ch. xxi. ver. 9, 17.	Here alſo is reference to an Ange *as ſuch*. But the words of the laſt verſe,

	verſe, μέτρον ἀνθρώπȣ, ὅ ἐϛιν ἀγγέλȣ, *the meaſure of a man, that is of the angel*, deſerve much conſideration.
Ibid. ch. xxii. ver. 6, 8, 16.	Theſe verſes moſt unqueſtionably relate to an Angel as ſuch.

Thus much for the mention of the word *Angel*, in the *ſingular* number; and we ſhall find there is equally good foundation for tranſlating the word in the *plural* number, as relating really to *Angels*, or *Spirits from Heaven, as ſuch.*

Geneſis, ch. xix. ver. 1, 15.	Here was the real preſence of two Angels, performing a mighty work; and commanding the tremendous powers of the elements.
Ibid. ch. xxviii. ver. 12.	This was undoubtedly a viſion of Angels, as ſuch; emblematically referring to the open and free communication between heaven and earth, that ſhould finally take place, in the days of the Meſſiah.
Ibid. ch. xxxii. ver. 1.	Here was at leaſt *a viſion* of Angels *as ſuch*; if not their real *preſence*. There is, in the Septuagint, in both verſions, a paſſage, that is omitted in our tranſlation. It is as follows, ϗ ἀνεβλέψας (and the Alexandrian MS. has it alſo τοῖς ὀφθαλμοῖς) εἶδε παρεμβολὴν Θεȣ͂ παρεμβεβληκυῖαν· ϗ συνήντησαν αὐτῷ οἱ

	οἱ ἄγγελοι τȣ̃ Θεȣ̃. *And beholding,* WITH HIS EYES, *he ſaw the camp of God encamped* [*or formed*]. *And the angels of God came to meet him.*
Job, ch. iv. ver. 18.	There can be no doubt as to the meaning here.
Pſalm viii. ver. 5 or 6.	The reference here to Angels, as inhabitants of heaven, is as clear.
Ibid. lxviii. ver. 17 or 18.	The word here ſhould not be tranſlated *angels*; if we follow the Septuagint verſion: for neither in the Alexandrian, or in the Vatican, MSS is there the word ἀγγέλων; it is merely εὐθενέντων; *well furniſhed or compleatly fitted in all points*.
Ibid. lxxviii. ver. 25, 49.	Here the expreſſion is certainly uſed concerning *angels*, in the ſtricteſt ſenſe of the word.
Ibid. xci. ver. 11.	Here the expreſſion is concerning Angels of heaven.
Ibid. ciii. ver. 20.	Here the addreſs is to Angels as ſpirits.
Ibid. civ. ver. 4.	Here the Pſalmiſt is even ſpeaking of their very ſubſtance, and nature. The Alexandrian MS has it πυρὸς φλόγα, *a flame of fire*; the Vatican, πῦρ φλεγὸν, *a fire illuminating* or flaming.
Ibid. cxlviii. ver. 2.	Here the addreſs is to Angels as ſuch.

Matthew, ch. iv. ver. 6.	This is a citation from Pſalm xci. ver. 11. in the very words of the Septuagint; and is certainly ſpoken concerning Angels as ſuch.
Ibid. ver. 11.	Here they are expreſsly mentioned as *miniſtring* to our bleſſed Lord.
Ibid. ch. xiii. ver. 39, 41, 49.	Here *angels* are mentioned, on purpoſe to explain the nature of the great work *they* ſhall perform in the latter end; being the very perſons who, in obedience to their Lord, ſhall reſtore the world to good order, and beauty, rooting out every perſon and thing that doth hurt.
Ibid. ch. xvi. ver. 27.	Here they are again deſcribed as coming perſonally with their Lord, for that very purpoſe.
Ibid. ch. xviii. ver. 10.	This is a very remarkable paſſage; but cannot well be underſtood any otherwiſe than as ſpeaking of Angels, as *Spirits*.
Ibid. ch. xxii. ver. 30.	Here is a plain reference to the ſpiritual nature, and perfection of Angels; and to their holy, and ſuperior mode of exiſtence.
Ibid. ch. xxiv. ver. 31.	Here is an account again of the great office which the holy Angels ſhall perform, on the final completion of the ſcene of things on earth; and a reference to their great and ſuperior

	ſuperior knowledge; although *it* alſo has *its limits*; as we may learn from ver. 36.
Matthew, ch. xxv. ver. 31, 41.	In this verſe the Holy Angels are again deſcribed as coming with our Lord, to the Great Judgement. And in the 41ſt verſe, is a plain declaration, that there are *evil* angels; as well as Good and Holy Angels.
Luke, ch. ii. ver. 15.	This refers to Angels appearing *from heaven*, openly in the atmoſphere, and returning *to heaven*.
Ibid. ch. xii. ver. 8, 9.	This refers to the appearance of our own ſpirits, in the preſence of the Angels of God; when the real nature of both, and the circumſtances appertaining unto both, ſhall be perfectly underſtood.
Ibid. ch. xv. ver. 10.	This clearly relates to Angels, as benevolent and holy ſpirits, condeſcending to intereſt themſelves in the welfare of mankind.
Ibid. ch. xvi. ver. 22.	Whether this parable was merely emblematical, (as is moſt probable,) or referred to any real event, *here* is clearly a reference to the agency of Angels, as ſpiritual beings.
Ibid. ch. xx. ver. 36.	Here again is a reference to the holy nature, and mode of exiſtence, of the Angels, as ſuch.
Ibid. ch. xxiv. ver. 23.	Here was manifeſtly *(at leaſt)* a viſion of Angels.

John, ch. xx. ver. 12.	Here is declared to be the real appearance of *two Angels.*
Acts, ch. vii. ver. 53.	Here is a poſitive declaration, by a martyr, juſt laying down his life, that the firſt eſtabliſhment of the Law, was connected with the intereſts, and concerns, of Angels, as ſuch. Εἰς διαταγὰς ἀγγέλων, is an expreſſion that deſerves attention. I will not, at preſent, pretend to give any other tranſlation of it, than the common one. None, however, of the Commentators, ſeem to have been thoroughly convinced that *it* is a *right* tranſlation. And if others are ſatisfied therewith, I will be bold to confeſs I am not. Perhaps the meaning is *obvious enough*; but men dare not own it *.
Romans, ch. viii. ver. 38.	This is a reference to angels as ſuperior beings.
1 Cor. ch. xi. ver. 10.	This is a reference to the preſence of angels, (if the paſſage is rightly tranſmitted down to us, and the word was really originally ἀγγέλους;) but Mr. Bowyer was of opinion, it ſhould be a very different word, ἀγελαίους, *the vulgar*. However, the Alexandrian MS has αγγελους.

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* Whatever *end* the Law *might* have anſwered; to make men perfect, and to become finally (as *our Lord* expreſſes it, Luke ch. xx. ver. 36) *equal unto the angels*; ſure enough it is, *now*, that, *by the deeds of the Law, there ſhall no fleſh be juſtified.* Romans, ch. iii. ver. 20.

1 Cor.

1 Cor. xiii. ver. 1.	This is merely a compariſon drawn between the perfection of angels, and of human beings; and between their ſuperior abilities, and thoſe of men.
Galatians, ch. iii. ver. 19.	This paſſage has a manifeſt reference to Acts, ch. vii. ver. 53. It, however, certainly relates to angels, as ſuch.
Coloſſians, ch. 2. ver. 18.	There can be no doubt that this relates to Angels, as ſuch.
2 Theſſ. ch. i. ver. 7.	Here the coming of the holy Angels with our Lord, is referred to; and it is remarkable that they are thus deſcribed; *μετ᾽ ἀγγέλων δυνάμεως αὐτοῦ*, *with the Angels of* HIS POWER. Perhaps few of theſe paſſages are as yet duly conſidered, or rightly underſtood.
1 Tim. ch. iii. ver. 16.	This relates to Angels, as Spirits in heaven. It is the famous conteſted paſſage, as to ΟΣ or ΘΣ. But there is no doubt, as to the word *αγγελοις*, in the Alexandrian MS; although indeed Mr. Bowyer mentions an emendation, from W. *ὤφθη ἀποστόλοις*, inſtead of *ὤφθη ἀγγέλοις*.
Ibid. ch. v. ver. 21.	This is a very remarkable paſſage; and deſerves much attention, when compared with others; but undoubtedly relates to Angels as ſuch. Perhaps it contains more informa-

tion than the Commentators have hitherto conceived.

Hebrews, ch. i. ver. 4, 5, 6, 7, 13.	No one can have any doubt, as to theſe verſes relating to Angels, as ſuch.
Ibid. ch. ii. ver. 2, 5, 7, 16.	Nor can there be any doubt as to theſe expreſſions.
Ibid. ch. xii. ver. 22.	Nor as to this; which, however, finally implies our own bleſſed *union*, and *communion* with Angels.
1 Peter, ch. i. ver. 12.	Here *Angels* are undoubtedly meant; and the limitation of their knowledge, in a certain degree, is again implied; although it be, in itſelf, ſo wonderfully great.
Ibid. ch. iii. ver. 22.	This refers to Angels, as ſuch, undoubtedly.
2 Peter, ch. ii. ver. 4, 11.	This alſo refers to Angels as ſuch; explaining to us, that *ſome* have even fallen from their ſtate of glory.
Jude ver. 6.	This is exactly to the ſame purport.
Revelations, ch. i. ver. 10; ch. iii. 5; ch. v. ver. 11; ch. vii. ver. 1.	All theſe paſſages ſo clearly refer to Angels, either really exiſting as ſpirits in heaven, or emblematically deſcribed as ſuch, that they need merely to be cited.
Ibid. ch. viii. ver. 2, 6, 13.	In the laſt of theſe verſes the Alexandrian MS has a little difference, having ἑνὸς ἀετȣ̃ πετωμένȣ, inſtead

	inſtead of, ἑνὸς ἄγγελȣ ϖετωμένȣ.
Revelations, ch. ix. ver. 14, 15.	If there can be any doubt, it is merely as to this deſcription. And here perhaps there ought to be none. For it ſeems as if four angels emblematically directed this event.
Ibid. ch. xii. ver. 7, 9.	Here Angels are meant.
Ibid. ch. xiv. ver. 10.	So here.
Ibid. ch. xv. ver. 1, 6, 7, 8.	So here.
Ibid. ch. xvi. ver. 1.	So here.
Ibid. xxi. ver. 12.	So here, (if the words were originally in the MSS;) but in the Alexandrian MS, the words ϗ ἐπὶ τοῖς ϖυλῶσιν ἀγγέλȣς δώδεκα; i. e. *And at the gates twelve angels*, are left out.

I have taken the trouble to cite all theſe paſſages; for the ſake of ſhewing, how *uniformly* the word ἄγγελος does, moſt certainly and unqueſtionably, mean *an angel*, or ſpirit from heaven; in all the inſtances in Holy Scripture, wherein that interpretation is already given to it: and how impoſſible almoſt it was, to put any *other* interpretation upon it. I ſhall now beg leave to ſhew; that all the inſtances in which it is tranſlated *meſſenger*, (except the one in queſtion) are alſo, on the other hand, merely of *ſuch* a kind, that it is indeed impoſſible to conceive the word to mean any thing elſe: and to make it appear, therefore, that ſuch interpretation, in both caſes, is *ſo* right, that no room has been left to afford ground for the leaſt heſitation. And having ſhewn this, I think it will follow, that there never was any good reaſon, for making the paſſage (which gives occaſion to the preſent Comment) *an exception* to the general rule; and that indeed, the doing ſo, was only an outrage offered to common ſenſe, and to good tranſlation; merely to evade a truth; which the prejudices of mankind were unwilling to admit.

The inſtances where the word means *Meſſenger*, or *Meſſengers*; (although we might expect they ſhould be more numerous,) are not even ſo numerous, as thoſe where it means *Angel*, or *Angels*, properly ſo called.

1 Samuel, ch. iv. ver. 17.	I cite this paſſage *firſt*; becauſe here is the word *Meſſenger* in our tranſlation, from the Hebrew; but the word in the Septuagint is merely ϖαιδάριον. We do not find ἄγγελος, either in the Alexandrian, or Vatican copy.
Ibid. ch. xxiii. ver. 27.	Here an extraordinary piece of news was brought to Saul; and there is a very bare poſſibility of ſuppoſing it might be communicated by an Angel. It ſeems moſt plainly to have been merely a common Meſſenger.
2 Samuel, ch. xi. ver. 19, 23.	This was manifeſtly only a ſoldier ſent out of the camp, and on a very bad errand.
Ibid. ch. xv. ver. 13, 2.	This was plainly a mere common Meſſenger.
1 Kings, ch. xix. ver. 2.	This was plainly a common Meſſenger, ſent from Jezebel to Elijah; and it is remarkable, that the Vatican

Vatican copy has no word at all to expreſs his being a Meſſenger. The Alexandrian, however, has the uſual one.

Ibid. ch. xxii. ver. 13. This was, as plainly, a common Meſſenger.

2 Kings, ch. v. ver. 10. The meaning here is too plain to be miſtaken.

Ibid. ch. vi. ver. 32, 33. So here again.

Ibid. ch. ix. ver. 18. It was impoſſible to miſtake this.

Ibid. ch. x. ver. 8. Or this.

Job, ch. i. ver. 14, 16, 17, 18. Neither could this well be miſtaken, although the word ἄγγελος is repeated in every one of theſe verſes; both in the Vatican, and in the Alexandrian copies.

Ibid. ch. xxxiii. ver. 23. This one paſſage ſeems to be ſtrangely miſtranſlated. The Septuagint has it, both in the Vatican and Alexandrian copies thus,

> Ἐὰν ὦσιν χίλιοι ἄγγελοι θανατηφόροι,
> Εἷς ἐξ αὐτῶν οὐ μὴ τρώσῃ αὐτόν.
> Ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι ἐπὶ
> [or πρὸς] τὸν Κύριον.

Which I would thus tranſlate:

Though there ſhould be a thouſand Meſſengers bearing death to him, not one of them ſhall hurt or wound him, if he ſhall think in his heart to turn unto the Lord. For this plain tranſlation of the words, as they ſtand in the

Septuagint, ſurely gives a finer meaning to the paſſage; and renders it more conſiſtent with what went before, than the ſtrange tranſlation which we at preſent read in the Bible.

Proverbs, ch. xiii. ver. 17. ch. xvii. ver. 11. ch. xxv. ver. 13.

There is ſo much difficulty, in the tranſlation of theſe paſſages, that I will not, at preſent, venture to ſay any thing further about them, than merely that the words ſeem to mean a Meſſenger, *as ſuch*; eſpecially in the laſt paſſage; let them be tranſlated how they will.

Iſaiah ch. xlii. ver. 19.

The word ἄγγελος is not at all uſed in this paſſage, in the Septuagint, in either of the the copies referred to.

Jeremiah, ch. li. ver. 31.

It is moſt manifeſt that nothing but a mere Meſſenger is here meant.

Ezekiel, ch. xxiii. ver. 40.

So here.

Haggai, ch. i. ver. 13.

This plainly relates to the prophet himſelf, merely as a Meſſenger; declaring his divine meſſages.

Malachi, ch. ii. ver. 7.

This is in the very ſame book of prophecy with the text in queſtion; yet there can be no doubt as to the propriety of *this tranſlation*; for it refers to the prieſts, whom the prophet is condemning for their unbelief;

and who, he declares, ought, each one of them, to be *a meſſenger* of the Lord, to promote the truth; and not to be a means of withſtanding and oppoſing it, as they really were.

Malachi, ch. iii. ver. 1. This is the very paſſage in queſtion, which appears to be miſtranſlated; and I can only ſay, that although it be true, that *the Angel* ſpoken of, is here deſcribed, *poſſibly*, (and only poſſibly,) *as a Meſſenger*, in contradiſtinction to, and as contraſted with, thoſe wicked and perverſe Meſſengers, the ancient Jewiſh prieſts; yet it is alſo true, that he is mentioned by the very ſame ſublime expreſſion, that is uſed even to denote the coming of our Lord Himſelf, who is likewiſe, in the ſame manner, contraſted with them.

And it ſhould ſeem that this ſimilarity of deſcription, was what gave occaſion to our Lord, to draw the compariſon, between John's being put to death by men, even as he himſelf alſo ſhould ſuffer of them.

Saying, Matthew, ch. xvii. ver. 12. *they have done unto* HIM *whatſoever they liſted*; *in like manner alſo the Son of Man is about to ſuffer of them.*

Matthew, ch. xi. ver. 10; Mark, ch. i. ver. 2; Luke, ch. vii. ver. 27.	Theſe are alſo the very paſſages, *of reference* in queſtion in the Goſpels; which, together with that in the original Prophecy, to which they refer, are deemed to be the only ones *miſtranſlated*, as to the word ἄγγελος.
2 Cor. ch. xii. ver. 7.	This is clearly a mere ſymbolical expreſſion.
Phil. ch. ii. ver. 25.	The meaning here could not be miſtaken. However, the Greek word is not ἄγγελον, but ἀπόστολον.

Thus much as to the word *Meſſenger* uſed in our *tranſlation from the Hebrew*, in the *ſingular* number. When uſed in the *plural*, the tranſlations (on being compared with the *Septuagint)* appear equally ſatisfactory.

Geneſis, ch. xxxii. ver. 3, 6.	Here the meaning is ſo clearly concerning Meſſengers, merely as ſuch, that it could not be miſtaken.
Numbers, ch. xxiv. ver. 12.	Neither can there be any doubt here.
Deuteronomy, ch. ii. ver. 26.	Here the meaning alſo is plain. The word in the Greek, however, is not ἄγγελους, but πρέσβεις.
Joſhua, ch. vi. ver. 16 or 17, 24 or 25.	The words concerning the Meſſengers are left out in the Vatican copy, in the former of theſe verſes; and in the latter they are called κατασκοπεύσαντας, *ſpies*, and not ἀγγέλους.
Judges, ch. vi. ver. 35.	The meaning here is plainly concerning common Meſſengers.

Judges,

Judges, ch. ix. ver. 31.	Here alſo.
Ibid. ch. xi. ver. 12, 17.	Here alſo.
1 Samuel, ch. xi. ver. 3, 4.	Here alſo.
Ibid. ch. xvi. ver. 19.	Here alſo.
Ibid. ch. xix. ver. 11, 14, 16, 20, 21.	Here alſo.
Ibid. ch. xxv. ver. 14, 42.	Here alſo. The Greek word, however, in the 42d verſe, is not *ἀγγέλων*, but *παίδων*, in both copies.
2 Samuel, ch. ii. ver. 5.	The meaning here is plainly concerning common Meſſengers.
Ibid. ch. iii. ver. 12, 26.	Here in like manner.
Ibid. ch. xii. ver. 27.	Here again.
1 Kings, ch. xx. ver. 9.	Here again.
2 Kings, ch. i. ver. 2, 5.	Here again.
Ibid. ch. xvi. ver. 7.	Here again.
Ibid. ch. xvii. ver. 4.	Here again.
Ibid. ch. xix. ver. 9, 14, 23.	Here again.
1 Chronicles, ch. xiv. ver. 1.	Here again.
Ibid. ch. xix. ver. 2, 16.	Here again.
2 Chronicles, ch. xxxvi. ver. 15, 16.	Theſe words are plainly ſpoken concerning the holy Prophets, as

	Meſſengers of the Lord, whom the Jews derided.
Nehemiah, ch. vi. ver. 3.	This is obviouſly ſpoken concerning common Meſſengers, as ſuch.
Prov. ch. xvi. ver. 14.	It ſeems to be ſo here.
Iſaiah, ch. xiv. ver. 32.	This is ſpoken, in our tranſlation, concerning ſuch, as were ſuppoſed to come, in the name of the people, to enquire of the prophet. But the words of the verſe in the Septuagint are very different; and the word ἄγγελος is not uſed at all. The verſe there runs thus: καὶ τί ἀποκριθήσονται βασιλεῖς ἐθνῶν. *And what ſhall the kings of the nations anſwer?* It follows, ὅτι Κύριος ἐθεμελίωσεν Σιὼν, καὶ δι᾽ αὐτοῦ σωθήσονται οἱ ταπεινοὶ τοῦ λαοῦ αὐτοῦ; *that the Lord hath* [REALLY] *laid the foundations of Zion; and that thoſe that are humble amongst His people ſhall* [EFFECTUALLY] *be ſaved by him.* The meaning, therefore, is, that the kings of the earth ſhall in the end be thoroughly convinced of this.
Ibid. ch. xviii. ver. 2.	Here Meſſengers, as ſuch, are plainly meant.
Ibid. ch. xxxvii. ver. 9, 14.	Here alſo.
Ibid. ch. xliv. ver. 26.	This ſeems manifeſtly to relate to the Lord's confirming all the words

	words ſpoken by *His Meſſengers,* the prophets, in their prophecies.
Iſaiah, ch. lvii. ver. 9.	This plainly means Meſſengers, merely as ſuch: the word, however, in the Septuagint, in both copies, is πρέσβεις, not ἀγγελὺς.
Jeremiah, ch. xxvii. ver. 3.	Here the meaning cannot be miſtaken. Meſſengers, as ſuch, are plainly intended.
Ezekiel, ch. xxiii. ver. 16.	So here again.
Ibid. ch. xxx. ver. 9.	So here.
Nahum, ch. ii. ver. 13.	So here. The word ἄγγελος, however, is not uſed in the Greek, in either copy; for in the Septuagint a ſomewhat different meaning is given to the verſe. The words are, ϗ ὐκέτι ὐ μὴ ἀκουσθῇ τὰ ἔργα σου. *Thy works ſhall no more be heard of for ever.*
Luke, ch. vii. ver. 24.	Here mere Meſſengers are plainly intended.
Ibid. ch. ix. ver. 52.	So again in this place.
2 Cor. ch. viii. ver. 23.	Here the miniſters of the Goſpel are ſpoken of as Meſſengers of the Churches. But the word is ἀπόστολοι, not ἄγγελοι.
James, ch. ii. ver. 25.	Here no miſtake could be made, that mere Meſſengers (viz. *the Spies*) were intended.

Having now gone through all theſe tedious Citations, I truſt it muſt clearly appear, that there is hardly a paſſage, (in which the word ἄγγελος is uſed at all, in Holy Scripture,) concerning the tranſlation of which there can be any doubt, except only *thoſe few paſſages in queſtion*, relating to John the Baptiſt. And the ſole reaſon why there is any doubt with regard to theſe, ſeems to be, merely becauſe it has hitherto (for the ſake of avoiding an obvious truth) been thought proper to tranſlate *them*, in a way that is an exception to all the modes of tranſlating in other ſimilar inſtances.

Why we ſhould continue *ſo* to tranſlate, I know not; eſpecially, when our Lord himſelf ſeems to have condeſcended to take ſuch aſtoniſhing pains, moſt carefully, to ſet us right.

I muſt conclude, therefore, upon the whole, that John the Baptiſt was really *an angel*, deſcended from heaven, and *come in the fleſh*, to be the great Harbinger of our Lord; and that he will come again alſo, before the Great Day.

And as to John the Baptiſt's anſwer to the Prieſts and Levites, who were ſent to aſk him who he was? which may be thought an objection to what is here advanced.

John, ch. i. ver. 21.

Καὶ ἠρώτησαν αὐτόν· Τί οὖν; Ἠλίας εἶ σύ: Καὶ λέγει Οὐκ εἰμί· Ὁ προφήτης εἶ σύ; Καὶ ἀπεκρίθη· Οὔ.

And they asked, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, No.

As to this anſwer, it is very plain, that by the firſt queſtion in this verſe, they meant to aſk him, whether he was really the ancient Elijah, deſcended from heaven, in the body with which he aſcended?

And by the ſecond queſtion; they meant to aſk, whether he were *that prophet?* either the prophet ſpoken of by Moſes? or the Elias *who was for to come*, immediately before the great and final coming of the Meſſiah in glory; according to the prophecy in Malachi?

And to both theſe interrogations, he might very juſtly and fairly anſwer in the negative: and indeed could not but do ſo; even if he were conſcious that he was the identical ſpirit that dwelt in Elijah, and ſhould dwell in Elias. For, at the time in queſtion, he was in neither of thoſe characters, and would have miſled thoſe who aſked him, if he had entered into any explanation, or made any other reply than in the negative.

And that *this*, and *this alone*, was the real cauſe of ſuch reply, is moſt manifeſt; becauſe, (whether my apprehenſion of the matter, as now declared in theſe ſheets, be right, or wrong, concerning the identity of the Angelic Spirit dwelling in the three perſons, at different times,) we have our Lord's own word for it, that, after all, *John the Baptiſt really was Elias*; and the *only Elias*, who (having been at the time our Lord ſpake, really beheaded) was nevertheleſs *yet for to come.*

This denial therefore to the Prieſts, and Levites, of his being Elijah, or Elias, *according to their apprehenſions of the matter*, does not at all contradict what has been advanced; nor is in the leaſt degree inconſiſtent therewith *.

What other concluſions may be inferred, concerning Elijah, *who was tranſlated*; John the Baptiſt, *who was beheaded*; the Glorified Spirit, *who appeared converſing with our Lord on the*

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* This whole matter is ſo admirably well explained by Dr. Bell, in his Enquiry, p. 369, 370, 371, 372, that I need only to have referred to that ingenious and learned work.

Mount; and Elias, *who is ſtill for to come*; and a great Angel; being all of them *one and the ſelf ſame perſon, and Spirit*; I leave to the conſideration of the learned, and philoſophical: who will reflect upon ſuch a ſubject, with due religious awe, and caution.

I muſt, however, beg leave to obſerve; that there is ſomething very remarkable, in our having ſuch a particular deſcription given us, by St. Matthew, and St. Mark, concerning *the very garb, and dreſs*, of John the Baptiſt. And that it ſeems to have been deſigned, on purpoſe, to lead us to conſider *him*, as the *ſame perſon* with Elijah; whoſe dreſs was alſo minutely deſcribed in the ſame manner; and appears (when the verſes are rightly tranſlated) to have been preciſely the ſame. For, we read,

Matthew, ch. iii. ver. 4.

Αὐτὸς δὲ, ὁ Ἰωάννης, εἶχε τὸ ἔνδυμα αὐτȣ̃ ἀπὸ τριχῶν καμήλȣ, ϗ ζώνην δερματίνην ϖερὶ τὴν ὀσφῦν αὐτȣ̃· ἡ δὲ τροφὴ αὐτȣ̃ ἦν ἀκρίδες, ϗ μέλι ἄγριον.

And this John had his cloathing of hair of the camel, and a leathern girdle about his loins: and his meat was locuſts and wild honey.

And again, Mark, ch. i. ver. 6.

Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλȣ, ϗ ζώνην δερματίνην ϖερὶ τὴν ὀσφῦν αὐτȣ̃· ϗ ἐσθίων ἀκρίδας ϗ μέλι ἄγριον.

And John was cloathed with hair of the camel; and a leathern girdle about his loins: and his food was locuſts and wild honey[*].

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[*] Much pains has been taken by ſome Commentators, to prove, that the locuſts, which are ſaid to have been a part of John the Baptiſt's food, were in reality the fruit of a *certain tree*, and not the bodies of the inſects ſo called: but a little enquiry after plain facts, would have helped to clear up this matter, better than their ingenious conjectures; and from thoſe facts we may ſoon learn, that however diſguſtful the idea of ſuch kind of food appears to us, the Eaſtern nations have a very different opinion about it.

“Dampier informs us [†], that the Indians of the Baſhee Iſlands eat the bodies of locuſts; and that he himſelf once taſted of this diſh and liked it well enough.”

“He alſo tells us [‡], that the Tonquineze feed on locuſts; that they eat them freſh, broiled on coals, or pickle them to keep: and that they are plump and fat, and are much eſteemed by rich and poor, as good wholeſome food, either freſh or pickled.”

Dr. Shaw obſerves, “that the Jews were allowed to eat them; and that when they are ſprinked with ſalt, and fried, they are not unlike in taſte to our freſh water cray fiſh [§].”

And in Leviticus, ch. xi. ver. 22, we find locuſts reckoned amongſt *clean animals*, and even an expreſs permiſſion to eat them.

And therefore, without having recourſe to Dr. Shaw's other learned arguments, we may fairly conclude with him, that the ἀκρίδες, mentioned to have been a part of John the Baptiſt's food, were really theſe inſects.

Perhaps it is hardly worth adding, that Adanſon, in his Voyage to Senegal, takes notice “that the Negroes eat locuſts dreſſed in ſeveral different ways;” becauſe *they* are by no means nice and cleanly in their food, and becauſe Adanſon, through prejudice, ſpeaks of it with abhorrence.

Ives, in his Travels, p. 15, informs us, that the inhabitants of Madagaſcar, eat locuſts, of which they have an innumerable quantity; and that they even prefer them to the fineſt fiſh. And their method of dreſſing them is to ſtrip off their legs and wings, and fry them in oil.

[†] Vol. I. p. 430.

[‡] Vol. II. p. 27.

[§] See his Travels, p. 188.

And, conſiſtently with this deſcription, in the Book of Kings we read, concerning the dreſs of Elijah,

2 Kings, ch. i. ver. 7 and 8.

7. Καὶ ἐλάλησεν ϖρὸς αὐτȣ̀ς· τίς ἡ κρίσις τȣ̃ ἀνδρὸς τȣ̃ ἀναβάντος εἰς συνάντησιν ὑμῖν, ϗ λαλήσαντος ϖρὸς ὑμᾶς τȣ̀ς λόγȣς τȣ́τȣς.

And Ludolphus, in his Hiſtory of Ethiopia, p. 67, tells us, that the Habeſſines, when their fields have been ravaged by the locuſts, and their proviſion is by that means all deſtroyed, ſupport themſelves by feeding upon thoſe very locuſts; which they greedily devour. And he adds, that it is a very ſweet and wholeſome ſort of diet.

The ſame author, moreover, tells us, that wild bees ſwarm in Habeſſinia, and produce prodigious quantities of honey. They are a ſmall ſort of black earthing bee, which make the whiteſt and ſweeteſt honey, that is uſed in medicaments; and from their labours the Habeſſines gather their wild honey; of the ſame nature (as it ſhould ſeem) with that which fed John the Baptiſt.

In like manner Beverley informs us[*], that the Indians eat the nymphæ of waſps, and ſome kinds of ſcarabæi and cicadæ; and that theſe laſt are ſuch as are ſold in the markets of Fez, and ſuch as the Arabians, Libyans, Parthians, and Ethiopians, commonly eat.

And laſtly beſides all this, we have the teſtimony of Herodotus, to confirm the concluſion from the Holy Scriptures that locuſts were in ancient times eſteemed good food. For he tells us, that "the Naſamones, a "great nation in Africa, in the ſummer time, leaving their flocks by "the ſea coaſt, aſcend to a place called Angila to gather the fruit of "the palm trees, which abound there in great numbers, and are all "fruitful. And that when they have taken locuſts they dry them in "the ſun and pound them; and then pouring milk upon them, drink "the mixture[†]."

[†] Hiſtory of Virginia, p. 151.

[‡] Herodotus, editio Weſſelingii, book IV. ſec. 172.

8. Καὶ εἶπον πρὸς αὐτόν· ἀνὴρ δασὺς, καὶ ζώνην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ. Καὶ εἶπεν· Ἠλιοὺ ὁ Θεσβίτης ἐστὶν οὗτος.

7. *And he ſpake unto them (ſaying) what is* THE IDEA TO BE FORMED *of the man who came up to meet you? and who ſpake unto you theſe words?*

8. *And they ſaid unto him, a man* CLOATHED WITH HAIR, *and girded with a leathern girdle about his loins. And he ſaid,* THIS *is* ELIAS *the Theſbite.*

And we may ſurely venture to obſerve, with regard to this deſcription, that ΑΝΗΡ ΔΑΣΥΣ, according to the trueſt meaning, and moſt common uſe of the word δασὺς, is much rather *a man cloathed with hair*, or *with an hairy garment*, than an *hairy man*, as our preſent tranſlation in the Bible has it. For δασὺς properly ſignifies, thick cloathing of projecting pile, or hair; or what reſembles, in any degree, pile or hair. As δάσεα ὄρη, ſignifies, mountains *thickly cloathed* with wood. Beſides which, we cannot but allow it to be much more likely, that in anſwer to Ahaziah's queſtion, the meſſengers ſhould deſcribe the *external* dreſs of Elijah, than that they ſhould deſcribe the mere hairineſs of his fleſh, which was under his raiment; and which they could not well ſee, even if it had really been the caſe (which there is very little reaſon to ſuppoſe) that he was an hairy man. Moreover, the additional deſcription of the leathern girdle, ſhews, that they were confining their account to his external garb and dreſs; for it would be very ſtrange indeed to imagine, that they ſhould take the trouble to deſcribe *the girdle* alone, without mentioning what *the raiment* was that was girded with it; and, inſtead of giving any account of *that*, ſhould only deſcribe his ſkin, which muſt have been covered, and hid by his veſture.

Common ſenſe, therefore, ſeems to teach us rather to tranſlate the words as I have now tranſlated them. Nor is it any objection to the doing ſo, that in the deſcription of Eſau (who was really an hairy man) which is given by Jacob, Geneſis, ch. xxvii. ver. 11. the ſame words are uſed; becauſe, from Rebecca's taking care to put the raiment of Eſau upon Jacob *, it

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* Although it may ſeem to be an unneceſſary digreſſion from the ſubject of the Remarks above; yet I cannot paſs over the bare mention of this paſſage in the Book of Geneſis, without juſt obſerving, that the account is by no means ſubject to ſuch a cenſure as has ſometimes been paſſed upon it, under an idea that it implied an approbation of fraud or deceit. For, it having been poſitively foretold *to Rebecca*, by Almighty God Himſelf, *before* the birth of Eſau and Jacob, that the elder ſhould ſerve the younger (as we find ch. xxv. ver. 23.) or, as the Septuagint has it, ὁ μείζων δουλεύσει τῷ ἐλάσσονι; *the greater ſhall ſerve the leſſer*, ſhe muſt neceſſarily have born this poſitive declaration and prophecy in her mind; and therefore could not but conſider Iſaac as endeavouring, in the inſtance in queſtion, to act, either through forgetfulneſs, or wilfully, in direct contradiction to the divine commands: as Balaam wiſhed to have done afterwards. She conſequently muſt have looked upon what ſhe did with regard to Jacob, as being, on the one hand an act of obedience to Almighty God; and, on the other hand, the kindeſt and moſt eaſy method of hindering Iſaac from falling into the error, which he was ſo ready to fall into; (as the *immediate declaration* from God had been to Rebecca, and not to him;) and from incurring (as Balaam actually did) the divine diſpleaſure.

And ſhe might the rather do this, becauſe the whole buſineſs in queſtion, was not only concerning the very prophetical advantage, which had originally been revealed to her; but was alſo, as ſhe well knew, a matter that related merely to *ſpiritual advantages*, and to *divine preference*, and *priority*; (which Eſau had actually rejected and deſpiſed;) and did not at all relate to worldly goods or ſubſtance, which either of them ſhould receive from Iſaac. For, after all, we find that Jacob did not in reality obtain any worldly advantage whatever, by this bleſſing; or

it ſhould ſeem, that his garments were hairy alſo, as well as

or deprive Eſau of any inheritance. On the contrary, we find Eſau rich, and powſerful; and Jacob ſerving Laban, and earning his bread, and ſubſtance: and, even after the death of Jacob, we find Eſau poſſeſſed of a great inheritance; and, as the Septuagint expreſſed it, in the prophecy, really μείζων, *greater*, and much more powerful than Jacob; and ſo he continued to be to the end of his days: for he was a great prince; and *ruled in Edom*; whilſt Jacob's beſt preferment was, in the latter part of his life, to go down into Egypt.

The cavils, therefore, againſt this piece of ſacred hiſtory, have ariſen merely from the ſame ſort of miſapprehenſion of the divine meaning and intendment of the Scriptures, which has occaſioned the paſſages more particularly commented upon in *this Section* to be miſunderſtood.

And in truth, *what* was really obtained by the bleſſing; as well as *what* was intended by the original prophecy and declaration from the Almighty, ſeems to have been, *that hereafter*, in the final event of things, the family and deſcendants of Eſau, who was in truth μείζων (the *greater* and richer, as well as the perſon born firſt) ſhould *ſubmit to the rule, and ſuperintendency, of the deſcendants of Jacob*, who was *the leſſer*, both in riches, and power, during his whole life on earth, and was born after Eſau; according to the true import of the words, ὁ μείζων δουλεύσει τῷ ἐλάσσονι, which plainly was, that the GREATER *ſhould ſerve* the leſſer; and *that* with *ſuch ſort of ſervice*, as is implied, when the word is uſed to expreſs ſubmiſſion to the Ruling Power of God, by an obſervance of his Commands; (δουλεύειν Θεῷ;) that is, with *ſuch a ſervice*, as is even for the benefit and happineſs of thoſe *who ſerve*.

The real effect of the bleſſing was to be, *that great privilege* which belonged properly to birth-right, according to the original promiſe of God to *Abraham*; which indeed Eſau had deſpiſed, and wilfully rejected; viz. that, in future ages, and at the final great completion of all things, on the perfecting the ſtate of mankind, all the nations of the earth ſhould be both bleſſed in, and ſubmit to the rule of, THE MESSIAH, the great promiſed offspring of *Abraham*; and to the rule of his faithful ſervants, the deſcendants of Jacob, and the true ſons of Iſrael.

This is clearly expreſſed in the words of the bleſſing itſelf.

Geneſis,

as that his ſkin was much covered with hair. And in

the

Geneſis, ch. xxvii. ver. 29.

Καὶ δȣλευσάτωσάν σοι ἔθνη, καὶ ϖροσκυνήσȣσίν σοι ἄρχοντες· καὶ γίνȣ κύριος τȣ̃ ἀδελφȣ̃ σȣ, καὶ ϖροσκυνήσȣσίν σε οἱ υἱοὶ τȣ̃ ϖατρὸς σȣ· ὁ καταρώμενός σε, ἐπικατάρατος· ὁ δὲ εὐλογῶν σε, εὐλογημένος.

And let nations ſerve thee, and rulers bow down to thee ; and be thou Lord of thy brother ; and let the ſons (the deſcendants) of thy Father bow down to thee ; he that curſeth thee, be curſed ; and he that bleſſeth thee, bleſſed.

And it is ſtill further explained by Iſaac himſelf.

37. Ἀποκριθεὶς δὲ Ἰσαὰκ, εἶπεν τῷ Ἡσαῦ· εἰ κύριον αὐτὸν ἐποίησά σȣ, καὶ ϖάντας τȣ̀ς ἀδελφȣ̀ς αὐτȣ̃ ἐποίησα αὐτȣ̃ οἰκέτας, σίτῳ καὶ οἴνῳ ἐϛήρισα αὐτὸν, σοὶ δὲ τί ϖοιήσω, τέκνον.

37. *And Iſaac anſwering ſaid to Eſau, if I have made him thy Lord, and have made all his brethren ſervants, and have ſtrengthened him with bread and wine, what now ſhall I do [with regard] to thee, my ſon ?*

And indeed the whole appears to be, merely the continuation of the original bleſſing conferred upon Abraham, and repeated and renewed to Iſaac himſelf.

Geneſis, ch. xxvi. ver. 3 and 4.

3. Καὶ ϖαροίκει ἐν τῇ γῇ ταύτῃ, καὶ ἔσομαι μετὰ σȣ̃, καὶ εὐλογήσω σε· σοὶ γὰρ καὶ τῷ σπέρματί σȣ δώσω ϖᾶσαν τὴν γῆν ταύτην, καὶ ϛήσω τὸν ὅρκον μȣ, ὃν ὤμοσα τῷ Ἁβραὰμ τῷ ϖατρί σȣ·

4. Καὶ ϖληθυνῶ τὸ σπέρμα σȣ ὡς τȣ̀ς ἀϛέρας τȣ̃ ȣ̓ρανȣ̃, καὶ δώσω τῷ σπέρματί σȣ ϖᾶσαν τὴν γῆν ταύτην, καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σȣ ϖάντα τὰ ἔθνη τῆς γῆς.

3. *Thou ſhalt dwell in this land ; and I will be with thee, and will bleſs thee : for to thee and to thy ſeed I will give all this land ; and I will eſtabliſh my oath which I ſware to Abraham thy father.*

4. *And I will cauſe thy ſeed to abound as the ſtars of heaven, and will give to thy ſeed all this land ; and in thy ſeed ſhall all nations of the earth be bleſſed.*

And Iſaac, at laſt, (after he had been convinced of his error) explains the whole truth of the fact ſtill more fully, on bleſſing Jacob, when he was departing to go to Laban ; ſaying,

Geneſis,

the account given of his birth *, the word δάσυς ſeems to be uſed and applied to him, merely becauſe he was all over covered with red hair ὡσεὶ δορὰ, *reſembling the ſkin* [*or cloathing*] *of a beaſt:* which we cannot poſſibly ſuppoſe either to have been the caſe with Elijah; or to have appeared to the eyes of the meſſengers, if it had been ſo.

We may conclude, therefore, that *Elijah's* dreſs and garb, was exactly, or nearly, the ſame as *John the Baptiſt's*; and that it was not without ſome very important *intent* and *meaning*, that we are allowed to have ſuch a very minute account given to us, of the *habits* of both.

Further, in confirmation of what has been obſerved concerning the identity of *Elias*, and *John the Baptiſt*, and *Elijah*, it well deſerves our notice, that in all the places wherein *Elijah* is mentioned in the *Old Teſtament*, he is conſtantly called, in the Septuagint, Ἠλιοῦ, conſiſtently with the appellation given him by our Lord, in the Goſpel, where he is called Ἠλίας.

There is alſo *a moſt remarkable expreſſion* in one other paſſage of Scripture, (according to the Septuagint tranſlation), which is worthy of moſt ſerious attention, and confirms greatly all

Geneſis, ch. xxviii. ver. 3 and 4.

3. Ὁ δὲ ϑεός μου εὐλογήσαι σε, καὶ αὐξήσαι σε, καὶ ϖληθύναι σε, καὶ ἔσῃ εἰς συναγωγὰς ἐθνῶν·

4. Καὶ δῴη σοὶ τὴν εὐλογίαν Ἀβραὰμ τοῦ ϖατρός σου, σοὶ καὶ τῷ σπέρματί σου μετὰ σὲ, κληρονομῆσαι τὴν γῆν τῆς ϖαροικήσεώς σου, ἣν δέδωκεν ὁ ϑεὸς τῷ Ἀβραάμ.

3. *And may my God bleſs thee, and increaſe thee, and cauſe thee to multiply, and may thou become* [*even*] *an aſſembly (or collection) of nations.*

4. *And* [*God*] *give thee the bleſſing of Abraham, thy father, to thee, and to thy ſeed with thee; to inherit the land wherein thou haſt ſojourned, which God gave to Abraham.*

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* Geneſis, ch. xxv. ver. 25.

that is ventured to be concluded upon in theſe obſervations, concerning Elijah's being *an Angel*; and the ſame great angel who afterwards appeared in the character of John the Baptiſt; and who will alſo appear again as Elias, who is *yet for to come*.

And at the ſame time that this paſſage is referred to on this account, the narration connected with it deſerves to be vindicated from ſome unjuſt cavils, and objections, to which it has been ſubject.

The paſſage is in the 1ſt Book of Kings.

1 Kings, ch. xvii. ver. 1, 2, 3, 4, 5, 6.

1. Καὶ εἶπεν Ἠλιοὺ ὁ προφήτης Θεσβίτης ὁ ἐκ Θεσβῶν τῆς Γαλαὰδ πρὸς Ἀχαάβ· ζῇ Κύριος ὁ θεὸς τῶν δυνάμεων, ὁ θεὸς Ἰσραὴλ, ᾧ παρέστην ἐνώπιον αὐτοῦ, εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετὸς, ὅτι εἰ μὴ διὰ στόματος λόγου μου.

2. Καὶ ἐγένετο λόγος Κυρίου πρὸς Ἠλιού·

3. πορεύου ἐντεῦθεν κατ᾽ ἀνατολὰς, καὶ κρύβηθι ἐν τῷ χειμάῤῥῳ Χοῤῥὰθ τοῦ ἐπὶ προσώπου τοῦ Ἰορδάνου.

4. Καὶ ἔσται ἐκ τοῦ χειμάῤῥου πίεσαι ὕδωρ, καὶ τοῖς κόραξιν ἐντελοῦμαι διατρέφειν σε ἐκεῖ.

5. Καὶ ἐπορεύθη, καὶ ἐποίησεν κατὰ τὸ ῥῆμα Κυρίου, καὶ ἐκάθισεν ἐν τῷ χειμάῤῥῳ Χοῤῥὰθ ἐπὶ πρόσωπον τοῦ Ἰορδάνου.

6. Καὶ οἱ κόρακες ἔφερον αὐτῷ ἄρτους καὶ κρέας τοπρωὶ, καὶ ἄρτον, καὶ κρέας τοδείλης, καὶ ἐκ τοῦ χειμάῤῥου ἔπινεν ὕδωρ.

1. *And Elias the prophet, a Thesbite, who was of the Thesbites of Gilead, ſaid unto Ahab; The Lord the God of mighty works*

liveth, the God of Iſrael, BEFORE WHOM I STOOD, IN HIS PRESENCE, *[ſee] if there ſhall be [in] theſe years, dew or rain except according to the word of my mouth.*

2. *And the word of the Lord came unto Elias, [ſaying,]*

3. *Go hence towards the Eaſt, and hide thyſelf by the brook Chorrath [in the part] that is fronting Jordan.*

4. *And there ſhall be water of the brook to drink, and I will command the ravens, [or wild birds,] to nouriſh thee there.*

5. *And he went, and did according to the word of the Lord, and ſat down by the brook Chorrath [in the part] that is fronting Jordan.*

6. *And the ravens brought him* LUMPS OF WHEAT* *and fleſh in the morning,* AND A LUMP OF WHEAT *and fleſh in the evening, and he drank of the water of the brook.*

Now the word παρέϛην here, in the firſt verſe, is not as we might expect it to have been, conſiſtently with our preſent tranſlation in the Bible, in the *preſent* tenſe; but is moſt clearly in the *aoriſtus ſecundus* from παρίϛαμαι, *adſto*; and therefore, is plainly, *I ſtood*, and ſeems moſt obviouſly to relate to *time paſt*; and to the ſtate and rank in which Elijah ſtood *in time paſt*, before Almighty God *in heaven*; and not to the ſtate he was in at the time he ſpake theſe words *on earth*.

And it is exceedingly remarkable, and may juſtly be mentioned, in confirmation of this concluſion, that *the expreſſion* is exactly ſimilar to that of the Angel Gabriel, when he appeared to Zachariah in the temple.

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* Hen. Stephens informs us that ἄρτος is with the utmoſt propriety merely *maſſa triticea, a lump of paſte of wheat,* or *a lump of wheat.*

Luke, ch. i. ver. 19.

19. Καὶ ἀποκριθεὶς ὁ ἄγγελος, εἶπεν αὐτῷ· Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· ϗ ἀπεστάλην λαλῆσαι πρός σε, ϗ εὐαγγελίσασθαί σοι ταῦτα.

And the Angel anſwering ſaid unto him, I am Gabriel, WHO WAS STANDING *in the preſence of God; and I was ſent to ſpeak to thee, and to tell unto thee theſe good tidings.*

Having drawn this inference from the *firſt* verſe, (which ſo perfectly correſponds with all the preceding Remarks); it is in the next place, worthy of ſome conſideration, that although there is perhaps no miracle related, either in the Old or New Teſtament, that ſeems, at firſt ſight, more incredible, or more liable to objections, than *this* of Elijah's being fed by ravens; yet there is perhaps no piece of hiſtory to which objections are made with leſs reaſon.

For if we conſider the account candidly and impartially, it will even be found to have, in all appearance, little elſe miraculous in it, than this one circumſtance, namely, that the Supreme Being particularly directed the prophet *where* he ſhould go; and *how* he ſhould look for his food.

It is a fact now well known, that eagles, and ravens, and all birds of prey, do, at the time when they have young ones, and even ſometimes on other occaſions, plunder the country all around them, in order to carry fleſh, and food of various kinds to their neſts; and to feed their offspring. And this fact the inhabitants near the Cevennes are ſo well acquainted with, that the ſhepherds there, in the neighbourhood of the neſts of theſe wild birds, contrive to ſupply themſelves with meat for their own tables, at this very day, by means of theſe birds; climbing up to their neſts, when the old ones fly from them

them in queſt of more prey, and taking away from the young what the old ones have left there *.

This being the caſe, and the nature of theſe birds being very much the ſame in all countries, it might very eaſily happen, that while the prophet was by the brook Chorrath, or Cherith, the ravens, and perhaps eagles alſo, in that neighbourhood, might, according to their cuſtom, bring *maſticated wheat*, or paſte of wheat, and fleſh, (good proviſions for the ſupport of life,) both morning, and evening, to their young; which Elijah might very eaſily obtain from their neſts; and which he might afterwards dreſs, and prepare, in ſuch manner as was uſual in thoſe times, for his food and ſuſtenance.

This whole account, therefore, is very eaſy to be explained, without having any recourſe to a different or forced tranſlation; implying (as ſome Commentators have done) that the word tranſlated *ravens* properly means only the inhabitants of the country. There is nothing incredible or marvellous in the ſtory, when thus explained. And when we can account for any thing without having recourſe to the marvellous, ſurely we ought.

And with regard to the manner in which the *ravens* find and carry away fleſh for food even in this country, I cannot but relate a very curious account, which I received from a moſt intelligent friend †, concerning what paſſes every year on Romney Marſh; of which he himſelf has been an eye witneſs. This fine paſture is a perfectly flat, and wide extended plain, on which are immenſe flocks of ſheep, attended by proper ſhepherds. And one very great part of the trouble of theſe ſhepherds is, to watch againſt the *ravens*; for the moment a fat ſheep, rolling itſelf on the ground, chances to turn upon its back, ſo that, in conſequence of its fatneſs, it cannot eaſily recover its legs, the ravens who are ſoaring above, upon the watch, at a great height, plunge down, pick out its eyes, and kill, and tear it to pieces, and carry away the whole by piecemeal as they are able.

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* The account is very curious, and worth reading at large. See it inſerted in Nature Diſplayed, vol. I. p. 192. ſmall edition; or vol. I. part II. p. 45, large octavo edition.

† Thomas Hooker, Eſq. of Tunbridge Caſtle.

I muſt now juſt venture to add, that the very remarkable words of our Lord in his well-known diſcourſe to Nicodemus, do by no means contradict any thing that has been ſaid in the preceding part of theſe Obſervations.

John, ch. iii. ver. 13.

Καὶ ȣ̓δεὶς ἀναβέβηκεν εἰς τὸν ȣ̓ρανὸν, εἰ μὴ ὁ ἐκ τȣ͂ ȣ̓ρανȣ͂ καταβὰς, ὁ υἱὸς τȣ͂ ἀνθρώπȣ ὁ ὢν ἐν τῷ ȣ̓ρανῷ.

And no one has aſcended into heaven, except he who deſcended down from heaven, a ſon of man who has his proper exiſtence, [HIS ABIDING PLACE,] *in heaven.*

For if they be taken, according to the common and vulgar acceptation of them; that no one whatever, *except our Lord himſelf*, did ever aſcend into heaven, they ſeem to prove too much; ſince we know, on the authority of Holy Scripture itſelf, that both Enoch and Elias, did aſcend into heaven: but if they be taken, conſiſtently with what is here ſaid, and with the plain tranſlation here given, as merely declaring, that *no man ever aſcended into heaven, but* SUCH *ſon of man as came down from heaven, and really has* HIS PROPER EXISTENCE IN HEAVEN; *or* [WHO EXISTETH,] [WHOSE BEING,] [WHOSE PROPER PLACE

IS IN HEAVEN[*].] Then the words are perfectly reconcileable, and intelligible; inaſmuch as we are led to conclude, that Enoch as well as Elijah, was, therefore, probably, originally an Angel; and therefore might have really deſcended from heaven.

And I cannot think it blaſphemy, or prophaneneſs, to deem it *poſſible*, that as, when our Lord cometh in glory, he is certainly to be attended by his holy Angels in glory; ſo, ſince he himſelf has thought fit to condeſcend firſt, and previouſly to that *great* coming, to dwell on earth, in a ſtate of humiliation, and ſuffering, in the fleſh; ſome of his holy Angels alſo, may, for wiſe reaſons, have been permitted, to deſcend, and to live, for a time, in a ſtate of humiliation, in the fleſh, in a ſomewhat ſimilar manner; although it is our Lord alone, *who has wrought out our redemption.*

Poſſibly it may be allowable to add, that the Apoſtle had even *this* idea in his mind, when he exhorts us, to entertain ſtrangers.

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[*] There is a curious obſervation of Mr. Woide's, upon this paſſage, as it ſtands in the Alexandrian Manuſcript; which is, that the word ων ſeems to have been originally omitted; and that ſome ancient hand eraſed the paſſage as it formerly was, and inſerted the words again, *with the word* ων, as they now ſtand.

This is poſſible; as the line does certainly run out into the margin beyond the reſt: but it is as poſſible, that any other expreſſion might have been eraſed for inſerting the words, which are now found there.

Upon the whole, however, whether the word ων was, or was not, there originally, it amounts to juſt the ſame thing; and the purport and meaning is the ſame.

For *who is in heaven* (which is really our common tranſlation) conveys exactly the ſame idea (only requiring a little more abſtruſe metaphyſical reaſoning to explain it) with *who has his proper home and exiſtence in heaven*; which is all the difference that the word ων makes.

Hebrews, ch. xiii. ver. 2.

Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε. διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

Be not unmindful OF KIND REGARD TO STRANGERS. *For by this means ſome have* SHELTERED * [*even*] *Angels, as gueſts, abiding with them.*

And we may conclude, that he referred, not only to the Angels, entertained by Abraham and Lot; but alſo to ſuch, as might, even, (like John the Baptiſt,) occaſionally dwell, for a time, in a ſtate of humiliation here on earth, in the fleſh; though it be very little ſuſpected, or known, who, or what, they are.

But however this matter may be; concerning which we ought not to form any haſty or raſh concluſions either way; yet that the ſpirit and ſoul of John the Baptiſt did really deſcend from above, ſeems clearly to be intimated even by the very firſt words of St. John's Goſpel. For there the very firſt account we have of him ſeems purpoſely intended to indicate his divine origin and deſcent; inaſmuch as it is not merely ſaid of him, as it was of Simeon the prophet, or of Anna the propheteſs, by St. Luke, ch. ii. ver. 25, 36. Ἦν ἄνθρωπος ᾧ ὄνομα Σιμεών.

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* *Sheltered* may ſeem an odd expreſſion; but it is perhaps the *only* word that can convey the idea of ἔλαθον. This Greek word does not ſignify merely *to entertain unawares*, as our tranſlation has it, but it ſignifies *to afford intended protection*, or *to ſhew real kindneſs*. And Angels may perhaps condeſcend to appear to want this; or (in a ſtate of humiliation in the fleſh) may really want it.

There was a man whoſe name was Simeon. Or, Ἦν Αννα προφῆτις. *There was [one] Anna a propheteſs.* But it is ſaid,

John, ch. i. ver. 6.

Ἐγένετο ἄνθρωπος, ἀπεϛαλμένος παρὰ Θεοῦ· ὄνομα αὐτῷ Ἰωάννης.

There was a man born, SENT FROM GOD, *whoſe name was John.*

And it ought not to paſs by unnoticed, that as an Angel appeared from heaven to foretell the birth of our Lord himſelf; ſo alſo the ſame holy Angel appeared to foretell the birth of John, in theſe remarkable words.

Luke, ch. i. ver. 13, 14, 15, 16, 17.

13. Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου· ϗ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, ϗ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

14. Καὶ ἔϛαι χαρά σοι ϗ ἀγαλλίασις, ϗ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται.

15. Ἔϛαι γὰρ μέγας ἐνώπιον τοῦ Κυρίου· ϗ οἶνον ϗ σίκερα οὐ μὴ πίῃ· ϗ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.

16. Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιϛρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν.

17. Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι ϗ δυνάμει Ἠλίου, ἐπιϛρέψαι καρδίας πατέρων ἐπὶ τέκνα, ϗ

ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.

13. *But the Angel ſaid unto him, fear not, Zachariah; for thy prayer is heard; and thy wife Elizabeth ſhall bear thee a ſon, and thou ſhalt call his name John.*

14. *And thou ſhalt have joy and gladneſs, and many ſhall rejoice at his birth.*

15. *For he ſhall be great in the ſight of the Lord; and he ſhall not drink wine or ſtrong drink; and he ſhall be filled with the Holy Ghoſt even from his mother's womb.*

16. *And many of the ſons of Iſrael ſhall he turn to the Lord their God.*

17. *And he ſhall go before* HIM *in [the] ſpirit and power of Elias, to turn the hearts of fathers towards [their] children*, and the diſobedient to a wiſdom [ſuch as that] of the righteous, to make ready a people prepared [or rightly inſtructed] for the Lord.*

There are two circumſtances more, which it may be an omiſſion not to take ſome notice of, before we entirely quit the conſideration of this ſubject.

The one is; that, in truth, it does not ſeem, in general, to have been ſo conſtantly and *duly* conſidered, as it ought to have been, *what* was the *main end* and *tendency* of the preaching of John the Baptiſt.

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* Perhaps this ſhould rather be tranſlated, or at leaſt paraphraſed, conſiſtently with the ſimilar paſſage in the *Septuagint*, Malachi, ch. iv. ver. 6, *to reſtore the ſame heart and diſpoſition to the children that the firſt partriarchs had.* See Eyre on the Prophecies, p. 92.

We are apt to conſider him, merely as a Preacher of *Righteouſneſs and Repentance*; whereas, in reality, in that point, he taught nothing more than the prophets had already taught before his time: but the *peculiarity* of his preaching, and the *tenor of* HIS *meſſage* to the world, beyond that of all the prophets that preceded him, was; that he exhorted men to righteouſneſs and repentance, for this reaſon, *becauſe the kingdom of the heavens was at hand*; and becauſe ſuch a change was neceſſary, as a means to prepare them *for the reception of the Meſſiah*, who was coming directly, in his ſtate of humiliation; and was the only thing that could render them capable to be made partakers of the benefits of *His deliverance*.

And the moſt important part of the preaching of John, and almoſt the *ſole part*, in conſequence of which he was *effectually* diſtinguiſhed, as being ſuperior to the preceding prophets, was, that he proclaimed, and declared, that THE CHRIST, *the Meſſiah, the Anointed Lord, and Ruler of all*, was *immediately* coming, to enter upon his high office, as the *Great Deliverer*, as *the Judge of all men*, and *the Reſtorer of the whole world to juſt order and glory*.

For *this* we, in effect, learn, from all the four Evangeliſts, to be the chief purport and tenor of his preaching; as appears the more fully, the more cloſely and accurately *their* words are tranſlated.

Matthew, ch. iii. ver. 11, 12.

11. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετανοίαν· ὁ δὲ ὀπίσω μου ἐρχόμενος, ἰσχυρότερός μου ἐστὶν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί.

12. οὗ τὸ ϖτύον ἐν τῇ χειρὶ αὐτοῦ, ϗ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, ϗ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει ϖυρὶ ἀσβέστῳ.

11. *I indeed baptize you with water unto repentance; but He that* IS COMING *after me, is mightier than I, whoſe* SANDALS* *I am not worthy to bear: He ſhall baptize you with the Holy Spirit, and* FIRE.

12. *Whoſe winnowing fan is in his hand; and he will thoroughly purge his floor, and gather his wheat into the garner; but will burn up the chaff, with fire unquenchable,* [*or whoſe effects cannot be reſiſted* †].

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* This is manifeſtly an alluſion to a cuſtom that has conſtantly prevailed all over the Eaſt, from the earlieſt ages; and prevails to this hour. THAT *of pulling off the ſandals, or ſlippers,* as a mark of reſpect, on entering a Moſque, or a Temple; or the room of any perſon of diſtinction; and either laying them aſide, or delivering them to a ſervant *to bear.* Ives, in his Travels, ſays, that, at the door of an Indian Pagoda, are ſeen as many ſlippers, and ſandals, as there are hats hanging up in our churches ‡. And the ſame cuſtom we know prevails amongſt the Turks. Maundrell deſcribes exactly § the ceremonials of a Turkiſh viſit, on which (though an European, and a ſtranger) he was obliged to comply with this cuſtom. The perſon to bear the ſandals or ſlippers, therefore, means an *inferior domeſtic,* or *attendant, upon a man of high rank,* to receive his ſlippers, and to take care of them, and to bring them to him again, on all theſe occaſions.

† This appears moſt manifeſtly to be the true meaning of the word ἀσβέστῳ, and not that the torment will be *everlaſting.*

‡ P. 74, 75, 287.

§ In his Travels, p. 29.

St. Mark informs us, to the ſame purport.

Mark, ch. i. ver. 7, 8.

7. Καὶ ἐκήρυσσε, λέγων· Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

8. Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ.

7. *And he preached, ſaying, There cometh one mightier than me, [juſt]* AFTER ME, *whoſe thongs of his ſandals I am not worthy, ſtooping down, to unlooſe.*

8. *I indeed have baptized you with water: but He ſhall baptize you with the* HOLY SPIRIT.

St. Luke ſtill more fully explains to us, *what* was the *final purport* of *the Baptiſt's* preaching.

Luke, ch. iii. ver. 15, 16, 17.

15. Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς,

16. ἀπεκρίνατο ὁ Ἰωάννης, ἅπασι λέγων· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίζει ἐν Πνεύματι ἁγίου, καὶ πυρί.

17. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν

ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ· τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

15. *And as the people were full of expectation, and all of them reaſoning in their hearts concerning John, whether* HE *were* THE CHRIST.

16. *John anſwered them, ſaying unto them all, I indeed baptize you with water: but there cometh* ONE *mightier than me, whoſe thongs of his ſandals I am not worthy to unlooſe. He ſhall baptize you with the* HOLY GHOST, *and* FIRE.

17. *Whoſe* WINNOWING FAN *is in His hand, and He will thoroughly purge His floor, and gather His wheat into His garner; but will burn up the chaff with fire unquenchable,* [*or whoſe effects cannot be reſiſted.*]

And St. John in his Goſpel is ſtill more explicit, ſaying,

John, ch. i. ver. 15, 16.

15. (Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων· Οὗτος ἦν ὃν εἶπον, ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.)

16. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.

15. *John bare witneſs concerning* HIM, *and cried, ſaying, This was* HE *of whom I ſpake, who coming after me, was* [*nevertheleſs*] *produced before me, for He was ſuperior to me.*

16. *And of His fulneſs we all have received, and grace* [and

favour beſtowed upon us] *becauſe* [or in conſequence *] *of grace*, [and favour originally beſtowed upon Him.]

And adding afterwards,

25. Καὶ ἠρώτησαν αὐτὸν, ϗ εἶπον αὐτῷ· Τί ȣ̃ν βαπτίζεις εἰ σὺ ȣ̓κ εἶ ὁ Χριϛὸς, ȣ̎τε Ἠλίας, ȣ̎τε ὁ προφήτης;

26. Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕϛηκεν ὃν ὑμεῖς ȣ̓κ οἴδατε·

27. Αὐτός ἐϛιν ὁ ὀπίσω μȣ ἐρχόμενος, ὃς ἔμπροσθέν μȣ γέγονεν· ȣ̃ ἐγὼ ȣ̓κ εἰμὶ ἄξιος ἵνα λύσω αὐτȣ̃ τὸν ἱμάντα τȣ̃ ὑποδήματος.

28. Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τȣ̃ Ἰορδάνȣ, ὅπȣ ἦν Ἰωάννης βαπτίζων.

29. Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησȣ̃ν ἐρχόμενον πρὸς αὐτὸν, ϗ λέγει· Ἴδε ὁ ἀμνὸς τȣ̃ Θεȣ̃ ὁ αἴρων τὴν ἁμαρτίαν τȣ̃ κόσμȣ.

30. Οὗτός ἐϛι περὶ ȣ̃ ἐγὼ εἶπον· Ὀπίσω μȣ ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μȣ γέγονεν· ὅτι πρῶτός μȣ ἦν.

31. Κἀγὼ ȣ̓κ ᾔδειν αὐτόν· ἀλλ᾽ ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τȣ̃το ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.

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* This ſeems to be the true meaning of the prepoſition ἀντὶ, in this place. See its uſe, in a ſimilar manner, by Demoſthenes pro Corona, as cited by Vigerus *De Idiotiſmis Græcæ Dictionis*, p. 560; and this conſtruction ſurely renders the whole paſſage more intelligible.

32. (Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· Ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον, ὡσεὶ περιστερὰν, ἐξ οὐρανοῦ, ϗ ἔμεινεν ἐπ' αὐτόν.)

33. Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον ϗ μένον ἐπ' αὐτὸν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ.

34. Κἀγὼ ἑώρακα, ϗ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

25. *And they aſked him, and ſaid unto him, Why then baptizeſt thou, if thou art not* THE CHRIST, *neither Elias, neither* THE PROPHET?

26. *John anſwered them, ſaying, I baptize with water: but in the midſt of you ſtandeth* ONE *whom* YE KNOW NOT.

27. *This is* HE *who is coming after me,* WHO *was produced before me; with regard to whom, I am not worthy* [*of the office*] *to looſe the thongs of His ſandals.*

28. *Theſe things paſſed at Bethania beyond the Jordan where John was baptizing.*

29. *The day after John ſeeth Jeſus coming towards him, and ſaith, Behold the Lamb of God,* WHO IS TAKING *away the ſin of the world.*

30. *This is* HE, *concerning Whom I ſaid, After me cometh* [*as*] A MAN, [*one*] *who* [*yet*] *was produced before me: for he* WAS *ſuperior to me.*

31. *And I had not known Him: except only that He was to be made manifeſt to Iſrael, and* THEREFORE *I came baptizing with water.*

32. *(And John bare witneſs, ſaying, I ſaw the Spirit deſcending, in the manner that a dove does, out of heaven, and It remained upon Him.)*

33. *And I had not known* HIM *: but He that ſent me to baptize with water, He ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending, and remaining upon* HIM, *the ſame is He who baptizeth with the* HOLY GHOST.

34. *And I ſaw, and bare witneſs, that* THIS *is* THE SON *of God.*

From a due conſideration of all *theſe* paſſages in Scripture we may perceive, that John the Baptiſt did not come, merely as *a preacher of righteouſneſs*; (in which light he has moſt commonly been repreſented ;) but that he came, *almoſt ſolely* to be *the Harbinger of* THE CHRIST, *the Anointed Lord and Deliverer of all*; and to announce *His immediate* coming on earth, in *His ſtate of humiliation* ; juſt as the ſame Divine Meſſenger, (when appearing again in his *character of Elias,)* will come at laſt, to precede IMMEDIATELY the *ſecond* coming of the Lord JESUS CHRIST, in glory.

And from his coming ſo very nearly *at the ſame time, with* our Lord ; and only *juſt before Him* ; in this *firſt inſtance* ; we may learn, that his coming again (as foretold by Malachi) will be almoſt *inſtantaneouſly* before the deſcent of Chriſt in Glory. And that the effects of his *laſt* coming, will not begin to appear, nor to be produced, till *after* our Lord himſelf is actually deſcended upon earth viſibly. From which conſideration, thoſe who ſhall live near thoſe times, may learn to avoid being deceived by any *falſe* prophets, aſſuming any ſuch character ; for *ſuch* falſe prophets we are expreſly told there will be.

We have ſeen, in what manner, the firſt words have already been fulfilled. *Behold I ſend* MY ANGEL, *and he ſhall prepare the way before me* *. *And* SUDDENLY *the Lord whom ye ſeek ſhall come:* and we may therefore remain aſſured, that the other part of the prophecy will in the end be as punctually fulfilled, by a like cloſe advent; *Behold I ſend unto you* ELIAS THE THESBITE, *before the day of* THE LORD *comes, the great and illuſtrious day.*

The other circumſtance, which deſerves notice is, that when our Lord ſays,

Matthew, ch. xi. ver. 11.

Ἀμὴν λέγω ὑμῖν, ȣ̓κ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννȣ τȣ̃ βαπτιςȣ̃· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν ȣ̓ρανῶν, μείζων αὐτȣ̃ ἐςιν.

Verily I ſay unto you, There has not riſen, amongst thoſe BORN OF WOMEN, *a greater than John the Baptiſt: but he that is leaſt in the* KINGDOM OF THE HEAVENS *is greater than he.*

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* This paſſage in the Prophecy of Malachi, ch. iii. ver. 1. which has given occaſion to all the preceding Obſervations, has been moſt juſtly conceived, by Dr. Owen, in his Enquiry into the State of the Septuagint Verſion, p. 54. to have been corrupted and altered by the Jews, both in the Hebrew Copies, and in the copies of the Septuagint; and to have been originally exactly as *three* of the Evangeliſts have delivered the citation of it unto us. But that circumſtance, though well deſerving of the utmoſt conſideration, on other accounts, is of no importance with regard to the Obſervations we have been here making; becauſe ſtill, both in the preſent reading, (even if any part of the verſe has been altered by the Jews,) as well as in the form, in which the original prophecy is cited by the Evangeliſts, we find the word ἄγγελος preſerved.

Or as it is expreſſed by St. Luke, ch. vii. ver. 28.

Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννȣ τȣ̃ Βαπτιϛȣ̃ ȣ̓δείς ἐϛιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τȣ̃ Θεȣ̃, μείζων αὐτȣ̃ ἐϛι.

For I ſay unto you, a greater prophet, amongst thoſe born of women, than John the Baptiſt, there is not any one: but he that is leaſt in the kingdom of God is greater than he.

That when our Lord ſays this, we muſt needs underſtand *theſe* words, as ſpeaking of *John the Baptiſt* merely in the character which he ſuſtained, in his ſtate of humiliation, in the fleſh, and on earth; for we are obviouſly led to put ſuch *a reſtrained* conſtruction upon the words, by the expreſſion, ſo carefully uſed, *amongst thoſe who are born of women.*

There can ſcarce reſt a doubt, in the mind of any reaſonable and philoſophical man, but that the *Great Spirit*, who was the *immediate Harbinger* of our Bleſſed Lord, *(the Anointed King, and Prince of Peace,)* when He firſt came in the fleſh TO SUFFER; and who ſhall alſo be HIS *immediate Harbinger*, when He cometh again in His own true Glory, with all His Holy Angels; that this *Great Angel* muſt be, *in the Kingdom of Heaven itſelf*, far above any of the ſons of men, who ſhall be exalted thither; although, as *John the Baptiſt*, *born of a woman upon earth*, He was leſs in glory *(notwithſtanding his being ſo great a Prophet)*, than any of the leaſt of them *ſhall be*, when they are once admitted into the Regions of Bliſs.

Or, as it is expreſſed by St. Luke, chap. vii. ver. 28.

Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ Βαπτιστοῦ οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μείζων αὐτοῦ ἐστι.

For I ſay unto you, a greater prophet, amongſt thoſe born of women, than John the Baptiſt, there is not any one; but he that is leaſt in the kingdom of God is greater than he.

That when our Lord ſays this, we muſt needs underſtand theſe words, as ſpeaking of *John the Baptiſt* merely in the character which he ſuſtained in his ſtate of humiliation, in the fleſh, and on earth; yet we are obviouſly led to put ſuch a reſtricted conſtruction upon thoſe words, by the expreſſion, ſo carefully uſed, *amongſt thoſe who are born of women.*

There can ſcarce reſt a doubt, in the mind of any reaſonable and philoſophical man, but that the *Great Spirit*, who was the immediate *Harbinger* of our Bleſſed Lord, (*the Anointed King, and Prince of Peace,*) when He firſt came in the fleſh to ſuffer; and who ſhall alſo be his immediate *Harbinger*, when He cometh again in His own true Glory, with all His Holy Angels; that this *Great Spirit* muſt be in the *Kingdom of Heaven*, ſuperior to any of the ſons of men, who ſhall be exalted thither: although, as *John the Baptiſt*, born of a woman upon earth, He was leſs in glory (*notwithſtanding his being ſo great a Prophet*), than any of the leaſt of them *ſhall be*, when they are once admitted into the Kingdom of Bliſs.

SECTION V.

THE following Obſervations, being ſomewhat connected with the preceding ſubject, may now perhaps be found not unworthy of attention.

In the account given by St. John, concerning the calling of Nathanael, we read,

Ch. i. ver. 47*, &c.

48. Εἶδεν ὁ Ἰησȣ͂ς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, ϗ λέγει περὶ αὐτȣ͂· Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος ȣ̓κ ἔϛι.

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* This is the 48th verſe both in Dr. Mill's edition, and in Mr. Bowyer's: the 38th verſe being divided into two.

49. Λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις; Ἀπεκρίθη [ὁ] Ἰησοῦς, καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν, εἶδόν σε.

50. Ἀπεκρίθη Ναθαναὴλ, καὶ λέγει αὐτῷ· Ῥαββὶ, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

51. Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν σοι, εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει.

52. Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν· Ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα; καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

47 or 48. *Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile.*

48 or 49. *Nathanael ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig tree, I ſaw thee.*

49 or 50. *Nathanael anſwered, and ſaith unto him, Rabbi, thou art* THE SON OF GOD, *thou art* THE KING OF ISRAEL.

50 or 51. *Jeſus anſwered and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig tree, believeſt thou? thou ſhalt ſee greater things than theſe.*

51 or 52. *And He ſaith unto him, verily, verily, I ſay unto* YE, *Hereafter* YE *ſhall ſee* THE HEAVEN *open, and the angels of God aſcending and deſcending upon the Son of Man.*

And upon theſe remarkable words I cannot but obſerve, in the firſt place, that Nathanael's confeſſion *here*, amounts exactly to that which is always uniformly made the teſt of truth, throughout the Holy Scriptures. Namely, that *our Lord*

Jeſus, was the Meſſiah; *the Son of God deſcended from above*; *the anointed Lord, and Ruler of all*; *the Great promiſed King of Iſrael.*

And in the next place, that, in the 52d verſe, the words ſhould be tranſlated in the *plural* number; (I ſay *unto ye*; and *ye ſhall ſee*;) as being addreſſed both to Philip and Nathanael; and not to Nathanael alone. And that yet it is very remarkable, that neither Philip, nor Nathanael, were preſent *at the Transfiguration*, upon the Mount; nor at any one appearance of the angels at the ſepulchre, that we know of: and therefore, that neither of *them* can poſſibly be ſaid to have ſeen the heaven open, or the angels of God aſcending and deſcending on any ſon of man whatever, at any one period, in their life times.

And it is moreover remarkable; that the word *heaven* is here uſed in the ſingular number: and it is not ſaid, ye ſhall ſee *the heavens* open, but *the heaven* open.

Surely then we may venture to conclude, upon the whole; that this wonderful prophecy, was a promiſe to Philip and Nathanael, and through them to all mankind, that the time ſhould *certainly* come, when they ſhould ſee a free communication open between heaven, properly ſo called; and (as we have now reaſon to ſuſpect from what has been previouſly obſerved in theſe ſheets) between our heaven *the ſun*, and the earth; and the angels of God, freely, and openly, deſcending and aſcending, and converſing with men; as they did with Abraham; when three of them even partook of a repaſt with him; and converſed with him, as men.

And we may perceive, that ſuch a concluſion (however unwilling any perſons may be to receive it, in conſequence of long indulged prejudices) is not at all forced, or in the leaſt degree inconſiſtent with the tenor of Scripture: there being many other paſſages, which ſeem purpoſely intended to convey unto us the ſame information.

Even on the moſt important occaſion of all others; when our bleſſed Lord was celebrating the paſſover, juſt before His paſſion, and bitter death; He took occaſion to give us a ſimilar piece of inſtruction.

For, after He had taken the cup, and given thanks, He ſaid,

Matthew, ch. xxvi. ver. 29.

Λέγω δὲ ὑμῖν, ὅτι ȣ̓ μὴ ϖίω ἀπ᾽ ἄρτι ἐκ τȣ́τȣ τȣ̃ γεννήματος τῆς ἀμπέλȣ, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ ϖίνω μεθ᾽ ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τȣ̃ ϖατρός μȣ.

But I ſay unto you, I will not drink, hereafter *, *of this production of the vine, till that day, when I ſhall drink it with you new, in the Kingdom of my Father.*

And it deſerves to be ſpecially remarked, and ought to be well attended to, that the word *heaven* is carefully omitted here; in order to confine the words to ſomething that ſhould take place *on earth.*

It ought moreover to be as carefully obſerved; that although our Lord purpoſely took occaſion, after his reſurrection, *to eat* with his diſciples; yet he as carefully avoided *to drink of the fruit of the vine*; as if he meant thereby, moſt deſignedly to lead them to refer thoſe remarkable words, *concerning his drinking of the production of the vine*, to a future advent; even to the time when the heaven ſhould be open; and the angels of God ſhould freely deſcend, to converſe with men, and reaſcend again.

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* Mr. Bowyer propoſes the reading *ἅπαρτι*, *omnino*, *not at all*, inſtead of *ἀπ᾽ ἄρτι*, *hereafter*. And the manner in which it is written in the Alexandrian Manuſcript will fully juſtify the reading it ſo. Either way, however, the ſenſe is the *ſame* for the preſent purpoſe.

Nothing hardly, except ſuch an intention as this, could prevent his drinking any thing, (even water,) in their preſence; when He condeſcended to take ſuch great pains to convince them, in all other reſpects, and by all other means, that He was *then* not a mere ſpirit, but had *fleſh and bones*.

The inſtances are worth enumerating.

Luke, ch. xxiv.

36. Ταῦτα δὲ αὐτῶν λαλȣ́ντων, αὐτὸς ὁ Ἰησȣ̃ς ἔςη ἐν μέσῳ αὐτῶν, ϗ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.

37. Πτοηθέντες δὲ ϗ ἔμφοβοι γενόμενοι ἐδόκȣν πνεῦμα θεωρεῖν.

38. Καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐςὲ, ϗ διατί διαλογισμοὶ ἀναβαίνȣσιν ἐν ταῖς καρδίαις ὑμῶν;

39. Ἴδετε τὰς χεῖράς μȣ ϗ τȣ̀ς πόδας μȣ, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με ϗ ἴδετε· ὅτι πνεῦμα σάρκα ϗ ὀςέα ȣ̓κ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

40. Καὶ τȣ̃το εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας ϗ τȣ̀ς πόδας.

41. Ἔτι δὲ ἀπιςȣ́ντων αὐτῶν ἀπὸ τῆς χαρᾶς, ϗ θαυμαζόντων, εἶπεν αὐτοῖς· Ἔχετέ τι βρώσιμον ἐνθάδε;

42. Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτȣ̃ μέρος, ϗ ἀπὸ μελισσίȣ κηρίȣ.

43. Καὶ λαβὼν, ἐνώπιον αὐτῶν ἔφαγεν.

4. Εἶπε

44. Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως, ϗ προφήταις, ϗ ψαλμοῖς περὶ ἐμοῦ.

45. Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς·

46. ϗ εἶπεν αὐτοῖς· Ὅτι οὕτω γέγραπται, ϗ οὕτως ἔδει παθεῖν τὸν Χριστὸν, ϗ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ.

36. *And whilſt they were relating theſe things, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them,* PEACE BE UNTO YOU.

37. *But being terrified and affrighted, they ſuppoſed that they ſaw a ſpirit.*

38. *And he ſaid unto them, Why are ye troubled? and why do perplexing thoughts ariſe in your hearts?*

39. *Behold my hands and my feet, that it is I myſelf:* [OR THAT I AM HE, THE SAME PERSON.] *Handle me, and ſee, for ſpirit hath not fleſh and bones, as ye ſee me have* *.

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* It is very remarkable, that no mention is made here of *blood*; and the more ſo, if we compare this with what St. Paul ſays, 1 Cor. xv. ver. 50. ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύνανται; *that fleſh and blood cannot inherit the kingdom of God.* And it is as remarkable, that in Leviticus, ch. xvii. ver. 11. and in Deuteronomy, ch. xii. ver. 23. we are told, expreſsly, Ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστιν, and τὸ γὰρ αἷμα αὐτοῦ ψυχή; *the life of all fleſh is its blood*, or as our tranſlation has it *is in the blood*; and, *the blood is its life.* It almoſt ſeems, therefore, as if a great diſtinction were here deſignedly pointed out: and as if we were to be given to underſtand, by *theſe words*, that, whereas the ſeat of the *preſent bodily life* is more immediately in the blood; the principle of *bodily life*, in the future *heavenly body*, ſhall be derived from a purer

40. *And ſaying this, He ſhewed them his hands and his feet.*

41. *And*

and more ſubtil cauſe. Perhaps it was deſigned *emblematically*, as to this matter; as well as for other more important, and moſt tremendous reaſons, that our Lord *ſhed his blood* upon the croſs.

And it ought not to be paſſed by unnoticed, that the philoſophical diſcoveries made of late years, have led us to conclude, in a manner perfectly conſiſtent with the declarations in the law of Moſes, that the ſeat, and cauſe, of *mere animal life*, is in the blood. Thus we are informed by an excellent anatomiſt, Mr. John Hunter*, that the doctrine, *that the living principle is inherent in the blood*, is founded on the reſults of many experiments.

And to the many curious circumſtances mentioned in that diſſertation, it is almoſt impoſſible not to add, the recollection of thoſe dreadful experiments made by Dr. Woodward, to this very purpoſe; concerning animals living after the brain had been extracted: (experiments which it is to be hoped will never be made again.) They are deſcribed in *Woodward's Natural Hiſtory of the Earth illuſtrated and enlarged*, p. 97, &c.

I cannot but further obſerve, that as the mere animal life ſeems to be in the blood; and that life is ſupported by food; ſo we find it has been remarked, by Dr. Prieſtley, amongſt his moſt curious experiments concerning *fixed air*, that there is reaſon to ſuſpect, that the phlogiſtic matter, (which by the way we are now taught to conſider as being merely *the fluid of fire or heat*,) contained in animal and vegetable ſubſtances, conſtitutes *the moſt eſſential part* of the food and *ſupport* of all living animals †. And that one uſe of the lungs is to carry off a putrid effluvium, which ariſes, or is occaſioned, in conſequence of too great an abundance of it: whilſt, on the other hand, (as the lungs are of uſe to enable the blood to part with the ſuperabundancy of phlogiſton, ſo) they alſo anſwer another great end, which is that of *imbibing* dephlogiſticated (or pure and perfect) air. A proceſs that is indeed ſomewhat ſimilar to another moſt extraordinary proceſs, mentioned by Dr. Prieſtley as taking place with regard to melted iron, which imbibes dephlogiſticated air, whilſt, at the very ſame time, it parts with phlogiſton, or rather *fixed fire*, to form fixed air ‡.

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* In the Philoſophical Tranſactions, vol. LXVI. p. 414.

† Ibid. vol. LXII. p. 232, and 187.

‡ Ibid. vol. LXXV. p. 302.

All

41. *And while they yet believed not, for joy, and were wondering, he ſaid unto them, Have ye here any thing eatable.*

42. *And they gave unto him part of a fiſh that was broiled, and of an honey comb*.*

43. *And taking it,* HE DID EAT IT IN THEIR PRESENCE.

44. *And He ſaid unto them, theſe are the words which I ſpake unto you while I was yet with you, that all things muſt be fulfilled that are written in the law of Moſes, and in the prophets, and in the Pſalms, concerning me.*

45. *Then opened He their underſtanding* (OR APPREHENSION) *that they might underſtand (or apprehend) the Scriptures.*

46. *And He ſaid unto them; that thus it is written; and thus it was neceſſary that Chriſt* [THE ANOINTED LORD] *ſhould ſuffer and riſe again the third day.*

All theſe obſervations, concerning animal life being in the blood; and concerning the conveyance of phlogiſton, or rather of *elementary fire*, into it, by the help of food, as a means of ſupporting that life; and concerning the conveyance of the ſuperabundancy thereof, out of it, by means of the lungs; whilſt at the ſame time the human frame is ſupplied with pure vital air; all theſe Obſervations (I ſay) bring us back to the recollection of the remarks, before made, on the word ΦΩΣ, which, when applied to earthly ſubjects, ſignifies *the fluid of light*, (or the elementary fluid of *fire* and heat) and alſo *life* itſelf, as far as it is merely animal; as, when it is applied to ſpiritual ſubjects, it means the *firſt*, and *true principle* of ſpiritual life, and the *immediate ſource to us* of all knowledge.

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* The words καὶ ἀπὸ μελισσίȣ κηρίȣ, *and of an honey comb*, are omitted in the Alexandrian Manuſcript; but it has the words concerning the piece of broiled fiſh.

John, ch. xx. ver. 26, &c.

26. Καὶ μεθ' ἡμέρας ὀκτὼ ϖάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτȣ̃, ϗ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησȣ̃ς τῶν θυρῶν κεκλεισμένων, ϗ ἔςη εἰς τὸ μέσον, ϗ εἶπεν· Εἰρήνη ὑμῖν.

27. Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σȣ ὧδε, ϗ ἴδε τὰς χεῖράς μȣ· ϗ φέρε τὴν χεῖρά σȣ, ϗ βάλε εἰς τὴν ϖλευράν μȣ· ϗ μὴ γίνȣ ἄπιςος, ἀλλὰ ϖιςός.

28. Καὶ ἀπεκρίθη ὁ Θωμᾶς, ϗ εἶπεν αὐτῷ· Ὁ Κυριός μȣ, ϗ ὁ Θεός μȣ.

29. Λέγει αὐτῷ ὁ Ἰησȣ̃ς. Ὅτι ἑώρακάς με, [Θωμᾶ,] ϖεπίςευκας; μακάριοι οἱ μὴ ἰδόντες, ϗ ϖιςεύσαντες.

26. *And after eight days, again his diſciples were within, and Thomas with them. Jeſus came, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you.*

27. *Then ſaith He to Thomas, Reach hither thy finger, and behold my hands; and put forth thy hand* AND LAY IT UPON MY SIDE: *and be not faithleſs, but believing.*

28. *And Thomas anſwered, and ſaid unto him, My Lord, and my God.*

29. *Jeſus ſaith unto him, Becauſe thou haſt ſeen me, Thomas, thou haſt believed: bleſſed are they who not ſeeing me, yet believe.*

And the laſt inſtance of all that is mentioned, which is what happened when the diſciples were fiſhing on the lake, is one of the moſt remarkable of all.

John, ch. xxi. ver. 9. &c.

9. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην, ϗ ὀψάριον ἐπικείμενον, ϗ ἄρτον.

10. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

11. Ἀνέβη Σίμων Πέτρος, ϗ εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· ϗ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

12. Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.

13. Ἔρχεται οὖν ὁ Ἰησοῦς, ϗ λαμβάνει τὸν ἄρτον, δίδωσιν αὐτοῖς, ϗ τὸ ὀψάριον ὁμοίως.

9. *When therefore they were come to land, they ſee an heap of burning coals lying, and a* LITTLE FISH *lying thereon, and bread.*

10. *Jeſus ſaith unto them, bring ſome of* THE LITTLE FISHES *which ye have now taken.*

11. *Simon Peter went up, and drew the net to land full of* GREAT FISHES, *an hundred and fifty and three: and although there were ſo many, yet the net was not torn.*

12. *Jeſus ſaith unto them, come, dine. But none of the diſciples* DARED TO ENQUIRE OF HIM, *Who [or what] art Thou? knowing that it was the Lord.*

13. *Jeſus therefore cometh, and taketh bread, and giveth to them, and the little fiſh likewiſe.*

The whole conſtruction of theſe laſt verſes ſeems to imply, that, after our Lord had ſaid to the diſciples *come dine*; they were inclined to aſk Him, *what art Thou? or what ſtate art Thou in?* out of curioſity; but dared not, becauſe they knew it was the Lord; whilſt Chriſt, of his own accord, took both bread and fiſh, and did eat before them, and gave to them ſome thereof with his own hands; and ſome of the ſmall fiſh likewiſe, which they had ſeen there, before their landing. And this the rather ſeems to be the true meaning; becauſe, as they already knew it was the Lord, it could anſwer no end to aſk merely, *who art Thou?*

Further it may be obſerved; that the great contraſt which is mentioned to have been viſible, between the *large* fiſhes they caught, and the *little* fiſh they had ſeen upon the coals; and the particular circumſtance ſo exactly noticed, of their having caught *no little fiſhes at all*, notwithſtanding our Lord ſaid, *bring ſome of the little fiſhes which ye have now taken*; ſeems to have been purpoſely deſigned, to convince them, that what appeared together with the Lord was not merely *a viſion*; and to prevent there being any miſtake as to the real exiſtence and ſubſtance of the little fiſh, which they had previouſly ſeen upon the coals; inaſmuch as they really ate of *that*, as well as of the fiſh they had caught, and could not but know that it had appeared on the ſhore together with our Lord, before they caught any other.

So clearly does all that is here related lead us to infer, that *after the reſurrection* there ſhall be a real exiſtence, and renovation of *the body*, and moreover of the works of creation, upon earth.

In exact conſiſtency with which idea we find the words of our Lord to his diſciples, in that remarkable declaration.

Luke,

Luke, ch. xxii. ver. 29, 30.

29. Κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μȣ, βασιλείαν·

30. Ἵνα ἐσθίητε ϗ πίνητε ἐπὶ τῆς τραπέζης μȣ· ἐν τῇ βασιλείᾳ μȣ· ϗ καθίσεσθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τȣ̃ Ἰσραήλ.

29. *And I appoint unto you, as my Father hath appointed unto me, a kingdom.*

30. *That* YE MAY EAT AND DRINK *at my table, in my kingdom, and ſit upon thrones, judging the twelve tribes of Iſrael.*

And the Apoſtles, we find, were well aware of the important intent of all theſe aſtoniſhing appearances of our Lord, in a really *bodily ſtate*, after His reſurrection: for we read, that St. Peter laid great ſtreſs thereupon, in his very firſt preaching, ſaying,

Acts, ch. x. ver. 40, 41, 42.

40. Τȣ̃τον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, ϗ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι·

41. ȣ̓ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τȣ̃ Θεȣ̃, ἡμῖν, οἵτινες συνεφάγομεν ϗ συνεπίομεν αὐτῷ, μετὰ τὸ ἀναςῆναι αὐτὸν ἐκ νεκρῶν.

42. Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, ϗ διαμαρτύρασθαι ὅτι αὐτός ἐςιν ὁ ὡρισμένος ὑπὸ τȣ̃ Θεȣ̃ κριτῆς ζώντων ϗ νεκρῶν.

40. *Him God raiſed up the third day, and gave Him to become* MANIFESTLY APPARENT.

41. *Not to all the people, but to witneſſes choſen before of God* [TO BE THE PROCLAIMERS OF THIS FACT;] *even to us* WHO DID EAT AND DRINK TOGETHER WITH HIM, *after his riſing from the dead.*

42. *And He commanded us to preach* [OR PROCLAIM[*]] *unto the people, and* TO TESTIFY, *that it is He, who is* FINALLY APPOINTED[†] *by God,* [*to be*] *the Judge*[‡] *of the living and of the dead.*

Nevertheleſs, although our Lord hath thus viſibly appeared, and has *eaten with* His diſciples ſince His reſurrection, and they have *eaten and drank* with Him, yet we find He has not taſted of the fruit of the vine with them.

And if the fact be ſo, with regard to what has paſſed hitherto, ever ſince His Paſſion; the whole declaration to Nathanael muſt then refer to a time, ſtill future; even to a time *when the kingdom of* THIS VERY WORLD (before its final deſtruction) *ſhall become the kingdom of our Lord and of his Chriſt,* as it is expreſſed in the book of Revelations, ch. xi. ver. 15. And when heaven ſhall be opened; and there ſhall be a free communication with the holy angels, and with the ſpirits of juſt men made perfect.

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[*] Προκηρύσσω is properly *per præconem indico.*

[†] Ὁρίζω is properly *I terminate,* or *give a final exact definition of any thing.*

[‡] There is one miſtake, which perhaps ought to be rectified; and which runs uniformly through the whole of our tranſlation of the New Teſtament; and that is, that, from modern ideas, derived from the ſtate of things ſince the introduction and eſtabliſhment of the feudal ſyſtem, and of European cuſtoms and manners, we annex to the word κριτὴς, or *judge,* merely the idea of a great perſon, ſent *to try and condemn criminals.* Whereas the true original *Eaſtern,* as well as *etymological idea,* is that of a great perſon, or ſupreme lord, ſent *to rule, and to order all things; and to appoint to every perſon, and being, a proper ſtation and lot.*

Concerning which ſolemn words, in the book of the Revelations, I cannot but obſerve, that to apply them to any thing that is to take place *in heaven* above, muſt be a groſs miſconſtruction; becauſe no kingdoms *there*, at any time; of whomſoever they may conſiſt; (and even although they may conſiſt of the ſpirits of juſt *men* made perfect;) can ever, with any propriety of expreſſion, be called the kingdoms of *this world*, ΤΟΥ ΚΟΣΜΟΥ; which is the expreſſion in the xith chapter of the Revelations, ver. 15. And I muſt add, that it is very remarkable, that the Greek word uſed is not *τȣ̃ αἰῶνος*, which means a particular æra, or certain period of time; but *τȣ̃ κόσμȣ*, which means merely the collective body of mankind dwelling, at any period of time, upon earth: concerning which we are told (in another place of Scripture) that, in its preſent ſtate, out Lord's Kingdom is not of it *.

Finally, we may be led to apprehend even the natural probability of the completion of the promiſe to Nathanael, from what has actually come to paſs already, in more inſtances than one. For that angels may, without changing their nature, or becoming mere men, appear as men upon earth, and converſe with the ſons of men; and eat and drink with them; is moſt manifeſt, from ſeveral inſtances recorded in Scripture, wherein they have already actually ſo appeared; and have been ſeen without their glorious ornament of *emitted light*; although they have, on ſo many other occaſions, and at other times, appeared with it.

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* John, ch. xviii. ver. 36.

Thus we find that neither Gedeon, nor Manoah, at firſt ſuſpected the perſon that ſpoke to them to be any other than at moſt a prophet (a man of God.)

Nor did the angel, that appeared to Elijah, aſſume any other exterior appearance than that of a man.

Nor did the angels, who appeared to Abraham, ſeem to be other than men. And theſe moreover did even eat and drink before him, whilſt he ſtood by to behold.

The relation concerning Gedeon is a long one; but is ſuch as cannot well be omitted, on the preſent occaſion. We find it as follows.

Judges, ch. vi. ver. 11, &c.

11. Καὶ ἦλθεν ἄγγελος Κυρίου, καὶ ἐκάθισεν ὑπὸ τὴν δρῦν τὴν οὖσαν ἐν Ἐφρὰ, τὴν τοῦ Ἰωὰς πατρὸς Ἰεζρί· καὶ Γεδεὼν ὁ ὑιὸς αὐτοῦ ἐράβδιζεν πυροὺς ἐν ληνῷ, τοῦ ἐκφυγεῖν ἐκ προσώπου Μαδιάμ.

12. Καὶ εὗρεν αὐτὸν ἄγγελος Κυρίου, καὶ εἶπεν πρὸς αὐτόν· Κύριος μετὰ σοῦ, δυνατὸς ἐν τῇ ἰσχύϊ.

13. Καὶ εἶπεν πρὸς αὐτὸν Γεδεών· ἐν ἐμοὶ Κύριε· καὶ εἰ ἔστιν Κύριος μεθ᾽ ἡμῶν, καὶ ἱνατί εὗρεν ἡμᾶς πάντα τὰ κακὰ ταῦτα; καὶ ποῦ ἔστιν πάντα τὰ θαυμάσια αὐτοῦ, ὅσα διηγήσαντο ἡμῖν οἱ πατέρες ἡμῶν, λέγοντες· οὐχὶ ἐξ Αἰγύπτου ἐξήγαγεν ἡμᾶς Κύριος; καὶ νῦν ἀπώσατο ἡμᾶς Κύριος, καὶ παρέδωκεν ἡμᾶς ἐν χειρὶ Μαδιάμ.

14. Καὶ ἐπέβλεψεν πρὸς αὐτὸν ὁ ἄγγελος Κυρίου, καὶ εἶπεν αὐτῷ· πορεύου ἐν τῇ ἰσχύϊ σου ταύτῃ, καὶ σώσεις τὸν Ἰσραὴλ ἐκ χειρὸς Μαδιάμ· καὶ ἰδοὺ ἐξαπέστειλά σε.

15. Καὶ εἶπεν πρὸς αὐτὸν Γεδεών· ἐν ἐμοὶ κύριε, ἐν τίνι σώσω τὸν Ἰσραήλ; ἰδȣ̀ ἡ χιλιάς μȣ ταπεινοτέρα ἐν Μαννασσῇ, ϗ ἐγώ εἰμι μικρὸς ἐν τῷ οἴκῳ τȣ͂ πατρός μȣ.

16. Καὶ εἶπεν πρὸς αὐτὸν ὁ ἄγγελος Κυρίȣ· ὅτι Κύριος ἔσται μετὰ σȣ͂, ϗ παλάξεις τὴν Μαδιὰμ ὡσεὶ ἄνδρα ἕνα.

17. Καὶ εἶπεν πρὸς αὐτὸν Γεδεών· ϗ εἰ εὗρον χάριν ἐν ὀφθαλμοῖς σȣ, καὶ ποιήσεις μοι σημεῖον ὅτι σὺ λαλεῖς μετ᾽ ἐμȣ͂.

18. μὴ δὴ κινηθῇς ἐντεῦθεν, ἕως τȣ͂ ἐλθεῖν με πρός σε, ϗ οἴσω τὴν θυσίαν μȣ, ϗ θήσω ἐνώπιόν σȣ. Καὶ εἶπεν· ἐγώ εἰμι, καθήσομαι ἕως τȣ͂ ἐπιστρέψαι σε.

19. Καὶ Γεδεὼν εἰσῆλθεν, ϗ ἐποίησεν ἔριφον αἰγῶν ϗ οἰφὶ ἀλεύρȣ ἄζυμα, ϗ τὰ κρέα ἐπέθηκεν ἐπὶ τὸ κανȣ͂ν, ϗ τὸν ζωμὸν ἐνέχεεν εἰς χύτραν· ϗ ἐξήνεγκεν πρὸς αὐτὸν ὑπὸ τὴν δρῦν, ϗ προσεκύνησεν.

20. Καὶ εἶπεν πρὸς αὐτὸν ὁ ἄγγελος Κυρίȣ· λάβε τὰ κρέα ϗ τȣ̀ς ἄρτȣς τȣ̀ς ἀζύμȣς, ϗ θὲς πρὸς τὴν πέτραν ἐκείνην, ϗ τὸν ζωμὸν ἔκχεον· ϗ ἐποίησεν ȣ̔́τως.

21. Καὶ ἐξέτεινεν ὁ ἄγγελος Κυρίȣ τὸ ἄκρον τῆς ῥάβδȣ τῆς ἐν τῇ χειρὶ αὐτȣ͂, ϗ ἥψατο τῶν κρεῶν ϗ τῶν ἀζύμων· ϗ ἀνήφθη πῦρ ἐκ τῆς πέτρας, ϗ κατέφαγεν τὰ κρέα ϗ τȣ̀ς ἀζύμȣς. Καὶ ὁ ἄγγελος Κυρίȣ ἀπῆλθεν ἐξ ὀφθαλμῶν αὐτȣ͂.

22. Καὶ ἴδεν Γεδεών, ὅτι ἄγγελος Κυρίȣ ἐστίν· ϗ εἶπεν Γεδεών. Ἃ ἆ, κύριε κύριε, ὅτι ἴδον τὸν ἄγγελον Κυρίȣ πρόσωπον πρὸς πρόσωπον.

23. Καὶ εἶπεν αὐτῷ Κύριος· εἰρήνη σοι, μὴ φοβοῦ, μὴ ἀποθάνῃς.

11. *And there came an Angel of the Lord, and ſat under an oak* that was in Ephra, belonging to Joas the father of Jezri. And Gedeon his ſon threſhed corn in the pit belonging to the wine preſs, to avoid the preſence of the Madianites.*

12. *And the Angel of the Lord found him, and ſaid unto him, The Lord be with you,* WHO IS MIGHTY IN STRENGTH †.

13. *And Gedeon ſaid unto him, Alas, my Lord, if indeed* THE LORD *is with us, then why have all theſe evils befallen us? and where are all His wondrous operations, ſuch as our fathers have related to us; ſaying, Hath not the Lord brought us out of Egypt? and now the Lord hath* REJECTED *us, and delivered us into the hand of Madian.*

14. *And the Angel of the Lord* LOOKED UPON HIM ‡ [EARNESTLY] *and ſaid to him, Go in* THIS *thy ſtrength; and thou ſhalt ſave Iſrael from the hand of Madian. And behold,* I HAVE SENT THEE.

15. *And Gedeon ſaid unto him, Alas, my Lord, by what means ſhall I ſave Iſrael? behold my* RANK *is humble (and of little conſideration) in Manaſſeh, and I am little in the houſe of my father.*

16. *And the Angel of the Lord ſaid unto him;* BECAUSE THE

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* The Vatican copy has τερεμινθον, inſtead of δρυν; and Εφραθα at length; and του Εσδρι, inſtead of Ιεζρι; and alſo ſeveral other variations of reading; but not ſuch as are at all material, or tend to alter the true ſenſe of the whole narration.

† This ſeems to be not rightly tranſlated in our common verſion.

‡ The Vatican copy has it επεϛρεψε, inſtead of επεϐλεψεν; but the ſenſe is the ſame; meaning clearly that *he turned to him with ſome ſerious intent*; which is to the ſame effect exactly as *looking upon him earneſtly*; ſhewing that from *thence* Gedeon derived ſtrength.

LORD SHALL BE WITH YOU : *and thou ſhalt ſmite Madian, as thou wouldſt ſmite a ſingle man.*

17. *And Gedeon ſaid unto him, If indeed I have found favour* IN THY EYES, *and thou wilt vouchſafe to me a ſign, inaſmuch as thou ſpeakeſt to me.*

18. *Do not depart from hence, till I ſhall come to thee, and bring my ſacrifice* *, *and place it before thee. And he ſaid, I am here, I will abide till thou return.*

19. *And Gedeon went, and made ready a kid of the goats, and an unleavened ephah of meal, and he put the fleſh in a caniſter, and the broth he carried in an earthen pot, and he brought them unto him under the tree, and he worſhipped* † [*God.*]

20. *And the Angel of the Lord ſaid unto him, take the fleſh and the unleavened loaves, and put them upon this ſtone; and pour out the broth. And he did ſo.*

21. *And the Angel of the Lord put forth the end of the ſtaff that was in his hand, and touched the fleſh, and the loaves. And fire aſcended out of the ſtone, and devoured the fleſh and the loaves. And the Angel of the Lord departed out of his ſight.*

22. *And Gedeon perceived that it was an Angel of the Lord. And Gedeon ſaid, Ah, ah, O Lord, O Lord, for I have ſeen an Angel of the Lord, face to face.*

23. *And the Lord ſaid unto him, Peace be to thee, fear not, thou ſhalt not die.*

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* The meaning ſeems plainly to be, that Gedeon intended to bring *a ſacrifice to God*, in which this gueſt (and *man of God)* ſhould join and partake with him. The word is ϑυσια, and that ſignifies moſt properly *a ſacrifice* to be offered to God.

† It is not ſaid προσεκύνησεν αὐτὸν, *he worſhipped him*, but only προσεκύνησεν, which implies merely that he worſhipped God.

From theſe laſt three verſes it appears, that Gedeon did not, throughout the whole converſation, diſcover that it was an angel of the Lord: or ſuſpect that the perſon who ſpoke to him was, at moſt, any thing more than a Prophet, (or man of God), till the angel departed from him; and, as it ſhould ſeem, vaniſhed inſtantly out of his ſight. Nevertheleſs it appears (from ver. 14.) that Gedeon both did receive, and was to receive, all his ſtrength from the Angel's *looking upon him.*

And I have the rather inſerted and tranſlated the whole account at length; becauſe the Septuagint verſion renders it clearer, in many reſpects, than our tranſlation; and alſo much more conſiſtent with what the Apoſtle ſays, in his Epiſtle to the Hebrews, concerning many *out of weakneſs being made ſtrong**; amongſt whom he reckons Gedeon.

In the next place, the account of the Angel appearing unto Manoah, and his wife, deſerves alſo to be inſerted at length; as illuſtrating the preſent concluſions: becauſe, although the woman ſaw ſomething extraordinary in the countenance of the man who ſpoke, and propheſied unto her; yet it is moſt poſitively declared, that Manoah *did not know it was an Angel*, till that great ſpirit departed in ſo wonderful a manner. And it appears, that throughout the whole interview, *Manoah* ſpake to him as to a mere man, whom he only conſidered as being a Prophet, and man of God.

Judges, ch. 13, ver. 2, &c.

2. Καὶ ἐγένετο ἀνὴρ εἷς ἐκ Σαραὰ, ἐκ τῆς φυλῆς τȣ̃ Δὰν, ϗ ὄνομα αὐτῷ Μανωέ· ϗ ἡ γυνὴ αὐτȣ̃ ϛεῖρα, ϗ ȣ̓κ ἔτικτεν.

3. Καὶ ὤφθη ἄγγελος Κυρίȣ ϖρὸς τὴν γυναῖκα, ϗ εἶπεν

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* Ch. xi. ver. 34. ἐνεδυναμώθησαν ἀπὸ ἀσθενείας.

πρὸς αὐτήν· ἰδοὺ δὴ σὺ στεῖρα ϗ οὐ τέτοκας, ϗ ἐν γαστρὶ ἕξεις ϗ τέξῃ ὑιόν.

4. Καὶ νῦν φύλαξαι, ϗ μὴ πίῃς οἶνον ϗ σίκερα, ϗ μὴ φάγῃς πᾶν ἀκάθαρτον·

5. ὅτι ἰδοὺ σὺ ἐν γαστρὶ ἕξεις, ϗ τέξῃ ὑιόν· ϗ οὐκ ἀναβήσεται σίδηρος ἐπὶ τὴν κεφαλὴν αὐτοῦ, ὅτι [ἡγιασμένον] Ναζειραῖον ἔσται τῷ θεῷ τὸ παιδάριον ἐκ τῆς γαστρός· ϗ αὐτὸς ἄρξεται σώζειν τὸν Ἰσραὴλ ἐκ χειρὸς ἀλλοφύλων.

6. Καὶ ἦλθεν ἡ γυνὴ, ϗ εἶπεν τῷ ἀνδρὶ αὐτῆς, λέγουσα· ὅτι ἄνθρωπος τοῦ θεοῦ ἦλθεν πρός με, ϗ ἡ ὅρασις αὐτοῦ ὡς ὅρασις ἀγγέλου τοῦ θεοῦ, ἐπιφανὴς σφόδρα· ϗ ἠρώτων αὐτὸν πόθεν ἐστὶν, ϗ τὸ ὄνομα αὐτοῦ οὐκ ἀπήγγειλέν μοι.

7. Καὶ εἶπεν μοι· ἰδοὺ σὺ ἐν γαστρὶ ἕξεις, ϗ τέξῃ ὑιόν· ϗ νῦν μὴ πίῃς οἶνον ϗ σίκερα, ϗ μὴ φάγῃς πᾶσαν ἀκαθαρσίαν, ὅτι Ναζειραῖον θεοῦ ἐστιν τὸ παιδάριον ἀπὸ τῆς γαστρὸς ἕως ἡμέρας θανάτου αὐτοῦ.

8. Καὶ ἐδεήθη Μανωὲ τοῦ Κυρίου, ϗ εἶπεν· ἐν ἐμοὶ Κύριε, ἄνθρωπος τοῦ θεοῦ ὃν ἀπέστειλας πρὸς ἡμᾶς ἐλθέτο δὴ ἔτι πρὸς ἡμᾶς, ϗ φωτισάτω ἡμᾶς τί ποιήσωμεν τῷ παιδαρίῳ τῷ τικτομένῳ.

9. Καὶ ἐπήκουσεν ὁ θεὸς τῆς φωνῆς Μανωέ· ϗ παρεγένετο ὁ ἄγγελος τοῦ θεοῦ ἔτι πρὸς τὴν γυναῖκα, αὐτῆς καθημένης ἐν τῷ ἀγρῷ, ϗ Μανωὲ ὁ ἀνὴρ αὐτῆς οὐκ ἦν μετ᾽ αὐτῆς.

10. Καὶ ἐτάχυνεν ἡ γυνὴ, ϗ ἐξέδραμεν, ϗ ἀπήγγειλεν τῷ ἀνδρὶ αὐτῆς, ϗ εἶπεν πρός αὐτόν· ἰδοὺ ὦπταί μοι ὁ ἀνὴρ ὁ ἐλθὼν πρός με τῇ ἡμέρᾳ ἐκείνῃ.

11. Καὶ ἀνέστη Μανωὲ, ϗ ἐπορεύθη ὀπίσω τῆς γωναικὸς αὐτοῦ, ϗ ἦλθε πρὸς τὸν ἄνδρα, ϗ εἶπεν αὐτῷ· εἰ σὺ εἶ ὁ ἀνὴρ, ὁ λαλήσας πρὸς τὴν γυναῖκα; Καὶ εἶπεν ὁ ἄγγελος· ἐγώ.

12. Καὶ εἶπεν Μανωέ· νῦν δὲ ἐλθόντος τοῦ ῥήματός σου, τί ἔσται τὸ κρίμα τοῦ παιδαρίου ϗ τὰ ἔργα αὐτοῦ;

13. Καὶ εἶπεν ὁ ἄγγελος Κυρίου πρὸς Μανωέ· ἀπὸ πάντων ὧν εἶπα πρὸς τὴν γυναῖκα, φυλαξάσθω·

14. ἀπὸ πάντων ὅσα ἐκπορεύεται ἐξ ἀμπέλου οἴνου, οὐ φάγεται, ϗ οἶνον ϗ σίκερα μὴ πιέτω, ϗ πᾶν ἀκάθαρτον μὴ φαγέτω· πάντα ὅσα ἐνετειλάμην αὐτῇ φυλαξάσθω.

15. Καὶ εἶπεν Μανωὲ πρὸς τὸν ἄγγελον Κυρίου· βιασώμεθα δή σε, ϗ ποιήσωμεν ἐναντίον σου ἔριφον αἰγῶν.

16. Καὶ εἶπεν ὁ ἄγγελος Κυρίου πρὸς Μανωέ· ἐὰν βιάσῃ με, οὐ φάγομαι τῶν ἄρτων σου· ϗ ἐὰν ποιήσεις ὁλοκαύτωμα, Κυρίῳ ἀνοίσεις αὐτό· ὅτι οὐκ ἔγνω Μανωὲ ὅτι ἄγγελος Κυρίου ἐστίν.

17. Καὶ εἶπεν Μανωὲ πρὸς τὸν ἄγγελον Κυρίου· τί ὄνομά σοι, ἵνα ὅταν ἔλθῃ τὸ ῥῆμά σου, δοξάσωμέν σε;

18. Καὶ εἶπεν αὐτῷ ὁ ἄγγελος Κυρίου· ἱνατί τοῦτο ἐρωτᾷς τὸ ὄνομά μου; ϗ αὐτό ἐστιν θαυμαστόν.

19. Καὶ ἔλαβεν Μανωὲ τὸν ἔριφον τῶν αἰγῶν ϗ τὴν θυσίαν, ϗ ἀνήνεγκεν ἐπὶ τὴν πέτραν τῷ Κυρίῳ, τῷ θαυμαστὰ ποιοῦντι [Κυρίῳ]· ϗ Μανωὲ ϗ ἡ γυνὴ αὐτοῦ ἐθεώρουν.

20. Καὶ ἐγένετο ἐν τῷ ἀναβῆναι τὴν φλόγα ἐπάνωθεν τοῦ θυσιαστηρίου εἰς τὸν οὐρανὸν, ϗ ἀνέβη ὁ ἄγγελος Κυρίου ἐν τῇ

φλογὶ τοῦ θυσιαστηρίου [εἰς τὸν οὐρανόν]· καὶ Μανωὲ καὶ ἡ γυνὴ αὐτοῦ ἐθεώρουν, καὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν ἐπὶ τὴν γῆν.

21. Καὶ οὐ προσέθηκεν ἔτι ὁ ἄγγελος Κυρίου ὀφθῆναι πρὸς Μανωὲ καὶ πρὸς τὴν γυναῖκα αὐτοῦ· τότε ἔγνω Μανωὲ, ὅτι ἄγγελος Κυρίου ἐστίν.

22. Καὶ εἶπεν Μανωὲ πρὸς τὴν γυναῖκα αὐτοῦ· θανάτῳ ἀποθανούμεθα, ὅτι θεὸν ἑωράκαμεν.

23. Καὶ εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ· εἰ οὖν βούλεται Κύριος θανατῶσαι ἡμᾶς, οὐκ ἂν ἐδέξατο ἐκ τῶν χειρῶν ἡμῶν ὁλοκαύτωμα καὶ θυσίαν, καὶ οὐκ ἂν ἐφώτισεν ἡμᾶς πάντα ταῦτα, καὶ καθὼς ὁ καιρὸς, οὐκ ἂν ἀκουστὰ ἐποιήσεν ἡμίν ταῦτα.

2. *And there was a certain man of Saraa, of the tribe* of Dan, and his name was Manoah; and his wife was barren and bare not.*

3. *And the Angel of the Lord appeared unto the woman, and ſaid unto her, Behold now thou art barren, and beareſt not; and thou ſhalt conceive* † *and bear a ſon.*

4. *But now be upon your guard, and do not drink wine or ſtrong drink* ‡, *neither eat any thing unclean.*

5. *For behold thou ſhalt conceive and bear a ſon; and there ſhall no razor come on his head; becauſe the child ſhall be ſanctified,* [*or*

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* The Vatican copy has από δημου συγγενειας, inſtead of ἐκ τῆς φυλῆς.

† The ſame copy has alſo συλληψη υιον, inſtead of ἐν γαστρὶ ἕξεις.

‡ The Vatican copy has μεθυσμα, inſtead of σίκερα.

conſecrated] *a Nazareen, unto God from the womb, and* HE *ſhall begin to ſave Iſrael from the hand of aliens* *.

6. *And the woman came, and told her huſband, ſaying, a* † *man of God came to me, and his countenance was as the countenance of an Angel of God, very bright* [*or ſplendid*]; *and I aſked him* ‡ *whence is it* [*you come*]? *but he did not tell me his name.*

7. *He ſaid, however, unto me, behold thou ſhalt conceive, and bear a ſon; and now do not drink wine, or any ſtrong drink, neither eat any thing unclean, becauſe the child is a Nazareen* § *of God, from the womb even unto the day of his death.*

8. *Then Manoah intreated the Lord, and ſaid, Ah, my Lord, let the man of God whom thou haſt ſent unto us, come yet again to us, and enlighten us* [*by inſtructing us*], *what we ſhall do to the child to be born* ‖.

9. *And God hearkened to the voice of Manoah. And the Angel of God came yet again to the woman, as ſhe was ſitting in the field; but Manoah her husband was not with her.*

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* The Vatican copy has φυλιςημ, inſtead of ἀλλοφύλων. The meaning, however, is the ſame; for the *Philiſtines* were *Aliens*.

† It would ſeem perhaps beneath the dignity of Scripture language, to tranſlate it ſo; or elſe the uſe of the word ὅτι, in this verſe, is in reality ſimilar to that vulgar uſe of our Engliſh word *why*, when a child, or a common perſon, ſometimes ſpeaks haſtily, and in a fright; and the expreſſion might be thus tranſlated; *why* [*or, as ſure as can be*] *a man of God came to me, &c.*

‡ There is an unaccountable difference between the Vatican copy and the Alexandrian in this verſe; for the former has it, καὶ ȣ̓κ ἠρώτησα αὐτὸν πόθεν ἐςὶ; *and I did not aſk him, whence he came from? neither did he tell me his name.* It alſo has, φόϐερον, inſtead of ἐπιφανὴς.

§ The Vatican copy has Θεȣ̃ ἁγιόν ἐςαι, *ſhall be an holy one of God,* [or *conſecrated of God,*] inſtead of the word Ναζειραῖον.

‖ There is alſo a great variation in the reading of this whole verſe; but yet it is ſuch as does not affect the ſenſe. In the ſubſequent verſes alſo are ſuch ſort of variations; but not deſerving of particular notice.

10 *And the woman haſtened, and ran, and told her husband, and ſaid unto him, Behold the man has appeared unto me, who came to me that day.*

11. *And Manoah aroſe, and went after his wife, and came to the man, and ſaid unto him, Art thou the man that waſt ſpeaking to the woman? And the Angel ſaid, I am.*

12. *And Manoah ſaid, Now then, when thy word ſhall come to paſs, what ſhall be the idea concerning the child,* [*or the manner of the child,*] *and the things to be done with regard to him.*

13. *And the Angel of the Lord ſaid unto Manoah, be upon your guard, with reſpect to all thoſe things which I mentioned to the woman.*

14. *From all things whatſoever that proceed from the fruit of the vine, let her be careful to abſtain; and let her not drink wine, or ſtrong drink, neither let her eat any thing unclean. Let her obſerve all that I have commanded her.*

15. *And Manoah ſaid to the Angel of the Lord, Let us detain thee, and let us make ready before thee a kid of the goats.*

16. *And the Angel of the Lord ſaid to Manoah, Though thou detain me, I will not eat of thy bread; and if thou make a ſacrifice, thou muſt bring* [AND OFFER] *it unto the Lord. For Manoah did not know that it was an Angel of the Lord.*

17. *And Manoah ſaid unto the Angel of the Lord, What is thy name? that when thy word is come to paſs, we may give due acknowledgement* [OR GLORY] *unto thee.*

18. *And the Angel of the Lord ſaid unto him, why doſt thou aſk this? even my name? for it is a ſource of wonder* [OR ASTONISHING.]

19. *And Manoah took the kid of the goats, and the ſacrifice, and brought it upon the rock,* [AN OFFERING,] *to the Lord*; to*

THE

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* The Vatican copy has here και διεχωρισε ϖόιησαι, inſtead of τῷ θαυμαστὰ ϖοιοῦντι [Κυρίῳ]. I do not know how to account for this great variation

of

THE LORD WHO DOTH WONDROUS THINGS. *And Manoah and his wife ſaw it.*

20. *And it came to paſs, as the flame aſcended from the ſacrifice towards heaven, that the Angel of the Lord alſo aſcended in the flame* TOWARDS THE HEAVEN, *and Manoah and his wife ſaw it, and fell on their faces, upon the earth.*

21. *And the Angel of the Lord did not vouchſafe any more to be ſeen* * *by Manoah or by his wife.* THEN MANOAH KNEW THAT IT WAS AN ANGEL OF THE LORD.

22. *And*

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of reading any otherwiſe, than in the manner in which Dr. Owen has accounted for ſeveral variations of reading in the Septuagint, in his very learned *Account of the Septuagint Verſion*; and in his *Enquiry into the preſent State of the Septuagint Verſion*; but I cannot forbear taking notice, that it is a matter well deſerving our conſideration, that great as theſe variations are, they yet do not at all affect the ſubſtance of the narration; and therefore ſhew that both the tranſlations were intended to be made with fidelity, from whatever copies this variation of reading has been taken. Dr. Owen has ſhewn, that the Book of Judges was not tranſlated in Egypt at the ſame time with the Pentateuch.

* Οὐ ϖροσέθηκεν ἔτι ὀφθῆναι ϖρὸς Μανωὲ, καὶ ϖρὸς τὴν γυναῖκα αὐτȣ̃. The literal tranſlation is, *did not go on to be ſeen*, [*or*] *did not proceed further to be ſeen, any more, by Manoah, or by his wife.* And the expreſſion is ſimilar to that in the New Teſtament, concerning Herod †, ϖροσέθετο συλλαβεῖν καὶ Πέτρον, *he proceeded further to take Peter alſo*; and, as a Greek mode of ſpeaking, it has authority from a paſſage in Herodotus, ταῦτα ἀκȣ́σαντες οἱ Νάξιοι ϖροσέθεντο τῷ Ἀριςαγόρη ϖρηοσεῖν (or as Weſſelingius reads it, p. 386, ϖροσέθεσαν τῷ Ἀριςαγόρη ϖρηοσεῖν) ἢ δύναιτο ἄριςα, *hearing this, the Naxians proceeded further to commit the buſineſs to Ariſtagoras, to be effected by him in the beſt manner he could.* Nevertheleſs, it is one of thoſe peculiar modes of expreſſion, ſome of which, when they occur (as they frequently do in the Sacred Writings, both of the Old

† Acts, ch. xii. ver. 3.

and

22. *And Manoah ſaid unto his wife, We ſhall be ſtricken with death,*

and New Teſtament, as we have them in the Greek language), are often deemed, by ſeveral learned men, to be mere Hebraiſms; and as ſuch, are by many thought moſt proper to be tranſlated, *not literally*, but by ſuch words as may more ſhortly and conciſely convey the ſenſe, in a manner more agreeable to the idiom of our own language: but I have, notwithſtanding this, rather wiſhed, in many paſſages cited in theſe ſheets, to tranſlate ſuch expreſſions as nearly *literally* as poſſible; becauſe there is generally ſomething more full and nervous in *ſuch modes of expreſſion*; and ſomething *further* contained in the meaning, than in the more uſual and common mode of expreſſion; the leaving of which idea out, by adopting the *more common* and *uſual* form, would derogate from, and diminiſh the force of, the information intended to be given to us.

The too cautiouſly avoiding, in our tranſlations of the Holy Scriptures, the *fulneſs* of ſuch Greek expreſſions, and the peculiarity of ſuch as are deemed to be mere Hebraiſms, (in which concluſion we may often be miſtaken,) has a tendency to obſtruct the communication of thoſe *vaſt* ideas, which were meant to be conveyed to us: and (as I obſerved on a former occaſion) produces the effect, of bringing *down* the ſenſe and meaning of the information contained in Scripture, to the mere level of our own preconceived apprehenſions, inſtead of raiſing our ſouls, to the underſtanding of thoſe higher ſublime truths, that were intended to be made known to us.

Surely then it is rather better to run the riſk of being now and then a little *too redundant*, in tranſlating; than to hazard the loſing that information, which, by means of a nice obſervation and compariſon of ſuch peculiar modes of expreſſion, in various places, may be obtained. For, after all, if any of them be mere Hebraiſms, the cauſe thereof, (in many caſes in which they are uſed,) ſeems to have been, ſimply this; that in the Hebrew language, a ſublime knowledge was *firſt* communicated, which, in other languages, could not be fully expreſſed, except by ſuch a ſort of redundancy.

For theſe reaſons; although the paſſage under conſideration, in this 21ſt verſe, might perhaps be tranſlated ſhortly, as in our Bible, *the Angel of the Lord did no more appear to Manoah and to his wife*, yet I have rather choſen to tranſlate it *more cloſely*, and more nearly agreeable to the expreſſion in the Greek; which is, in this part, exactly the *death, becauſe we have ſeen God*[*].

23. *But his wife ſaid unto him, If indeed it were the will of God to put us to death, He would not have accepted the offering and ſacrifice; and would not have given us light* [AND INFORMATION] *with regard to all theſe things; and would not, according to the fixed time, perfect the performance of theſe things which we have heard.*

The words of the 16th and 21ſt verſes, are ſo very poſitive, that there cannot remain the leaſt doubt, but that, throughout

the ſame, both in the Alexandrian Manuſcript, and in the Vatican copy, (notwithſtanding they differ ſo much in other parts of the narration;) and ſeems indeed to imply, that although the Angel might, on other occaſions, be preſent to Manoah and his wife; yet he never vouchſafed any more to become openly viſible to them, or to be ſeen by them, under the appearance of a man. It tacitly, therefore, points out to us, the power of angelic ſpirits to be preſent to us, either *viſibly*, or *inviſibly*, at pleaſure; (only that pleaſure, and volition, is always in obedience to the will of God;) which is a circumſtance, relating to thoſe glorious Beings, that we may learn alſo from ſeveral other places in Scripture: of which our ſagacious *Milton* ſeems to have been well aware[*].

And I cannot but add, that the apprehenſion of this may poſſibly ſometimes be uſeful, as an additional fence againſt vice, and iniquity; (and therefore perhaps *ought* to be more general than it is:) eſpecially as it can do no harm; ſince we are carefully inſtructed, by various paſſages in Scripture, *never to worſhip Angels*; and cannot but know, (whatever the caſe be *now*,) that the Apoſtles, at leaſt, if not other *Chriſtians* alſo, were heretofore made openly *a ſpectacle to Angels* [†]; and that, with regard to ourſelves, (with all our ſins, and follies, and errors about us;) *nothing is hid that ſhall not be known* [‡]; as all things are already open to the all-ſeeing eye of God. Well would it be for us, if even *this apprehenſion* could be found a ſufficient counterbalance to evil propenſity.

[*] This ſeems to have been an addition (in the other extreme) to Manoah's original miſtake. Firſt he took the *angel* to be a mere *man*; and now he thought he was *God*.

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[*] Paradiſe Loſt, book IV. line 677.

[†] See 1 Corinthians, ch. iv. ver. 9.

[‡] Matthew, ch. x. ver. 26.

this whole interview, till the very moment that the Angel aſcended in the flame of fire, his appearance was merely that of *a man*; only with ſomewhat of ſuperior dignity in his aſpect; ſo as to occaſion his being conſidered by Manoah and his wife, as being really a prophet, or man of God.

In like manner, when an Angel awoke Elijah in the Wilderneſs, and appeared to him, bringing food and refreſhment; he ſeems to have had at firſt only the aſpect of ſome traveller, or ſtranger; and to have been rather conſidered in that light even by Elijah himſelf: for the words in the Septuagint, manifeſtly imply this.

1 Kings, ch. xix. ver. 5.

5. Καὶ ἐκοιμήθη, ϗ ὕπνωσεν ἐκεῖ ὑπὸ φυτόν. Καὶ ἰδού τις ἥψατο αὐτοῦ, ϗ εἶπεν αὐτῷ· ἀνάστηθι, φάγε.

6. Καὶ ἐπέβλεψεν Ἠλιού· ϗ ἰδοὺ ϖρὸς κεφαλῆς αὐτοῦ ἐγκρυφίας ὀλυρίτης, ϗ καψάκης ὕδατος. Καὶ ἀνέστη, καὶ ἔφαγεν, ϗ ἔπιεν, ϗ ἐπιστρέψας ἐκοιμήθη.

7. Καὶ ἐπέστρεψεν ὁ ἄγγελος Κυρίου ἐκ δευτέρου, ϗ ἥψατο αὐτοῦ, ϗ εἶπεν αὐτῷ· ἀνάστηθι, φάγε, ὅτι ϖολλὴ ἀπὸ σοῦ ἡ ὁδός.

8. Καὶ ἀνέστη, ϗ ἔφαγεν, ϗ ἔπιεν, ϗ ἐπορεύθη ἐν τῇ ἰσχύϊ τῆς βρώσεως ἐκείνης τεσσαράκοντα ἡμέρας, ϗ τεσσαράκοντα νύκτας ἕως ὄρους τοῦ Θεοῦ τοῦ Χωρήβ.

5. *And he laid down to reſt, and ſlept there* AT THE FOOT OF A TREE, *and lo,* SOME ONE * *touched him, and ſaid unto him, riſe, and eat.*

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* Both the Vatican and Alexandrian copies agree in uſing the word τις, *ſome one*, although they differ in other parts of this account; though not materially.

6. *And Elias looked; and behold, at his head,* A LOAF OF RYE* BREAD *baked on the hearth, and* A LEATHERN BAG *of water. And he aroſe, and did eat and drink; and, turning himſelf, went to reſt again.*

7. *And the Angel*† *of the Lord returned a ſecond time, and touched him, and ſaid unto him, riſe and eat, for the way is much* [*or* VERY LONG] *for you.*

8. *And he aroſe, and ate, and drank; and went in the ſtrength of that food, forty days, and forty nights, to Horeb* [*or* CHOREEB] *the Mount of God.*

But the moſt remarkable proof of all that has been vouchſafed to us, of the poſſibility of Angels deſcending, and appearing on earth, merely as men; and of their condeſcending even to eat and to drink with the ſons of men; is *that* which we have in the account of the Angels converſing with Abraham; when even our Lord, THE CHRIST, OR DIVINE SHECINAH, himſelf was with them, in the ſame form as a man. After which we find that two of the Angels converſed with Lot exactly in the ſame manner.

Geneſis, ch. xviii. ver. 1, &c.

1. Ὤφθη δὲ αὐτῷ ὁ Θεὸς πρὸς τῇ δρυῒ τῇ Μαμβρῇ, καθημένȣ αὐτȣ̃ ἐπὶ τῆς θύρας τῆς σκηνῆς αὐτȣ̃ μεσημβρίας.

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[*] Rye perhaps comes the neareſt to the deſcription which H. Stephens gives of ολυρα; for he ſays, *Heſychia autore, ſpecies eſt ſeminis mediæ inter frumentum & hordeum naturæ*; and adds, on the authority of Pliny, that this word ſhould be tranſlated *arinca*; and ſays after him, *Ex arinca dulciſſimus panis; ipſa ſpiſſior quam far, et major ſpica, eadem et ponderoſior.* However, Ainſworth tranſlates *Arinca, French rice*, or *French barley.*

[†] Here, on awaking the ſecond time, it is probable Elijah apprehended that it was *an Angel:* and therefore it is expreſsly ſaid *it was an Angel.*

2. Ἀναβλεψας

2. Ἀναϐλέψας δὲ τοῖς ὀφθαλμοῖς αὐτȣ͂ ἴδεν, ϗ ἰδȣ̀ τρεῖς ἄνδρες εἱςήκεισαν ἐπάνω αὐτȣ͂· ϗ ἰδὼν, ϖροσέδραμεν εἰς συνάντησιν αὐτοῖς ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτȣ͂, ϗ ϖροσεκύνησεν ἐπὶ τὴν γῆν.

3. Καὶ εἶπεν· Κύριε, εἰ ἄρα εὗρον χάριν ἐναντίον σȣ, μὴ ϖαρέλθῃς τὸν ϖαῖδά σȣ.

4. Ληφθήτω δὴ ὕδωρ, ϗ νίψατε τȣ̀ς ϖόδας ὑμῶν, ϗ καταψύξατε ὑπὸ τὸ δένδρον·

5. ϗ λήψομαι ἄρτον, ϗ φάγεσθε, ϗ μετὰ τȣ͂το ϖαρελεύσεσθε [εἰς τὴν ὁδὸν ὑμῶν], ȣ͂ εἵνεκεν ἐξεκλίνατε ϖρὸς τὸν ϖαῖδα υμῶν. Καὶ εἶπαν· ȣ῞τως ϖοίησον, καθὼς εἴρηκας.

6. Καὶ ἔσπευσεν Ἁϐραὰμ ἐπὶ τὴν σκηνὴν ϖρὸς Σάῤῥαν, ϗ εἶπεν αὐτῇ· σπεῦσον, ϗ φύρασον τρία μέτρα σεμιδάλεως, ϗ ποίησον ἐγκρυφίας.

7. Καὶ εἰς τὰς βόας ἔδραμεν Ἁϐραὰμ, ϗ ἔλαϐεν μοσχάριον ἁπαλὸν ϗ καλὸν, ϗ ἔδωκεν τῷ ϖαιδὶ, ϗ ἐτάχυνεν τȣ͂ ϖοιῆσαι αὐτό.

8. Ἔλαϐεν δὲ βȣ́τυρον ϗ γάλα ϗ τὸ μοσχάριον ὃ ἐποίησεν, ϗ ϖαρέθηκεν αὐτοῖς, ϗ ἐφάγοσαν· αὐτὸς δὲ ϖαρειςήκει αὐτοῖς ὑπὸ τὸ δένδρον.

1. *And God appeared unto him by the oak in Mamre,* [OR MAMBREE,] *as he was ſitting at the door of his tent, at noon day.*

2. *For looking up with his eyes he ſaw, and behold three men ſtood* ABOVE* *him. And ſeeing them, he ran to meet them, from the*

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* Ἐπάνω is certainly *above*; but whether ſuch a deſcription refers to their appearing (as is moſt probable) as deſcending from the ſide of a ſteep

the door of his tent, and worſhipped [with his face] upon the earth.

3. *And he ſaid,* O LORD, *if indeed I have found favour before* THEE, *paſs not away from Thy ſervant.*

4. *But let water be brought hither; and waſh ye your feet; and refreſh yourſelves under the tree.*

5. *And I will fetch bread, and ye ſhall eat; and after that ye ſhall paſs on, [the way ye were going;] for therefore have ye bent your way towards your ſervant. And they ſaid, do ſo, as thou haſt ſaid.*

6. *And Abraham haſtened into the tent unto Sarah, and ſaid unto her, make haſte, and mix up three meaſures of meal of wheat, and make loaves baked on the hearth.*

7. *And Abraham ran to the herds of oxen, and took a calf tender and good, and gave it to a ſervant, and he haſtened to dreſs it.*

8. *And he took butter, and milk, and the calf which he had dreſſed, and placed it before them,* AND THEY DID EAT. *And he ſtood by them under the tree.*

This laſt circumſtance, of Abraham's ſtanding by them under the tree, ſeems to be related principally, and almoſt for no other purpoſe, than to aſcertain the very fact, *that they did eat.*

After this we read,

ſteep hill, near the place; or to their viſible deſcent from heaven; I will not venture to determine. It is very remarkable, however, that, *(the Lord being one of the three, who appeared on this occaſion,)* the worſhip was not reprimanded, or forbidden; as it was in other inſtances, and particularly in the Book of Revelations, ch. xix. ver. 10; and again, ch. xxii. ver. 9; where the perſon appearing, was merely an angel.

Geneſis, ch. xix. ver. 1, &c.

1. Ἦλθον δὲ οἱ δύο ἄγγελοι εἰς Σόδομα ἑσπέρας· Λὼτ δὲ ἐκάθητο παρὰ τὴν πύλην Σοδόμων. Ἰδὼν δὲ Λὼτ, ἀνέστη εἰς συνάντησιν αὐτοῖς, ϗ προσεκύνησεν τῷ προσώπῳ ἐπὶ τὴν γῆν,

2. ϗ εἶπεν· ἰδȣ̀ Κύριοι. ἐκκλίνατε πρὸς τὸν οἶκον τȣ̃ παιδὸς ὑμῶν, ϗ καταλύσατε, ϗ νίψατε τȣ̀ς πόδας ὑμῶν, ϗ ὀρθρίσαντες ἀπελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν. Εἶπαν δέ· ȣ̓χὶ, ἀλλ᾽ ἢ ἐν τῇ πλατείᾳ καταλύσομεν.

3. Καὶ παρεβιάζετο αὐτȣ̀ς, ϗ ἐξέκλιναν πρὸς αὐτὸν, ϗ εἰσῆλθον εἰς τὴν οἰκίαν αὐτȣ̃· ϗ ἐποίησεν αὐτοῖς πότον, ϗ ἀζύμȣς ἔπεψεν αὐτοῖς, ϗ ἔφαγον.

1. *And the two angels came to Sodom, in the evening. And Lot ſat at the gate of Sodom. And Lot ſeeing them aroſe to meet them, and worſhipped with his face to the earth.*

2. *And he ſaid, Behold my Lords, bend your way to the houſe of your ſervant, and reſt yourſelves as gueſts, and waſh your feet, and riſing early in the morning go on your way. But they ſaid, No; for we will reſt ourſelves in the ſtreet.*

3. *And he preſſed them earneſtly; and they bent their way towards him; and they entered into his houſe; and he made drink for them; and he dreſſed unleavened bread for them; and they did eat.*

What was the reaſon of *two* Angels only entering into the city of Sodom, is difficult to aſſign; although perhaps we may form ſome conjecture; but a mere conjecture ought not to be mentioned on this occaſion. That our Lord, however, was at laſt *one* of thoſe two, may be concluded, (notwithſtanding the contrary inference, that ſeems at firſt ſight probable, from the inſertion of the article *οἱ*, and from the two men's going forward on their way from Abraham, whilſt *Abraham ſtood yet before* THE LORD.) I ſay, that our Lord was himſelf one of the *two* may be concluded, both from the circumſtance of Lot's *worſhipping* not being rejected; and alſo from what is ſaid at the end of the Divine Converſation with Abraham, ἀπῆλθεν δὲ Κύριος, which our tranſlation has rendered very exactly, *the Lord went his way*, (i. e. the way that he was before going,) conſiſtently with what He had before ſaid to Abraham; (ver. 21.) *I will go down therefore, and ſee, whether they have done altogether according to the cry of them that is come unto me, or if not, that I may know*; as the words are in the Septuagint.

Another circumſtance alſo concerning theſe Angels deſerves notice, which is mentioned;

Geneſis, ch. xviii. ver. 16.

Ἐξαναστάντες δὲ ἐκεῖθεν οἱ ἄνδρες, κατέβλεψαν ἐπὶ πρόσωπον Σοδόμων καὶ Γομόῤῥας· Ἀβραὰμ δὲ συνεπορεύετο μετ᾽ αὐτῶν, συνπροπέμπων αὐτούς.

And THE MEN *ariſing from thence, looked onwards toward Sodom and Gomorrah; and Abraham went with them, conducting them on their way.*

For here we find they are ſtill ſpoken of as ſeeming merely to be *men*.

And after the Lord had vouchſafed to begin the converſation with Abraham, we read, ſtill further to the ſame purport,

Geneſis, ch. xviii. ver 22.

Καὶ ἀποστρέψαντες ἐκεῖθεν οἱ ἄνδρες, ἦλθον εἰς Σοδόμα· Ἀβραὰμ δὲ ἔτι ἦν ἑστηκὼς ἐναντίον Κυρίου.

And THE MEN *turning from thence went to Sodom*; *but Abraham was yet ſtanding before the Lord.*

We find therefore, that Angels have deſcended from heaven, and have appeared on earth *as men*; and have even eaten meat, and other food, in the preſence of men. And as they have done ſo already; ſurely we may venture to conclude, that they may poſſibly do ſo, more frequently hereafter; eſpecially as we have the expreſs warrant of our Lord in ſupport of ſuch a ſuppoſition.

Finally, therefore, I have only to add, that the ſecond coming of *Chriſt* himſelf, on the firſt opening of the great ſcene, previous to the judgement of the whole world, is deſcribed uniformly, in almoſt every paſſage of Scripture that deſcribes it at all, as the *beginning* of this very intercourſe with heaven: and as being (as I ſhall hereafter ſhew) an event that we have reaſon to expect will take place, long, very long, before the end of the world, and the deſtruction of the earth; though not till the *concluſion* of the preſent *age* of the world; and of *this* ſtate of things.

In the glorious *interval*; between the end of this preſent deranged ſtate of mankind, and the final deſtruction of the earth; we have reaſon, from many paſſages of the Prophecies, and of the Goſpel, to believe, that the events here alluded to, will take place; and that *then* the time will come, when our Lord *will really taſte of the fruit of the vine on earth.*

And as the generations of men will then be ſtill continuing to abide here (even *thoſe quick*, *thoſe living*, of whom our Lord is to be the great Judge, and Ruler, as well as ſuch of *the dead as are, in their proper order, then reſtored to life*;) we cannot but ſay, with the holy Pſalmiſt, and Prophet,

Pſalm cii. ver. 18[*].

Γραφήτω αὕτη εἰς γενεὰν ἑτέραν,
Καὶ λαὸς ὁ κτιζόμενος αἰνέσει τὸν Κύριον.

Let this be written for another generation; and a people to be created ſhall praiſe the Lord.

Or as our verſion has it,

This ſhall be written for thoſe that come after; and the people which ſhall be born ſhall praiſe the Lord[†].

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[*] This is the 19th verſe of the 101ſt Pſalm in Grabe's Septuagint.

[†] Pſalm xxii. ver. 32. Daniel, ch. xii. ver. 12. Iſaiah, ch. xlix. ver. 23. and ch. lxi. ver. 32. and Jeremiah, ch. xxx. ver. 24. are all applicable alſo, in ſome degree, to this event.

SECTION VI.

AFTER the preceding Obſervations, we may now naturally be led to conſider more minutely, what is diſcovered to us in the Holy Scriptures, concerning the *Second coming* of our Lord.

An event of the higheſt and moſt tremendous importance: and in which we are all moſt deeply intereſted.

And this enquiry the rather demands our attention; becauſe what has been revealed concerning it, ſeems to have been hitherto very much miſunderſtood: and an inconceivable prejudice, on the one hand, of applying the whole prophecy merely to the deſtruction of Jeruſalem; (to which it can only relate *in part*;) and as ſtrong a prejudice, on the other hand, of always conceiving the ſecond coming of our Lord, and the end of the world, and the final deſtruction of the earth, as being all, one, and the ſame event; have utterly prevented what ſhould rather ſeem to be a right and fair apprehenſion of the truth.

In order, therefore, if poſſible, to elucidate the matter a little more fully, I ſhall venture to comment upon the whole of the xxivth chapter of St. Matthew, *verſe by verſe*. And ſhall ſubmit it to the conſideration of thoſe converſant with the Divine Writings, whether it doth not appear, from a due critical attention to the words of the whole prophecy, and from comparing all the different parts together, that *the deſtruction of Jeruſalem*; *the Second coming of our Lord*, with his holy Angels, to judge, and to rule the nations; and *the final deſtruction of the* PRESENT *habitable earth*; whether it doth not appear, that theſe *three* were indeed mentioned as *three very diſtinct events*; which were to take place at very diſtant, and remote periods of time.

The *two firſt* poſitively determined by our Lord, as to the points of time when they ſhould happen; and the knowledge of thoſe two points of time, in ſome degree revealed: but the *third*, and *laſt of all*, being declared to be at ſo very great (or uncertain) a diſtance, as not to be thought of, or known by any man.

And I may add; that ſurely nothing but the ſubſtituting a ſet of ſcholaſtic ideas, in the room of plain intelligence, could have occaſioned ſo much error, and almoſt wilful blindneſs, as there has been in the world, with regard to this ſubject.

The error, however, has not been without extenſive conſequences, and ſome ill effects. For hence, even the common apprehenſion concerning the Great Day of Judgement itſelf, has, it ſhould ſeem, become greatly perplexed, and in a degree erroneous; loſing much of the influence it ſhould have on the human mind: inaſmuch as it has too generally been underſtood, to be a conſideration merely of of great terror: and a ſcene merely of rapid *condemnation*, on the one hand; and of inſtantaneous hurrying and carrying away of thoſe who ſhall be delivered, into bliſs, in ſome remote unknown regions on the other. Whereas, in truth, although every ſoul has reaſon to fear, and to be humbled before God, yet this appointed *judgement* ought to be conſidered as a matter even of great comfort, to the ſerious and ſincere; as being the opening of a ſcene of moſt wiſe deliberate arrangement; and a final perfecting and rectification of all things, according to the original promiſe of God.

For the true ſcriptural idea concerning this Tremendous Day, (when all that has been really revealed is duly weighed,) muſt appear to the careful inveſtigator of Holy Writ, to be *that* of A VERY LONG PERIOD OF TIME, (*ſubſequent* to the *ſecond* coming of our Lord,) during which all things ſhall be reſtored; and every ſoul, of every kind, ſhall be placed in its proper lot and ſtation; according to that Divine promiſe made to Daniel, ch. xii. ver. 13. *Thou ſhalt ſtand in thy lot at the end of the days.*

Or rather as we find it in the Greek,

Καὶ ἀναϛήσῃ εἰς τὸν κλῆρόν σȣ, εἰς συντέλειαν ἡμερῶν.

And thou ſhalt ariſe again to thy lot, at the completion of the days.

This great and awful *Day of Judgement* we have reaſon to apprehend to be that appointed period of time, during which *the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together* *. And *they alſo that pierced him ſhall look upon him* †.

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* Iſaiah, ch. xl. ver. 5.

† Zechariah, ch. xii. ver. 10.

In ſhort, it is indeed *a Day*, as the Apoſtle expreſſes it‡; but the Holy Scriptures lead us to conclude, that it is *a prophetical Day*; *an Æra*; a very long Day; even of many years, and perhaps of ages: in the which our Lord *ſhall judge, and rule, the world in righteouſneſs*; and perfect the mighty work that was originally deſigned, at the creation of the preſent earth. A conſummation; and full completion, and manifeſtation, of the beautiful and magnificent idea, that originally proceeded from the Divine mind; that we have *reaſon* to conclude is to be effected, previous to the great aſcent of the Sons of God, or in other words, (of the Redeemed of the Lord,) into heaven; and previous to the deſtruction of this world by fire.

The Judgement, in ſhort, ſo frequently mentioned in Scripture, ſeems to be not merely a Judgement of *Condemnation*; but alſo (and even rather) of *diſcerning*; and *ſeparating*; and *of placing all things in right order*: as it is well known that κρινω ſignifies *to form a proper opinion, and eſtimate*; and ſignifies *ſentio*, and *exiſtimo*, as well as *judico* and *punio*: and κριμα alſo ſignifies *opinio*, as well as *judicium* and *damnatio*.

Let us now proceed to conſider the words of our Lord accurately; for it was ſolely a ſincere endeavour to tranſlate and interpret *them* in the plaineſt manner, that led to the preceding concluſions.

Matthew, ch. xxiv.

1. Καὶ ἐξελθὼν ὁ Ἰησȣ̃ς ἐπορεύετο ἀπὸ τȣ̃ ἱερȣ̃· ϗ ϖροσῆλθον οἱ μαθηταὶ αὐτȣ̃ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τȣ̃ ἱερȣ̃.

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‡ Acts, ch. xvii. ver. 31.

1. *And Jeſus going out, departed from the temple. And his diſciples came to him, for to ſhew him the buildings of the temple.*

2. Ὁ δὲ Ἰησȣ̃ς εἶπεν αὐτοῖς· Οὐ βλέπετε ϖάντα ταῦτα; ἀμὴν λέγω ὑμῖν, ȣ̓ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς ȣ̓ [μὴ] καταλυθήσεται.

2. *But Jeſus ſaid unto them, See ye not all theſe things* ? verily I ſay unto you, there ſhall not be left here ſtone upon ſtone, that ſhall not be thrown down.*

3. Καθημένȣ δὲ αὐτȣ̃ ἐπὶ τȣ̃ ὄρȣς τῶν ἐλαιῶν, ϖροσῆλθον αὐτῷ οἱ μαθηταὶ κατ᾽ ἰδίαν, λέγοντες· Εἰπὲ ἡμῖν, ϖότε ταῦτα ἔϛαι, ϗ τί τὸ σημεῖον τῆς σῆς ϖαρȣσίας, ϗ τῆς συντελείας τȣ̃ αἰῶνος.

3. *And as he was ſitting upon the Mount of Olives, his diſciples came unto him, apart, ſaying, Tell us when ſhall theſe things be? and what ſhall be the ſign of thy coming? and of the finiſhing [or completion] of the aion.*

Nothing can be more manifeſt, than that the diſciples *here* did in reality (whatever their intention was) aſk *three* diſtinct

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* Conſidering the manner in which βλέπετε is uſed almoſt immediately after, in the 4th verſe, I ſhould be inclined to tranſlate theſe words *Regard not all theſe things*, if it were not for the common tranſlation, which I would not willingly alter in any material part unneceſſarily.

questions;

queſtions; although it ſeems probable, that (as in other inſtances they had not at firſt, a full and right apprehenſion of things, ſo in this inſtance alſo) they might confound the *three* ideas together; and, at the time, mean to aſk only *one* queſtion. But our Lord we find, (if we duly weigh the import of his words) ſeparates the *ſeveral events*; and in reality gives *three* diſtinct anſwers: the want of attending to which circumſtance, has flung confuſion upon the whole ſubject. Due reflection, and candour, will however help to remove this confuſion.

For firſt, we find our Lord gives a *general* anſwer; which applies equally to all three events.

Then, He gives a *particular* anſwer to the *firſt* queſtion.

Then, as particular an anſwer to the ſecond.

And laſtly, as particular an anſwer to the third.

And, after that, He aſſumes the general conſideration, of the *ſudden* manner, in which every one of theſe three tremendous events were to come to paſs; and concludes with admonitions.

Let us, therefore, endeavour to divide the remainder of this chapter, into all theſe ſeveral diſtinct parts.

Firſt then, as to the *general* anſwer; which applies equally to all three, in one ſenſe or another; we read,

4. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.

5. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ἐγώ εἰμι ὁ Χριστός· ϗ πολλοὺς πλανήσουσι.

6. Μελλήσετε δὲ ἀκούειν ϖολέμους, ϗ ἀκοὰς ϖολέμων· ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ ϖάντα γενέσθαι· ἀλλ᾽ οὔπω ἐστὶ τὸ τέλος.

7. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, ϗ βασιλεία ἐπὶ βασιλείαν· ϗ ἔσονται λιμοὶ ϗ λοιμοὶ, ϗ σεισμοὶ κατὰ τόπους.

8. Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

9. Τότε ϖαραδώσουσιν ὑμᾶς εἰς θλίψιν, ϗ ἀποκτενοῦσιν ὑμᾶς· ϗ ἔσεσθε μισούμενοι ὑπὸ ϖάντων τῶν ἐθνῶν, διὰ τὸ ὄνομά μου.

10. Καὶ τότε σκανδαλισθήσονται ϖολλοὶ, ϗ ἀλλήλους ϖαραδώσουσι, ϗ μισήσουσιν ἀλλήλους.

11. Καὶ ϖολλοὶ ψευδοπροφῆται ἐγερθήσονται, ϗ ϖλανήσουσι ϖολλούς.

12. Καὶ διὰ τὸ ϖληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν ϖολλῶν.

13. Ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

14. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον ϖᾶσι τοῖς ἔθνεσι· ϗ τότε ἥξει τὸ τέλος.

4. *And Jeſus anſwering ſaid unto them, Take heed leſt any one deceive you.*

5. *For many ſhall come in my name, ſaying,* I AM THE ANOINTED ONE, [THE PROMISSED MESSIAH, AND RULER,] *and ſhall deceive many.*

6. *And ye ſhall,* [in proceſs of time,] *hear of wars, and rumours of wars: ſee that ye be not diſturbed; for all things* [of that kind] *muſt be; but the end is not yet.*

7. *For nation will riſe againſt nation, and kingdom againſt kingdom, and there will be famines, and peſtilences and earthquakes in different places.*

8. *All theſe, however, are only the* prevalence of ſorrows* [*ordinarily produced upon earth.*]

9. *Then they will deliver you up to affliction, and will kill you: and ye ſhall be hated of all* [*the gentile*] *nations on account of my name.*

10. *And then many will be offended, and will betray one another, and will hate one another.*

11. *And many falſe prophets* [FALSE TEACHERS] *will ariſe, and will deceive many.*

12. *And becauſe of the abounding of iniquity,* THE GOOD WILL *of many ſhall wax cold.*

13. *But whoſoever* † PATIENTLY WAITETH FOR THE END, *he ſhall be ſaved.*

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* Αρχη is *imperium,* as well as *principium;* and ωδιν is *dolor partus;* and ωδινω, *parturio, pario:* therefore ſurely we may think ourſelves warranted to tranſlate the words αρχη ωδινων, *the reign, or dominion, or prevalence of ſuch ſorrows as are uſually produced, or brought forth on earth.* And indeed as to *theſe* being the *beginning of ſorrows,* (according to our common tranſlation,) it cannot but be obſerved, that *ſorrows* of this kind have *begun* ever ſince the fall of our firſt parent.

† This I take it means preciſely the ſame thing, as the ὑπομονὴ ἐν Χριςῷ Ἰησȣ͂, *the patient waiting for Jeſus Chriſt,* mentioned in the Revelations, and elſewhere; which, in every age, was to be the badge and mark of a true Chriſtian; at whatever diſtance of time he lives from the great conſummation. The word *endure* unto the end, does not convey the true ſenſe of the original; and moreover implies that the end was to be expected, during ſuch perſons' life.

14. *And this good news* OF THE KINGDOM *ſhall be preached, in every habitable region, for a witneſs to all nations: and then ſhall the end come.*

Having finiſhed this general anſwer; our Lord deſcends to particulars. And, as to the *firſt* queſtion; concerning the Deſtruction of the Temple; he ſays,

15. Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὼς ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοείτω·)

16. Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη·

17. ὁ ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ·

18. καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια αὐτοῦ.

19. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

20. Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ [ἐν] σαββάτῳ.

21. Ἔσται γὰρ τότε θλίψις μεγάλη, οἵα οὐ γέγονεν ἀπ᾽ ἀρχῆς κόσμου, ἕως τοῦ νῦν, οὐδ᾽ οὐ μὴ γένηται.

22. Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

15. *When, therefore, ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtanding in the holy place [he that readeth let him apprehend rightly.]*

16. *Then let them that are in Judea flee to the mountains.*

17. *And whoſoever is upon the houſe top, let him not deſcend to take any thing out of the houſe* *.

18. *And he that is in the field, let him not turn behind him to take up his garments.*

19. *But woe to ſuch as are with child, and to ſuch as give ſuck in thoſe days.*

20. *And pray ye, that your flight may not be in the winter, nor on the ſabbath* †.

21. *For there ſhall then be great affliction, ſuch as never was from the beginning of the world till now; nor indeed ever ſhall be again.*

22. *And unleſs ſuch kind* ‡ *of days were curtailed, and put an end to, human nature could not be ſaved. But* BY MEANS OF

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* That is, (according to Dr. Shaw's accurate explanation of the mode of building in the Eaſt,) *Let him haſte away by the common ſtaircaſe as faſt as he can; without entering into any of the offices or apartments, or ſtopping to carry any thing away with him.* See Shaw's Travels, p. 210.

† That is, *that it may not be on a day, or in a ſeaſon, when ye cannot, according to common uſage travel far.*

‡ There appear to be many ſufficient reaſons, for tranſlating the words in this manner; and the original fully warrants the doing ſo. For, in the firſt place, *many* were actually ſaved, by the preaching of the Goſpel, even before the particular diſtreſſes alluded to, as ariſing from the ſiege of Jeruſalem began, or at all took place; and therefore it could hardly be ſaid (whatever had been the duration of *ſuch days* at Jeruſalem) that *no fleſh ſhould be ſaved*; as the common

THE ELECT, *[or for the ſake of the elect] ſuch kind of days ſhall be curtailed.*

tranſlation has it. And much leſs could this be ſo ſaid; when moreover, in reality, *all* the Chriſtians actually eſcaped ſafely out of Jeruſalem, before the ſiege began.

And, in the next place, ſomething, ſtill further, than merely what related to the Jews, ſeems manifeſtly to be referred to; even the *effect* which ſuch kind of calamities would have, with regard to all mankind, if they were ſuffered to prevail, in the latter times, *repeatedly*, on earth.

For ſurely it is moſt true, that if ſuch ſort of calamities were allowed to return, as frequently as the ſins of men deſerve; or only in the ſame manner, and as commonly, as they took place in the early uncivilized ages of barbariſm; the ſalvation of mankind, (in the true ſcriptural ſenſe,) and the thorough melioration, and renovation of the diſpoſitions of mankind, could never be accompliſhed at all.

To which we may add; that although, from the ſubſequent words of our Lord, there is reaſon to conclude, that much iniquity ſhall abound, even *juſt before* His ſecond coming; yet there is alſo reaſon to conclude, that it ſhall *all*, (when that bleſſed event takes place,) be ſuddenly and finally put an end to. And *that*, even by the means of thoſe His holy ſervants; and by *their* very inſtrumentality; for whoſe ſake, we are told, the whole kingdom of bliſs and glory, deſigned to be eſtabliſhed, both here on earth, as in heaven, is in mercy ordained.

The paſſages to elucidate this great and momentous truth, are too many to be taken into conſideration on the preſent occaſion; but *theſe* words, which convey *ſo much* of it, deſerve to be particularly remembered, and not to be paſſed by unnoticed.

And it is worthy the attention of thoſe who are critically acquainted with the Greek language, that the præpoſition ΔΙΑ hath this account given of it, by H. Stephens, *apud Atticos, accuſativum, pro genitivo, habet, ideoque redditur PER non PROPTER.* In ſupport of which, he cites Demoſthenes, and Heſiod. See alſo *Vigerus*, p. 570.

And with regard to ΕΚΕΙΝΟΣ, he ſays, *Interdum eſt* ΦΩΝΗ ΥΠΕΡΟΧΗΣ ΕΜΦΑΤΙΚΗ; for which he cites Homer.

Here we find a plain and manifeſt diſtinction made, with regard to the deſtruction of the Temple at Jeruſalem: which was the *firſt* prime object of the enquiry; and particularly intended by the words in the firſt part of the queſtion, *when ſhall theſe things be?*

And we are informed; that the principal and great *ſign* of the near approach of that *firſt* event, was to be, *the armies of a great, idolatrous, and deſtroying power, being in poſſeſſion of, and ſtationed in, the Holy Land:* which ſign the Chriſtians, living in that age, underſtood ſo well, in conſequence of this admonition; even without entering into the more minute explanation of the words, (according to the conſtruction put upon them in theſe latter ages, by ſeveral learned men) that they all remembered the warning in due time; and every one of them eſcaped; as we are aſſured by ſeveral hiſtorians.

Having finiſhed this particular anſwer to the firſt part of the queſtion, concerning the deſtruction of Jeruſalem; our Lord then reſumes the ſubject, by the word of reference, TOTE: and goes on to deſcribe the Signs of His *Second Coming*. Informing us, that, even after the deſtruction of Jeruſalem, there ſhould again be falſe Chriſts, (that is, *perſons pretending that the Meſſiah, the appointed Ruler was come*; *and aſſuming that character:* in the ſame manner as we know there really had been impoſtors of that kind juſt before the deſtruction of Jeruſalem.

Such, He tells us, poſitively, there ſhall be again; before His ſecond coming. And there ſhall be, moreover, ſome particular *great diſturbance, and general affliction*, in the world, juſt at that time: concerning which we are informed alſo, by what is propheſied under the emblem of the ſeventh vial, in the book of Revelations. For that *emblem* plainly intimates to us, that this ſhall be the caſe*.

In ſhort, if we compare *that* prophecy with the prophecy now under conſideration, it ſeems as if there ſhould be, on the one hand, perſons falſely pretending to be deliverers, in the name of our Lord; and even daring enough to perſonate *the Meſſiah*; and, on the other hand, a great multitude of ſavage lawleſs people, raging furiouſly, and let looſe to trouble and torment the world, by outrage, murder, and violence; uncontrouled by civil government, or by any ſupreme power.

Let us hear our Lord's own words.

23. Τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ Χριςὸς, ἢ ὧδε μὴ ϖιςεύσητε.

24. Ἐγερθήσονται γὰρ ψευδόχριςοι ϗ ψευδοπροφῆται, ϗ δώσουσι σημεῖα μεγάλα ϗ τέρατα, ὥςε ϖλανῆσαι, εἰ δυνατὸν, ϗ τοὺς ἐκλεκτούς.

25. Ἰδοὺ, ϖροείρηκα ὑμῖν.

26. Ἐὰν οὖν εἴπωσιν ὑμῖν· Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐςί· μὴ ἐξέλθητε· ἰδοὺ, ἐν τοῖς ταμείοις· μὴ ϖιςεύσητε·

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* Revelations, ch. xvi. ver. 21. It is well known that *a great hail* is, in the prophetic writings, an emblem of an irruption of barbarous people. See Revelations, ch. viii. ver. 7. where this emblem has been long well underſtood to ſignify the ancient irruption of the Northern barbarous nations.

27. Ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, ϗ φαίνεται ἕως δυσμῶν, ȣ̓́τως ἔσται ϗ ἡ παρȣσία τȣ̃ υἱȣ̃ τȣ̃ ἀνθρώπȣ.

28. Ὅπȣ γὰρ ἐὰν ἦ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

29. Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται, ϗ ἡ σελήνη ȣ̓ δώσει τὸ φέγγος αὐτῆς, ϗ οἱ ἀστέρες πεσȣ̃νται ἀπὸ τȣ̃ ȣ̓ρανȣ̃, ϗ αἱ δυνάμεις τῶν ȣ̓ρανῶν σαλευθήσονται.

30. Καὶ τότε φανήσεται τὸ σημεῖον τȣ̃ υἱȣ̃ τȣ̃ ἀνθρώπȣ ἐν τῷ ȣ̓ρανῷ· ϗ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, ϗ ὄψονται τὸν υἱὸν τȣ̃ ἀνθρώπȣ ἐρχόμενον ἐπὶ τῶν νεφελῶν τȣ̃ ȣ̓ρανȣ̃, μετὰ δυνάμεως ϗ δόξης πολλῆς.

31. Καὶ ἀποστελεῖ τȣ̀ς ἀγγέλȣς αὐτȣ̃ μετὰ σάλπιγγος φωνῆς μεγάλης, ϗ ἐπισυνάξȣσι τȣ̀ς ἐκλεκτȣ̀ς αὐτȣ̃ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ᾽ ἄκρων ȣ̓ρανῶν ἕως ἄκρων αὐτῶν.

32. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς, ϗ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος.

33. Οὕτω ϗ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν, ἐπὶ θύραις.

34. Ἀμὴν λέγω ὑμῖν, ȣ̓ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται.

35. Ὁ ȣ̓ρανὸς ϗ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μȣ ȣ̓ μὴ παρέλθωσι.

23. *Then if any one ſhall ſay unto you, Behold here is Chriſt,* [THE ANOINTED LORD AND RULER,] *or here; believe it not.*

24. *For there will ariſe falſe Chriſts* [OR PRETENDERS TO BE THE APPOINTED RULERS] *and falſe prophets; and will give great ſigns* [as proofs of their authority] *and wonders; inſomuch as to deceive, if it were poſſible, even the elect.*

25. *Behold, I have told you of them before hand.*

26. *If, therefore, they ſhall ſay unto you. Behold, He is in the deſart; go not forth. Behold He is in the ſecret chambers* [OR CONCEALED IN SECRET]; *believe it not.*

27. *For as the lightning cometh out of the eaſt, and darteth its brightneſs inſtantly to the weſt; juſt ſo ſhall the coming of the Son of Man be.*

28. *For whereſoever the carcaſe is, there will the eagles be gathered together.*

29. *And immediately* AMIDST *the affliction of thoſe*[*] *days* [*or by means of the affliction of thoſe days*] *the ſun ſhall be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken.*

30. *And then ſhall appear the ſign of the Son of Man in heaven: and then ſhall all the tribes of the earth mourn. And they ſhall ſee the Son of Man coming upon the clouds of heaven, with power and great glory.*

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[*] That is, amidſt the affliction of *thoſe days*, juſt deſcribed, in contradiſtinction to *the days* deſcribed *before*. H. Stephens informs us, that μετα *cum accuſativo*, ſignifies *inter* or *propter*; and I find no authority in his Theſaurus for tranſlating it, in this inſtance, *poſt*, *after*. Neither does it appear, from what Vigerus ſays, p. 620, that ſuch a mode of tranſlation is to be preferred, even if it might be allowed.

31. *And He ſhall ſend His Angels with a great ſound of a trumpet; and they ſhall gather together His elect from the four winds, from one end of the heavens to the other.*

32. *But learn a parable from the fig tree; when its branch is yet tender, and the leaf buds are burſting, ye know that the ſummer is nigh.*

33. *So likewiſe ye, when ye ſhall ſee all theſe things, know that* THE TIME *is approaching near, even at the doors.*

34. *Verily I ſay unto you, this* RACE OF MANKIND [THIS MANNER OF MEN'S EXISTING UPON EARTH] *ſhall not paſs away, till all theſe things be fulfilled.*

35. *Heaven and earth ſhall paſs away; but my words ſhall not paſs away.*

To avoid breaking in upon the thread and connection of this moſt divine prophecy, I have endeavoured to tranſlate the whole together, in the faireſt and moſt cautious manner; but there are ſome *particular* parts of it, that demand a particular inveſtigation, before we venture to draw the final inference from the whole.

And firſt, with regard to the 29th verſe, we may remark, that if the words be underſtood as ſpoken merely emblematically; then the images made uſe of are ſuch, as are well known to predict (conſiſtently with their conſtant uſe in many other parts of prophecy) a great deſtruction, and almoſt annihilation of many of thoſe Lawful Powers, that at preſent rule on earth; however beneficial any of them may be to the world: and a dreadful leſſening of the dignity and ſplendour of all Greatneſs: and a ſubverſion of all Good Order, and of Civil Government. Than which event nothing can be expected more formidable.

Nevertheleſs this concluſion is only *too* conſiſtent with a ſimilar intimation given to us, in the book of Revelations, concerning the times immediately preceding the coming of our Lord. For therein we are informed, that there ſhall be * *a great ſtorm of hail, every ſtone whereof ſhall be of the weight of a talent.* And it is well known, that a ſtorm of hail always ſignifies, in the prophetic writings, the letting looſe of lawleſs and barbarous people.

Dreadful indeed muſt be a time, (if ſuch an one is to come) when men are let looſe upon each other, poſſeſſed of all their preſent artificial improvements and advantages; but unreſtrained either by law, and civil government, or by conſcience and good principle; ſcorning the admonitions and authority of thoſe who ought to maintain juſtice; and aſſiſted by the more rude and barbarous parts of the world, whom they may find too ready to increaſe the univerſal uproar.

On the other hand; if the words be ſpoken literally (as probably they alſo are in a degree) concerning *ſome real appearances*, which there ſhall be in the heavens above; *then* they may ſtill as fairly be interpreted even *literally*; without interfering at all with what has been ſaid in the preceding part of theſe remarks, concerning *the heaven of heavens*, and concerning our own *heaven* properly ſo called. For it is very plain, that the word ȣρανὸς, whether in the ſingular or plural number, is in this, and in the next verſe, uſed as meaning only the apparent concave of the atmoſphere over our heads. Juſt as, in our own language, we are accuſtomed to ſay, and even ſometimes (for the ſake of being better underſtood) are forced to ſay, *heaven*; inſtead of ſaying *the ſky*, or *the atmoſphere*. Nor does ſuch common uſage of the words, at all prevent their

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* See Revelations, ch. xvi. ver. 21.

true ſignification being underſtood, on other occaſions; when at any time it becomes apparent, that ſuch *true ſignification* is ultimately and ſtill further intended.

The words therefore, in this verſe, may very well be interpreted even *literally*, concerning ſome awful appearances in the heavens; without at all contradicting, or being inconſiſtent with any thing that has been ſaid concerning *heaven*, and *the heavens*, properly ſo called. For the ſun may be darkened, with reſpect to the earth; without being at all affected itſelf. And ſo, in like manner, the moon may be prevented from giving her light upon earth; without having the leaſt degree of her real ſplendour diminiſhed. And the ſtars may appear to fall from heaven, by means of a vaſt abundance of ſhooting meteors, without any thing in the leaſt degree affecting the fixed ſtars themſelves. As indeed we now know their bulk and diſtance to be ſo immenſe; that the idea of *their* falling down to the earth, which is ſo minutely ſmall in compariſon of them, is utterly impoſſible. But tremendous appearances, ſeeming like unto *ſuch falling*, may, and moſt probably, (for ten thouſand reaſons,) will take place, by degrees, as the heavenly hoſt, who we are aſſured are to be attendant upon our Lord, ſhall approach from heaven to earth.

As no ſoul can worthily think of theſe things, ſo whatever was ſaid about them at all, could only be ſaid in condeſcending popular language. And the moſt familiar, and moſt popular expreſſion, was therefore *here* ſurely the fitteſt: eſpecially as it would, at the ſame time, to the intelligent, as far as was poſſible, convey ſufficient information.

In the next place; as to that remarkable verſe, the 28th; which has been one means of miſleading ſeveral Commentators; I muſt obſerve; that the meaning of it, ſeems plainly and ſimply to be *this*:

Where-ever, on the face of the whole earth, the corrupt maſs of lawleſs violent people, diſturbing the peace and proſperity of all human ſociety, is, there will thoſe dreadful and angelic powers, (who are to be the miniſters of God's vengeance, on the great advent of our Lord,) be aſſembled, and appear.

The words our Lord made uſe of were a ſort of proverbial expreſſion; and the declaration, in this verſe, was probably made, in *ſuch* words, with a deſign, that we ſhould conſider it as an alluſion to a very remarkable prediction of the prophet Ezekiel, which we find in that part of his Prophecy where he is ſpeaking of the final reſtoration of Iſrael: *another great event*; that (from very many paſſages of Scripture) we may underſtand is to be cloſely connected with the *ſecond coming* of our Lord.

And it is not at all improbable, that one other chief cauſe why our Lord choſe *here* to introduce this *new* and ſingular image, into his prophecy, might be, on purpoſe to lead us to underſtand, that he was, in this part of his diſcourſe, ſpeaking of *a ſecond*, and far different event from *the firſt*, which was the *deſtruction of Jeruſalem*: and that He was now ſpeaking of *a ſecond advent*, which ſhould be connected even with the *reſtoration* of Iſrael; inſtead of being connected with the *deſtruction* of Iſrael, and of the Temple. In ſhort, that He was ſpeaking of *that final* time; *that truly prophetical third day*; when (after the Jews had, by their wickedneſs, cauſed, in every ſenſe of the word, *the deſtruction of the Temple of God)* He would nevertheleſs build the whole up again. Build up, and reſtore, not only the *Temple of his Body* which dwelt on earth; and which was crucified, dead, and buried; and is already riſen, and in glory: but build up, and reſtore, *to man*, the benefit and advantage of having *that glorious Temple*, his glorified Body, (which we cannot but now underſtand to be the *Divine Shecinah*,) dwelling, for a time, upon on earth. In conſequence of which *Divine Preſence*, all things will be reſtored.

That theſe words were really meant to have a reference to thoſe of Ezekiel, will appear more fully, from a careful examination of the words of that prophecy.

Ezekiel, ch. xxxix.

17. Καὶ σὺ υἱὲ ἀνθρώπου εἰπόν· τάδε λέγει Κύριος Κύριος· εἰπὸν παντὶ ὀρνέῳ πετεινῷ, ϗ πρὸς πάντα τὰ θηρία τοῦ ἀγροῦ, συνάχθητε ϗ ἔρχεσθε, συνάχθητε ἀπὸ πάντων τῶν περικύκλῳ ἐπὶ τὴν θυσίαν μοῦ, ἣν τέθυκα ὑμῖν θυσίαν μεγάλην ἐπὶ τὰ ὄρη Ἰσραὴλ, ϗ φάγεσθε κρέα, ϗ πίεσθε αἷμα.

18. Κρέα γιγάντων φάγεσθε, ϗ αἷμα ἀρχόντων τῆς γῆς πίεσθε· κριοὺς ϗ μόσχους ϗ τράγους, ϗ οἱ μόσχοι ἐστεατωμένοι πάντες,

19. ϗ φάγεσθε στέαρ εἰς πλησμονὴν, ϗ πίεσθε αἷμα εἰς μέθην ἀπὸ τῆς θυσίας μου, ἧς ἔθυσα ὑμῖν.

20. Καὶ ἐμπλησθήσεσθε ἐπὶ τῆς τραπέζης μου, ἵππον ϗ ἀναβάτην, γίγαντα ϗ πάντα ἄνδρα πολεμιστὴν, λέγει Κύριος Κύριος.

21. Καὶ δώσω τὴν δόξαν μου ἐν ὑμῖν, ϗ ὄψονται πάντα τὰ ἔθνη τὴν κρίσιν μου ἣν ἐποίησα, ϗ τὴν χεῖρά μου ἣν ἐπήγαγον ἐπ᾽ αὐτοὺς,

22. ϗ γνώσονται οἶκος Ἰσραὴλ, ὅτι ἐγώ εἰμι Κύριος ὁ Θεὸς αὐτῶν, ἀπὸ τῆς ἡμέρας ταύτης ϗ ἐπέκεινα.

23. Καὶ γνώσονται πάντα τὰ ἔθνη, ὅτι διὰ τὰς

ἁμαρτίας αὐτῶν ἠχμαλωτεύθησαν οἶκος ᾽Ισραὴλ, ἀνθ᾽ ὧν ἠθέτησαν εἰς ἐμὲ, ϗ ἀπέστρεψα τὸ ϖρόσωπόν μȣ ἀπ᾽ αὐτῶν, ϗ ϖαρέδωκα αὐτȣ̀ς εἰς χεῖρας τῶν ἐχθρῶν αὐτῶν, ϗ ἔπεσον ϖάντες μαχαίρᾳ,

24. κατὰ τὰς ἀκαθαρσίας αὐτῶν, ϗ κατὰ τὰ ἀνομήματα αὐτῶν ἐποίησα αὐτοῖς, ϗ ἀπέστρεψα τὸ ϖρόσωπόν μȣ ἀπ᾽ αὐτῶν.

25. Διὰ τȣ̃το τάδε λέγει Κύριος Κύριος ὁ Θεός· νῦν ἀναστρέψω τὴν αἰχμαλωσίαν ᾽Ιακὼϐ, ϗ ἐλεήσω τὸν οἶκον ᾽Ισραὴλ, ϗ ζηλώσω διὰ τὸ ὄνομα τὸ ἅγιόν μȣ.

26. Καὶ λήψονται τὴν ἀτιμίαν αὐτῶν, ϗ ϖᾶσαν τὴν ἀδικίαν αὐτῶν, ἣν ἠδίκησαν ἐν τῷ κατοικισθῆναι αὐτȣ̀ς ἐπὶ τὴν γῆν αὐτῶν ἐπ᾽ εἰρήνης· ϗ ȣ̓κ ἔσται ὁ ἐκφοϐῶν

27. ἐν τῷ ἀποστρέψαι με αὐτȣ̀ς ἐκ τῶν ἐθνῶν, ϗ συναγαγεῖν με αὐτȣ̀ς ἐκ τῶν χωρῶν τῶν ἐθνῶν, ϗ ἁγιασθήσομαι ἐν αὐτοῖς ἐνώπιον ἐθνῶν ϖολλῶν.

28. ϗ γνώσονται ὅτι ἐγώ εἰμι Κύριος ὁ Θεὸς αὐτῶν, ἐν τῷ ἐπιφανῆναί με αὐτοῖς ἐν τοῖς ἔθνεσι· ϗ συνάξω αὐτȣ̀ς ἐπὶ τὴν γῆν αὐτῶν, ϗ ȣ̓ καταλείψω ἀπ᾽ αὐτῶν ȣ̓κέτι ἐκεῖ·

29. ϗ ȣ̓κ ἀποστρέψω ȣ̓κέτι τὸ ϖρόσωπόν μȣ ἀπ᾽ αὐτῶν ἀνθ᾽ ὧν ἐξέχεα τὸν θυμόν μȣ ἐπὶ τὸν οἶκον ᾽Ισραὴλ, λέγει Κύριος Κύριος.

17. *And thou, O Son of Man, ſay. Thus ſaith the Lord,* THE LORD; *I have ſaid to every bird of prey, and to all the wild beaſts of the field*, be ye gathered together, and come ye; be ye*

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* The Vatican copy has ϖεδιȣ, instead of αγρȣ.

gathered from all places around to my ſacrifice, the great ſacrifice which I have ſlain for you upon the mountains of Iſrael, and ye ſhall eat fleſh, and drink blood.

18. *Ye ſhall eat the fleſh of mighty men, and drink the blood of rulers of the earth; rams, and calves, and goats, and all ſtalled calves.*

19. *And ye ſhall eat fat till ye are ſatiated, and drink blood till ye are intoxicated, of my ſacrifice which I have ſlain for you.*

20. *And ye ſhall be filled with* [AND DEVOUR] *at my table horſe, and charioteer, mighty men, and every man of war, ſaith the Lord,* THE LORD.

21. *And I will manifeſt my glory in you, and all nations ſhall ſee my judgement which I have executed, and my hand which I have laid upon them.*

22. *And the houſe of Iſrael ſhall know, that I am the Lord, their God, from that day, and forward.*

23. *And all the nations ſhall know, that becauſe of their ſins the houſe of Iſrael went into captivity, [even becauſe of the ſins,] by means of which they acted deceitfully towards me; and I have turned my face away from them, and have delivered them into the hands of their enemies, and they all fell by the ſword.*

24. *According to their uncleanneſſes, and according to their iniquities have I done unto them, and have turned away my face from them.*

25. *For this reaſon, thus ſaith the Lord,* THE LORD GOD, *now will I turn again the captivity of Jacob, and have mercy upon the houſe of Iſrael, and I will be zealous becauſe of my name,* MY HOLY NAME.

26. *And they ſhall receive their ignominy, and [the reward of] all their iniquity, which they iniquitouſly committed, when they*

dwelt in their land in peace.——But there ſhall not be any one making them afraid,

27. *When I ſhall bring them again from amongst the Gentiles, and when I ſhall gather them together from the countries of the nations. And I will be ſanctified in them, in the preſence of many nations.*

28. *And they ſhall know that I am the Lord their God; on my appearing to them, amongst the Gentiles.* **And I will gather them into their land, and I will not forſake them any more.*

29. †*And I will not turn my face any more from them, becauſe that I have* [EFFECTUALLY] *poured out my wrath* [*and indignation*] *upon the houſe of Iſrael, ſaith the Lord,* THE LORD.

And it ought not to be forgotten, that there is, beſides this prophecy of Ezekiel's, another moſt remarkable paſſage in Scripture, which has not been much attended to; but which has clearly a reference to this period of time; and ſeems to intimate, that there is to be an exceeding cloſe connection between the *converſion* and *reſtoration* of the Jews, and the *ſecond coming* of our Lord, and the *firſt beginning of the Reſurrection.* It is in St. Paul's Epiſtle to the Romans, ch. xi. ver. 15.

Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν, καταλλαγὴ κόσμου· τίς ἡ ϖρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν.

For if the caſting away OF THEM BE *the reconciling of the world, what ſhall the receiving* OF THEM BE, *but Life from the dead?*

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* Theſe laſt words are not in the Vatican copy.

† The great difference in the tranſlation of this laſt verſe, from that in common uſe, muſt be obvious to every intelligent reader; but I am fully perſuaded this is the right mode of tranſlating it from the Septuagint.

Conſiſtently with which intimation, ſome of the very laſt words of our Lord Himſelf, plainly ſhew that indeed His *Second* coming will not be TILL *the Jews are converted.*

Matthew, ch. xxiii. ver. 38, 39.

38. Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

39. Λέγω γὰρ ὑμῖν· Οὐ μή με ἴδητε ἀπ᾽ ἄρτι, ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

38. *Behold your houſe is left unto you deſolate.*

39. *For I ſay unto you, ye ſhall not ſee me* AFTER THIS, *till ye ſhall ſay,* BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD.

Which ſame words, very nearly, are repeated in St. Luke's Goſpel, ch. xiii. ver. 35. Whilſt we are, at the ſame time, poſitively aſſured, from our Saviour's moſt expreſs declaration to the High Prieſt *, that He will at laſt come, and be *ſeen openly, by them,* in Glory, even ſtill *as the Son of Man:* and that the Jews alſo, as well as other men, (and even *before* other men,) ſhall behold that glory; and ſhall clearly perceive him to be the Great Judge of *the quick* †, (of thoſe that ſhall be ſtill living,) as well as of the dead; and moreover, *a light,* (in every ſenſe of word,) *to lighten the Gentiles,* as well as *the glory of His people Iſrael* ‡.

Further; as to there being a very corrupt maſs of lawleſs violent people, raging on the face of the earth, and diſturbing the peace of ſociety, juſt before *ſuch* Second coming of our Lord, and the reſtoration of the people of Iſrael; this is moreover manifeſt, from the words of the prophecy of St. John, concerning the days immediately preceding the coming of Chriſt, the Meſſiah, to Judgement. For they are alſo, like the words of our Lord himſelf, deſcriptive of a deſtruction of a very lawleſs and miſchievous race of beings; and clearly allude to the ſame prophecy of Ezekiel, concerning the *ſacrifice*.

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* Matthew, ch. xxvi. ver. 64.

† See Acts, ch. x. ver. 42. 2 Tim. ch. iv. ver. 1. and 1 Peter, ch. iv. ver. 5.

‡ Luke, ch. ii. ver. 32.

Revelations, ch. xix. ver. 21.

Καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

And the reſt were ſlain with the ſword of him that ſat upon the horſe, which [SWORD] *went out of his mouth; and all the fowls were filled with their fleſh.*

In the next place; with regard to the 34th verſe of this 24th chapter of St. Matthew, which we are now conſidering at large, I muſt obſerve; that the words ſeem clearly to have been intended to convince us, that the *Second* coming of our Lord, ſhould indeed be *long before* the final end of the world; and that conſummation of all things, which ſhall be effected by the tranſlation of the ſpirits of the bleſſed, from this earth unto the realms of perfect bliſs and glory for ever. And they ſeem to be purpoſely *ſo* expreſſed, with a direct view to guard againſt that common prejudice, which our Lord foreſaw would be introduced, by falſe Philoſophy, in plain contradiction to the great Goſpel doctrine of the reſurrection; namely, that all that was to be tranſacted at the great day, was *merely ſpiritual*; and deſigned to be in ſtates, and regions, quite remote from this earth; or at leaſt contemporary with the total deſtruction of this earth.

ΓΕΝΕΑ, in its true etymological ſignification, means ſurely much rather *this race of mankind*; or *this mode of mens exiſting upon earth, in the preſent life*; than *this one particular generation*, according to the vulgar acceptation. If it does not; and if the words muſt really be taken, (as uſually underſtood by Commentators,) to ſignify *the aggregate of the perſons then living*; it is difficult, and almoſt impoſſible, to ſay *what* could be deemed *the generation*, conſidering the conſtant ſucceſſion which there is of the human ſpecies, in every even the ſhorteſt period of years.

Who were the perſons? and at what age of life are we to begin to reckon? with regard to thoſe who were to form *the generation* that was *not* to paſs away, till the deſtruction of Jeruſalem? for although St. John indeed lived to ſee *that* event; yet many of the Apoſtles; and a great number of thoſe who lived at the time of our Lord's paſſion; were unqueſtionably dead, before *that City* was deſtroyed.

Our Lord, therefore, ſurely, by theſe words, muſt have intended ſomething more: even to aſſure us, he would come again, *during the continuance of the earth in its preſent ſtate:* and to diſtinguiſh *that coming*, from *the end of the world*; concerning which He was immediately going to ſpeak in the third place.

We find then, upon the whole, in this ſecond part of the prophecy, taking it by itſelf, a poſitive declaration, that the *Second Coming of our Lord*, and its conſequent effects, ſhall not be, (as ſome have imagined,) merely a *gradual* progreſſive improvement of human nature; and a regular, ſlow, *melioration* of the ſtate of things on earth, produced by that means: but we may learn, (and particularly from verſe 27,) that it ſhall be *almoſt inſtantaneous*; and *that*, even in the midſt of the prevalence of a very great corruption of human nature.

And we are alſo ſtill further informed therein; that the great ſigns of the near approach of our Lord's coming, ſhall be; firſt, the ſtarting up of *falſe Meſſiahs, and falſe Chriſts*; or of perſons each one pretending to be *the Great appointed Ruler*, concerning whom theſe prophecies have been delivered. And the appearance of *falſe prophets*; or of perſons teaching moſt *fallacious doctrines*; and pretending to be *fore-runners* of the *ſecond* approach of the Meſſiah: and to have authority to interpret, in their own *metaphorical manner*, what is in Holy Scripture declared, moſt literally, and preciſely, concerning *His* ſecond advent.

And that, in the next place, another ſign ſhall be; great trouble, and confuſion, upon earth; in conſequence of diſobedience to, and contempt of lawful authority, and of the powers of government.

And laſtly; that notwithſtanding all this, in the end, men can never be deceived with regard to what they are to give credit to, relating to this *great Advent*; becauſe, in fact, they ſhall ſuddenly behold with their eyes, the appearance, in the heavens above, of the glorious approach, from on high, of OUR LORD HIMSELF, *with all his heavenly hoſts*; which, as they draw near to the earth, will (in conſequence of its rotation round its axis) be viſible to every region, on the whole globe.

And this *His Bleſſed and Glorious Coming*, (when, at laſt, our Lord is deſcended,) will be ſufficiently announced; by His ſending His holy Angels, to begin the great work of the Reſurrection, previous to the judging and arranging of the whole human ſpecies.

And then ſhall men be convinced of their error, and hardneſs of heart; and begin to wail and lament, becauſe of their incredulity, and former ſtupidity.

And finally; we have a *poſitive* aſſurance; that all this ſhall really come to paſs, *whilſt the earth continues ſtill in its preſent*

ſtate;

ſtate; and wailſt the *generation* of men is dwelling juſt as it does at preſent, upon its ſurface.

Having given us all this information; our Lord's ſubſequent, and *third* part of his anſwer, to the *third* part of the queſtion, is,

Matthew, ch. xxiv. ver. 36.

Περὶ δὲ τῆς ἡμέρας ἐκείνης ϗ [τῆς] ὥρας οὐδεὶς οἶδεν, (οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν) εἰ μὴ ὁ πατήρ μου μόνος.

But concerning THAT *day, and hour, knoweth no one, no not even the Angels of the heavens, but my Father only.*

And we need not heſitate to affirm, that to apply theſe words to the *Deſtruction of Jeruſalem*, (which was to happen, whilſt ſome of the perſons who heard the words were ſtill living,) muſt be very ſtrange, and improper indeed: ſince we know, that it was even our Lord's profeſſed intention, that ſuch of the Jews as believed, and remembered His words, ſhould be effectually warned, and ſhould eſcape, and ſave themſelves by flight: and do moreover know that they actually did take the warning, and do ſo.

And to apply theſe words to our Lord's *Second* Coming, as their ſole final intention; ſeems alſo no leſs ſtrange: when, throughout the prophecies both of the Old and New Teſtament, ſo many notices are given to us, that there is a period *fixed*; about which time this *ſecond* great advent is to be expected: and, when moreover, both thoſe great prophets, Daniel and St. John, even give us certain limits, and numbers; by means of which, thoſe who are ſkilful in underſtanding the words of prophecy, may be enabled to form ſome very *near gueſſes*, and well-grounded expectations.

The words of this 36th verſe, muſt ſurely, therefore, in their *ultimate* and moſt important deſignation, refer to ſome other great event: which *great event* muſt needs be, *what* the diſciples indeed originally meant to enquire after; namely the *end of the world*; or the end, and perfecting of the Day of Judgement; or the total deſtruction of the preſent ſcene of things on earth. Which, we may, from hence, infer, was ſo far from being connected either with the deſtruction of Jeruſalem, or with the ſecond coming of our Lord, that (although it be an event which is really to come to paſs,) yet it is indeed at ſo vaſt a diſtance, that even the Angels of Heaven, who excel in knowledge, cannot at preſent limit the period.

And in truth this idea ſeems moſt rational, and conſonant to our beſt philoſophical apprehenſions; as well as agreeable to Holy Scripture.

For ſurely, if the Day of Judgement, (when the kingdoms of *this world* ſhall become the kingdoms of the Lord and of His Anointed Ruler,) be a period, when judgement ſhall be ſo executed, as to place every ſoul in its proper lot, and to perfect that great and glorious ſcene of things, for the ſake of which this world was originally created; (in order perhaps that ſpirits might be trained up, and accuſtomed to righteouſneſs and holineſs; and be made acquainted with ſcenes of glory even *here*, previous to their tranſlation to the Heavens hereafter;) it is much more rational to conclude, that this ſcene, when once perfected on earth, ſhall continue as long, at leaſt, if not longer, than the unfiniſhed, deranged ſcene, which has prevailed and been exhibited on earth, during the ages, from the days of Adam, to this hour.

This is undoubtedly more rational, than to conclude that it ſhould endure only for the twinkling of an eye.

If the Almighty God has not made any the ſmalleſt thing for nought, or in vain: it is reaſonable to conclude, that

neither

neither hath he made the earth itſelf for nought. And it is by no means rational, or fit for us to conceive, that He ſhould by any cauſe be *diſappointed* in His work; or ſuffer a ſtate of confuſion and diſorder to take place, on the face of the earth, continually; and during the whole period of its exiſtence (or for what muſt appear the greateſt part of that period) inſtead of the paradiſiacal ſtate, which we are told, in Holy Writ, His wiſdom and goodneſs originally deſigned.

We may therefore unqueſtionably, conſiſtently with every idea, which either the divine words of prophecy, or the light of reaſon in the ſoul affords us, conclude, that *the period*, of the Day of Judgement *(of which our Lord's ſecond advent will be the beginning)* is indeed a very long one. So long a one; that the end is as yet unrevealed.

Herein all things ſhall be ſet right; herein the righteous, by the expreſs appointment of their Lord and Maſter, ſhall have Rule and dominion given unto them, *for the good of the whole*; ruling ſo as to become (as our Lord expreſſes it *) the ſervants of others; to promote their bliſs, and happineſs. And therefore *herein* thoſe who are ſealed as the ſervants of their Lord, and as the ſons of God, ſhall judge the world †. In ſhort, this period ſeems to be what is intended by the Thouſand Years Reign on earth ‡: and is a period, which ſhall be put an end to merely by the great conſummation ſpoken of by St. Paul §, as to take place, *after* every one has been raiſed in his own order; when Chriſt ſhall deliver up the kingdom to His Father, by a tranſlation of all the bleſſed into heaven: and when, upon thoſe who are finally found incapable of bliſs and ſalvation, even after all the opportunities afforded them, ſhall fall the ſecond death *; which we know can have no power over the true and faithful ſervants of Jeſus Chriſt.

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* Matthew, ch. xx. ver. 27. ch. xxiii. ver. 11. Mark, ch. x. ver. 44.

† Epheſians, ch. iv. ver. 30. Romans, ch. viii. ver. 19. 1 Cor. ch. vi. ver. 2.

‡ Revelations, ch. xx. ver. 4.

§ 1 Cor. ch. xv. ver. 24.

During this great period, every one ſhall be raiſed in his own order †; not only the children of the firſt reſurrection; but all the reſt of mankind; at ſuch time as ſhall be fit for every one of them, and in which they may be *capable* of having any admittance into ſuch a ſtate. For we are expreſsly told, that every eye ‡ (the *evil and bad*, as well as the *righteous and good*,) ſhall ſee the Lord, and *behold his glory*.

And although it be impoſſible to form any conjecture concerning the *end* of this period: yet thus much perhaps we may gather, from ſeveral intimations of Scripture, without preſumption. That, as the original duration of man upon earth, in the firſt paradiſiacal ſtate, ſeems to have been intended to have been about one thouſand years; and as each one is to be raiſed in his own order; ſome *early*, *in the morning* of the day of Judgement, and Reſurrection; (according to that pious wiſh of the holy Pſalmiſt, as our verſion has it. Pſalm cxliii. ver. 8. *O let me hear thy loving kindneſs betimes in the morning, for in thee is my truſt* ||.)

And

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* Revelations, ch. ii. ver. 11. ch. xx. ver. 6. ver. 14. ch. xxi. ver. 8.

† 1 Cor. ch. xv. ver. 23.

‡ Revelations, ch. i. ver. 7.

|| It runs thus in the Greek.

᾿Ακȣϛὸν ποίησόν μοι τοπρωῒ τὸ ἔλεός σȣ,
Ὅτι ἐπὶ σοὶ ἤλπισα.

Cauſe thy mercy to be heard by me in the morning *; *becauſe I have hoped on thee.*

But

And ſome late in the day; even towards the very evening of that great and long day: ſo, probably, the duration of *each one*
of

But Mr. Green, in his corrected tranſlation from the Hebrew, underſtands the expreſſion as meaning even *very early*.

And there are ſeveral other paſſages in the Pſalms, which ſeem clearly to have the ſame prophetical meaning; and to refer to the early dawn of the great day of judgement; when the Meſſiah ſhall come to reſtore all things.

Thus the Pſalmiſt, ſpeaking concerning the City of God, or Jeruſalem, ſays,

Pſalm xlvi. ver. 5.

God is in the midſt of her, therefore ſhall ſhe not be removed; God ſhall help her, and that right early.

Or, as it is tranſlated in the margin of our Bible, and alſo very nearly by Mr. Green, from the Hebrew.

God is in the midſt of her; ſhe ſhall not be moved: God ſhall help her when the morning appeareth.

The Greek has it thus, in Dr. Grabe's edition, where it is the 6th verſe.

Ὁ Θεὸς ἐν μέσῳ αὐτῆς, οὐ σαλευθήσεται·
Βοηθήσει αὐτῇ ὁ Θεὸς τῷ προσώπῳ πρωΐ.

God is in the midſt of her, ſhe ſhall not be ſhaken: God will help her with his countenance, in the morning.

But the Vatican copy leaves out πρωΐ.

Again in Pſalm xlix. ver. 14.

They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning.

Or as it is in the Greek. (Pſalm xlviii. v. 15, in Dr. Grabe's edition.)

Ὡς πρόβατα ἐν ᾅδῃ ἔθεντο,
Θάνατος ποιμανεῖ αὐτούς·
Καὶ κατακυριεύσουσιν αὐτῶν οἱ εὐθεῖς τοπρωΐ.

of the *Servants of God* upon earth, in this paradiſiacal ſtate, (after his reſurrection, and previous to his final tranſlation to heaven,)

They are placed in hell like ſheep. Death feedeth them, [OR IS THEIR SHEPHERD AND PASTOR]. *And the righteous ſhall have dominion over them in the morning.*

And to this final, great event, of the burſt of dawn, on the great Day of Judgement, and Reſurrection, ſeems to refer thoſe other words, in Pſalm v. ver. 3. compared with thoſe in Pſalm xvii. ver. 16. The firſt of which, may very well be tranſlated, as in our verſion in the Bible.

Pſalm v. ver. 4. (as it is numbered by Dr. Grabe.)

Τὸ ϖρωῒ εἰσακȣ́σῃ τῆς φωνῆς μȣ·
Τὸ ϖρωῒ ϖαραςήσομαί σοι, καὶ ἐπόψομαι.

My voice ſhalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

The other verſe, in Pſalm xvii. ver. 16, ſtands thus in our verſion in the Book of Common Prayer.

But as for me, I will behold thy preſence in righteouſneſs: and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

In the verſion in the Bible it is, Pſalm xvii. v. 15. (becauſe the 14th and 15th verſes are joined in one.)

As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake with thy likeneſs.

And Mr. Green, who is moſt exceedingly exact as to the Hebrew, has it,

But as for me, I will behold thy preſence in righteouſneſs; when I ſhall awake, I ſhall be ſatisfied with thy likeneſs.

But the Greek verſion is ſtill more full *of energy* (it is in Dr. Grabe's edition, Pſ. xvi. v. 15.)

Ἐγὼ δὲ ἐν δικαιοσύνῃ ὀφθήσομαι τῷ ϖροσώπῳ σȣ·
Χορτασθήσομαι ἐν τῷ ὀφθῆναί [μοι] τὴν δόξαν σȣ.

heaven,) may perhaps be about a thouſand years: by which means the period muſt be lengthened out prodigiouſly indeed.

But concerning this matter I ſpeak with great awe, and fear. And although many paſſages of Scripture may be alluded to, and produced, in ſupport of ſuch an opinion, I ſhall not venture to produce them; nor to ſay any thing further upon the ſubject, than merely, that *to this ſtate of things* the original promiſe made to Abraham, Iſaac, and Jacob, ſeems ultimately to have a reference.

The expreſs words of *that promiſe* of Almighty God, to Jacob, at the very time when he was going down into Egypt, are remarkably ſtrong.

Geneſis, ch. xlvi. ver. 4.

Καὶ ἐγὼ καταϐήσομαι μετὰ σȣ͂ εἰς Αἴγυπτον, ϗ ἐγὼ ἀναϐιϐάσω σε εἰς τέλος· ϗ Ἰωσὴφ ἐπιϐαλεῖ τὰς χεῖρας αὐτȣ͂ ἐπὶ τȣ̀ς ὀφθαλμȣ́ς σȣ.

And I will go down with thee into Egypt, and I will BRING THEE UP AGAIN *in the end*; *and Joſeph ſhall put his hands upon thine eyes.*

But I ſhall be ſeen in righteouſneſs, in thy preſence. I ſhall be ſatisfied, in that I am ſeen in THY GLORY, [*i. e.* IN THE GLORY, WHICH THOU, O LORD, *beſtoweſt, or giveſt.*]

Which, (if we may be allowed to form any conjectures on ſuch a tremendous ſubject,) ſeems to be the power of *emitting light*, and of appearing in glory; as our Lord did upon the Mount, on his transfiguration.

I have given the different tranſlations of this laſt verſe, for the ſake of ſhewing that they all, in effect, contain the ſame meaning.

And theſe words appear to be a promiſe to Jacob *himſelf perſonally*, as well as to his ſeed; and could ſcarcely be ſaid to be compleatly fulfilled, merely by the conveying of his bones from Egypt, to be buried in the Cave of Machpelah. Much leſs can *thoſe* words, which Jacob repeats on his death-bed, as from the mouth of God *, be ſaid to have had as yet a perfect completion; when the Jews and Iſraelites have now been baniſhed from their land, for above 1600 years.

Ch. xlviii. ver. 3, 4.

3. Καὶ εἶπεν Ἰακὼϐ τῷ Ἰωσὴφ· ὁ Θεός μȣ ὤφθη μοι ἐν γῇ Χαναὰν, ἐν Λȣζᾷ, ϗ ηὐλόγησέν με,

4. ϗ εἶπέν μοι· ἰδȣ̀ ἐγὼ αὐξανῶ σε, ϗ πληθυνῶ σε, ϗ ποιήσω σε εἰς συναγωγὰς ἐθνῶν, ϗ δώσω σοι τὴν γῆν ταύτην ϗ τῷ σπέρματί σȣ μετὰ σὲ εἰς κατάσχεσιν αἰώνιον.

3. *And Jacob ſaid to Joſeph, my God appeared to me in the land of Canaan, at Luz, and bleſſed me.*

4. *And ſaid unto me, Behold I will increaſe thee, and multiply thee, and make thee to become an aſſembly of Nations; and I will give* TO THEE *this land, and to thy ſeed after thee,* FOR AN AIONIAN POSSESSION.

For, that we may not miſtake any poſſeſſion of the land, merely *by his poſterity*, to be all that was meant by this promiſe, the gift is diſtinguiſhed as being to him *himſelf* as well as to them. And, conſidering the preſent ſtate of the deſcendants of Jacob;

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* Ch. xlviii. ver. 4.

and conſidering that he himſelf never more ſaw, or poſſeſſed the land of Canaan at all, after his going down into Egypt; there muſt be ſome great events, *ſtill* to take place, in order for the fully perfecting the completion of this ſure word of prophecy. Which events ſeem plainly to be ſuch, as may be expected to come to paſs, when the Jews are reſtored; and when the ſpirits of juſt men made perfect ſhall return to inhabit their glorified bodies upon earth.

And indeed it is almoſt impoſſible to avoid having ſome ſuſpicion, that one reaſon, amongſt others, why the Jews are ſtill permitted to be in ſuch a *forlorn* rejected ſtate (notwithſtanding the promiſes concerning their *final* reſtoration) is, that there may be no poſſibility of interpreting theſe promiſes (that were made to Jacob *perſonally*, concerning the poſſeſſion of the promiſed land) in ſuch a manner, as to conceive them to have been fully compleated by any poſſeſſion as yet given to his poſterity: for, in truth, *they* have not the land at all, at preſent, in poſſeſſion, any more than Jacob himſelf.

I ſhall conclude with obſerving, that all that has been ſaid, in theſe Remarks, ſeems to receive ſtill further confirmation, from the manner in which our Lord anſwers Pilate.

John, ch. xviii. ver. 36.

Ἀπεκρίθη ὁ Ἰησȣ̃ς· Ἡ βασιλεία ἡ ἐμὴ ȣ̓κ ἔϛιν ἐκ τȣ̃ κόσμȣ τȣ́τȣ· εἰ ἐκ τȣ̃ κόσμȣ τȣ́τȣ ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο ἵνα μὴ ϖαραδοθῶ τοῖς Ἰȣδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ ȣ̓κ ἔϛιν ἐντεῦθεν.

Jeſus anſwered, my kingdom is not of this world. If my kingdom were of this world; my ſervants would contend[*] [*and*
exert

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[*] Perhaps the very reaſon why Peter was permitted to draw his ſword, and to endeavour to fight, was, to ſhew that our Lord did not,
by

exert themſelves] *that I ſhould not be delivered to the Jews; but now my kingdom is not from hence.*

For when our Lord, in that anſwer, tells him, (as we tranſlate it,) *my kingdom is not of this world*, or rather as it might be tranſlated, or at leaſt ſhould be paraphraſed, *my kingdom is not derived from any powers, or authority in this world.* It is moſt remarkable he avoids making any uſe of the word *αἴων*; and does not ſay, *ἐκ τȣ͂ αἰῶνος τȣ́τȣ*; but *ἐκ τȣ͂ κόσμȣ τȣ́τȣ*; confining the meaning merely to the condition of mankind in the preſent deranged ſtate of things. Whereas *here*, in the caſe before us, in the words which are the ſubject of the preſent Obſervations, *the end of the world*, concerning which the diſciples enquire, and concerning which our Lord anſwers, that it is at ſo vaſt and unknown a diſtance, is not *συντέλεια τȣ͂ κόσμȣ*, *the completion of the world*; but *συντέλεια τȣ͂ αἰῶνος*, *the completion of the aion*; which is a quite different matter. For we are expreſsly told, that before *it* comes, the form of the other ſhall be changed, and that the kingdoms even of *this world*, *τȣ͂ κόσμȣ τȣ́τȣ*, *ſhall become the kingdoms of our Lord, and of his Chriſt, and he ſhall reign through the aions of aions*: that is, not only to the end of the preſent aion on earth, after its being perfected; and whilſt the preſent outward viſible ſcene of creation

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by theſe words, mean any *ſuch ſervants* as men are, or could be in their mortal ſtate; but thoſe ſuperior beings, whom he deſcribed when he ſaid,

Matthew, ch. xxvi. ver. 53.

Ἢ δοκεῖς ὅτι ȣ̓ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μȣ, καὶ παραϛήσει μοι πλείȣς ἢ δώδεκα λεγεῶνας ἀγγέλων.

Thinkeſt thou, that I am not able now to entreat my Father, and He ſhall cauſe to be preſent with me more than twelve legions of Angels?

continues; but after the deſtruction of this earth; through all the other ſtates, and ſcenes; through all the aions, in the heavens.

As to the change that ſhall take place, on earth, with regard to the kingdoms of this world, *τȣ͂ κόσμȣ τȣ́τȣ*, before the end or perfecting of the aion, the *συντέλεια τȣ͂ αἰῶνος*, we read,

Revelations, ch. xi. ver. 15.

Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε, ϗ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ ȣ̓ρανῷ, λέγοντες· Ἐγένετο ἡ βασιλεία τȣ͂ κόσμȣ, τȣ͂ Κυρίȣ ἡμῶν, ϗ τȣ͂ Χριςȣ͂ αὐτȣ͂, ϗ βασιλεύσει εἰς τȣ̀ς αἰῶνας τῶν αἰώνων.

And the ſeventh Angel ſounded, and there were great voices in the heaven, ſaying, The kingdom of this world * *is become that of our Lord, and of his Chriſt, and he ſhall reign through the aions of aions.*

This proſpect and view of things is no leſs glorious, than tremendous: but whilſt we contemplate it, we ſhould not loſe ſight of the conſideration, that theſe words, of this 36th verſe, were, in one ſenſe, not only applicable to all three events; conſidering the *ſudden*, unexpected, and inſtantaneous manner, in which every one of them was to come to paſs: but are alſo applicable (as they have indeed been interpreted by ſeveral pious divines)

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* This is the reading according to the Alexandrian Manuſcript; but moſt of the other copies have the words ſomewhat differently; namely, εγενοντο οἱ βασιλειαι τȣ κοσμȣ τȣτȣ, *The kingdoms of this world are become, &c.* The meaning, however, is juſt the ſame.

divines) to the time of the departure out of this world, (the time of the death) of every individual: and they therefore deſerve frequently to be thought upon in that light.

And, conſidering them in this moſt general light, as referring to all the three events; and alſo to the hour of death; I ſhall now proceed, to finiſh theſe Obſervations, upon this ſublime prophecy.

Our Lord having anſwered all the *three* queſtions *ſeparately*; and in ſuch a manner, that what he ſays with regard to the *laſt*, might even ſerve as a warning to induce his ſervants to uſe the utmoſt watchfulneſs with regard to *all* of them; returns to the more immediate conſideration of His ſecond advent, as being indeed the greateſt object of the whole prophecy.

Matthew, ch. xxiv.

37. Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

38. Ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν,

39. καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς, καὶ ἦρεν ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

40. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται.

41. Δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.

42. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ κύριος ὑμῶν ἔρχεται.

43. Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ϖοίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, ϗ ȣ̓κ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτȣ͂.

44. Διὰ τȣ́το ϗ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ ȣ̓ δοκεῖτε ὁ υἱὸς τȣ͂ ἀνθρώπȣ ἔρχεται.

37. *But as the days of Noe, ſo ſhall alſo the coming of the Son of Man be.*

38. *For as they were in the days preceding the flood eating and drinking, marrying and given in marriage, till the very day that Noe entered into the ark,*

39. *And knew nothing of the matter, till the deluge came, and took them all away; juſt ſo ſhall the coming of the Son of Man be.*

40. *Then ſhall two be in the field; the one ſhall be* ACCEPTED [*and received*], *and one left.*

The reaſon for my giving this turn to the tranſlation is, becauſe of the reference this verſe ſeems to have, to what is ſaid in a remarkable parable, which will be the ſubject of the next Obſervations: and alſo, becauſe it is perfectly intelligible what is meant by *being received, and accepted* of the Lord, at His coming; but it is no ways clearly intelligible, what can be meant by one *being taken*, even although we ſhould put ſuch a conſtruction upon the words, as may be conſiſtent with what is mentioned by St. Paul, concerning the being *caught up to meet the Lord in the air.* 1 Theſſ. ch. iv. ver. 17.

The word ϖαραλαμβάνω, in its plain, and full meaning, ſignifies *accipio*, *I receive*, as well as, or rather than, *aſſumo*, *I take*; and therefore paſſively, *accipior*, *I am received.*

41. *Two women being grinding in the mill; one of them ſhall be accepted,* [*and received,*] *and one left.*

That is, *Of every rank and denomination, from the very higheſt to the very loweſt, ſome ſhall obtain mercy, and be received amongst the ſervants of the Lord*; *and others ſhall fail.*

42. *Watch therefore, becauſe ye do not know* [*exactly*] *in what hour your Lord cometh.*

43. *But underſtand* [*and conſider*] *this*; *that if the maſter of any houſe had known* [*exactly*] *in what watch the thief would come, he would have watched, and not have ſuffered his houſe to have been broken into.*

44. *On this account, be ye alſo prepared*; *becauſe in an hour which ye do not think of, the Son of Man cometh.*

Happy is any Spirit that can anſwer, with *the holy Prophet**;

[Ναὶ] ἔρχȣ, Κύριε Ἰησȣ̃.

Even ſo come, Lord Jeſus.

Finally; I cannot conclude theſe Obſervations, without repeating more fully; that the immediate ſigns of our Lord's ſecond coming *to reſtore all things*, are declared to be; the appearance of *falſe prophets*; and of *falſe Chriſts*, *(or pretended Rulers, and Deliverers)*. And, moreover, *that* of mankind being let looſe to prey upon one another, and to injure one another; (without the effectual controul of good laws, or of good government, or of lawful rulers;) ſubverting, at the ſame time, the powers, and governments, which had been eſtabliſhed. And it behoves us all to take warning, by this admonition; *even as the firſt Chriſtians did concerning the deſtruction of Jeruſalem*; that we may not be found amongſt *thoſe*, who are wilfully acceſſory to this *laſt evil* that ſhall ever be permitted upon OUR earth, before its being finally reſtored to the ſtate of perfection originally intended.

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* Revelations, ch. xxii. ver. 20.

SECTION VII.

HAVING ſeen the predictions, concerning the Second coming of our Lord, in the light in which they have been here juſt commented upon; there is *a moſt remarkable Parable*, which ſeems in the next place, in an eſpecial manner, to demand great attention. And the more particularly; becauſe, as it has hitherto been uſually explained, it appears to be one of the moſt unaccountable paſſages in Scripture; and almoſt inconſiſtent with the Goſpel Doctrine: or, at leaſt, inconſiſtent with that great dignity of ſentiment maintained in every other part thereof.

As, however, this failure of perfect conſiſtency, appears to be rather the conſequence of *miſinterpretations*, and of *miſtranſlations*, than of the parable itſelf; it is well worth our while, *now*, to examine, whether this allegory may not moſt juſtly be conſidered in a more enlarged, and more ſublime point of view, than that in which it hath hitherto been ſeen.

The parable is that of *The Unjuſt Steward.* A parable which hath too frequently, by ſome perſons, been thought to imply, that *giving of alms* was almoſt the only means of obtaining ſalvation; and further that men might poſſibly finally *fail* of obtaining happineſs, notwithſtanding the utmoſt ſincerity of their endeavours to embrace the Goſpel, and to become the ſervants of Jeſus Chriſt; but might yet eſcape by being very charitable (as it is called) even at the expence of common honeſty. And, therefore, that the wiſdom of raſcals, in this world, was really deſerving of imitation.

Than all which, nothing can be more derogatory to the truth; or to the word of God.

Without therefore maintaining needleſs reſpect or deference, for any perſons whatſoever; (from whoſe interpretations ſuch inferences, as the above, muſt, and will be drawn, by thoſe who dare to think for themſelves ;) I ſhall now attempt, a fair and plain interpretation; which appears, I muſt think, to be more perfectly conſiſtent with the original words of the parable itſelf, and with the whole tenor of Scripture; and which contains, at once, even a moſt humane, and ſublime doctrine; and ſuch as is ſtill further explanatory of all that has been hitherto advanced.

Let us conſider the whole parable; with all its concomitant circumſtances; *verſe by verſe.*

This parable is one of four, which our Lord, in great mercy ſpake; in the firſt place, expreſsly for the comfort and encouragement of Publicans, and Sinners; that they might not be deterred from ſeeking deliverance, by any juſt ſenſe of their own paſt miſconduct; and, in the next place, in the preſence alſo of many Scribes, and Phariſees, who murmured, becauſe of this good will to Sinners; and becauſe he did eat with them. And it was ſpoken at a time, when thoſe very Scribes and Phariſees alſo were deriding him on account of his doctrine.

For we are expreſsly told, before the beginning of the diſcourſe in which he uttered theſe parables, Luke, ch. xv.

1. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι ϗ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ.

2. Καὶ διεγόγγυζον οἱ Φαρισαῖοι ϗ οἱ Γραμματεῖς, λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, ϗ συνεσθίει αὐτοῖς.

1. *And there were coming near unto Him, all the Publicans and Sinners, to hear Him.*

2. *And the Phariſees and Scribes murmured, ſaying, Why this man receives ſinners, and eats with them.*

And at the end of all the four parables we read,

Luke, ch. xvi.

14. Ἤκουον δὲ ταῦτα πάντα ϗ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες· ϗ ἐξεμυκτήριζον αὐτόν.

14. *And the Phariſees alſo heard all theſe things, who were lovers of money; and they laughed ſcornfully at him.*

We muſt therefore neceſſarily conclude, that, although he addreſſed himſelf to his diſciples, his meaning was, to be underſtood to ſpeak more particularly to the ſurrounding multitude. Firſt to the Publicans, and Sinners; who were more immediately the perſons to whom he meant to addreſs his diſcourſe: and laſtly, to the malevolent Scribes and Phariſees. And in this view let us conſider the whole.

Luke, ch. xvi.

1. Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

1. *And he ſaid unto his diſciples, There was a certain rich man who had a ſteward; and the ſame was accuſed unto him, as waſting his ſubſtance.*

2. Καὶ φωνήσας αὐτὸν, εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν.

2. *And calling him, he ſaid unto him, What is this I hear of thee? render an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.*

Here ſurely our Lord muſt be underſtood, in the very outſet of this parable, to have intended to apply it to the *unbelieving* part of mankind in general; and more eſpecially, to the wealthier part of them; ſuch as thoſe who were then ſtanding around him; the Publicans, the Sinners, the Scribes, and the Phariſees: who might deſervedly be conſidered, as *ſtewards* on earth; intruſted for a ſeaſon, with many good things, by Almighty God, their merciful Lord and Maſter; but who were undoubtedly, many of them, far from being faithful as they ought to have been; and were either waſting this ſubſtance, and theſe riches, on the face of the earth, moſt fooliſhly and unprofitably; or elſe hoarding them up moſt unjuſtly. And

He cannot be ſuppoſed to have intended to apply this parable particularly to his diſciples: becauſe they, in truth, had little of that ſort of ſubſtance to waſte; and moreover, as far as they could, and had any opportunities or advantages, were endeavouring to be found zealouſly faithful. The very beginning of the parable, therefore, ſhews it was deſigned for the uſe, not of thoſe who would *receive* the Goſpel; but of thoſe who would *reject* it; or at leaſt of ſuch as would continue purſuing chiefly mere worldly ſelfiſh intereſts during the whole of this life.

Luke, ch. xvi.

3. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ϖοιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ᾽ ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.

3. *The ſteward therefore ſaid within himſelf, what ſhall I do? for my Lord taketh away from me my ſtewardſhip: I cannot dig: to beg I am aſhamed.*

4. Ἔγνων τί ϖοιήσω, ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.

4. *I have found out what I ſhall do, that when I am turned out of my ſtewardſhip, they may receive me into their houſes.*

5. Καὶ ϖροσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ ϖρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;

And calling every one of his lord's debtors, he ſaid to the firſt, How much oweſt thou unto my lord?

6. Ὁ δὲ εἶπεν· Ἑκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, ϗ καθίσας ταχέως γράψον πεντήκοντα.

6. *And he ſaid, an hundred meaſures of oil. And he ſaid unto him, take thy account, and ſitting down quickly, write fifty.*

7. Ἔπειτα ἑτέρῳ εἶπε· Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν· Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ· Δέξαι σου τὸ γράμμα, ϗ γράψον ὀγδοήκοντα.

7. *Then he ſaid to another, And you, how much do you owe? And he ſaid, an hundred meaſures of wheat. And he ſaith unto him, Take thy account, and write down fourſcore.*

8. Καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ ὑιοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς ὑιοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι.

8. *And the lord [ironically] praiſed the ſteward for his iniquity, becauſe he had acted cunningly: for the ſons of this* AION *are more cunning in their kind [in their way, and in their day,] than the ſons of light.*

9. Κᾀγὼ ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

9. *And I ſay unto you, make unto yourſelves friends, by means of the Mammon of unrighteouſneſs, that when ye* ARE LEFT OUT *they may receive you into* AIONIAN *habitations.*

It were abſurd to ſuppoſe that any lord could commend any ſteward for ſuch a piece of villainy. And it were even blaſphemy, to ſuppoſe that our Lord could by any means intend to recommend ſuch conduct to imitation.

But it is plain, that the inference which our Great Inſtructor deſigned ſhould be drawn, from this parable, was by way of *argument, à fortiori.*

If it was an inſtance of ſome cunning, and prudence, in this *unjuſt ſteward,* in this knaviſh fellow, whilſt he was cheating his maſter, and acting ſo wicked a part, to contrive at leaſt to make himſelf *ſome* friends, againſt an evil hour; though by ſuch unrighteous means: how much more prudent will it be, for thoſe who are at preſent in a ſtate of proſperity, to make themſelves friends, by means of the advantages they now enjoy, in this world, againſt an evil hour that may come upon them in the next?

But to whom could ſuch advice be moſt directly addreſſed? Surely (like the beginning of the parable) *not* to our Lord's own diſciples; for they had little or none of the mammon of this world; and therefore the words would have been of little uſe to them: nor indeed could they be ſpoken to any of thoſe who ſincerely believed on Him; nor even for the uſe of any of thoſe who ſhould ſincerely believe on Him in ſucceeding ages: for concerning ſuch, we are aſſured, that they *have life*[*].

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[*] John, ch. xx. ver. 31.

Nay moreover that, in one ſenſe, they ſhall *never die*[*]: and that even thoſe who ſleep in Jeſus, will God *bring with him*[†].

Therefore it could never be intended to be ſaid to *ſuch*; *that when ye* ἐκλίπητε *are left out* (for ſo the words ſhould be rendered if we tranſlate faithfully and cloſely;) *that when ye are left out, they may receive you into everlaſting habitations.* For ſuch cannot be left out. And beſides, if *ſuch* were, by any poſſibility, to be left out; who are *they* that are to receive *them* into *aionian* habitations?

To whom then were theſe words directly addreſſed? Why moſt plainly, as the beginning of the parable was addreſſed to the Publicans, and Sinners, who ſtood around him; and more particularly ſtill to the Scribes, and Phariſees, who were even deriding him; ſo to the ſame perſons were *theſe words* addreſſed in like manner.

And the meaning and import of them ſeems plainly to be this.

Although ye will not now believe the Goſpel, and embrace it; nor believe on me, and keep my ſayings, ſo as to have life in yourſelves, and to become hereafter the ſons of God, and the heirs of ſalvation; yet do *this*, at leaſt; Learn a little prudence even from an iniquitous ſteward: and whilſt ye have poſſeſſion of good things, which ye deſerve not, entruſted to your care *here* on earth, ſtrive, by ſome acts of kindneſs, to make to yourſelf ſome friends, if poſſible, of thoſe who do embrace the truth, and who will be the ſons of God, and the heirs of the kingdom; that when ye, at laſt, *are left out*, they may remember you, and receive you into *their aionian bleſſed habitations*, in the next ſtate.

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[*] John, ch. xi. ver. 26.

[†] 1 Theſſalonians, ch. iv. ver. 14.

The word ἐκλίπητε ſeems plainly to have ſome reference to that expreſſion in the 24th chapter of St. Matthew's Goſpel, ver. 40, 41. *The one ſhall be accepted* [*or taken and received*] *and the other left.* And the doctrine contained in this parable, (notwithſtanding any prejudices that may be conceived againſt ſuch an interpretation,) ſeems to be plainly, upon the whole, to the following purport.

That whereas, conſiſtently with all the reſt of the Goſpel, we cannot but conclude, that the obtaining the bleſſed privilege, to be numbered amongſt the *ſons*, and *ſervants* of God, depends upon ſomewhat of much greater concern, than the doing a few acts of kindneſs; (many of which may be miſplaced, but ſome few of which may light on thoſe, who will have both inclination and power to remember and return them;) and that it depends indeed, as the Goſpel aſſures us, on believing *effectually* in the Lord; and on labouring, with great ſincerity, to bring forth fruits meet for repentance, and to do His will; and on finally having acquired, by Divine Aſſiſtance, an *habit* of doing it: yet that there is room for mercy, even for others. And that the bleſſed deliverance, through Chriſt, is much *more extenſive*, than many good perſons have been willing to apprehend. For that, whereas, in the firſt place, thoſe who effectually embrace the terms of the Goſpel, ſhall become the ſons of God; and attain to the high privilege of being ranked amonſt thoſe over whom the *ſecond death* can have no power: ſo, in the next place, alſo, all who have had any truly benevolent, and right diſpoſitions, ſhall, through their means, be admitted into *aionian* habitations; (i. e. into a ſtate of bliſs, in the period, and ſtate of things, to ſucceed after the reſurrection;) where they ſhall have, at leaſt, a ſecond trial: and ſhall have it in their power, by effectually availing themſelves of this advantage, to eſcape the *ſecond death*; and to live through the *aions* of eternity; though otherwiſe, if they do not properly avail themſelves of this laſt great advantage, they will ſtill be liable to periſh thereby.

And now, upon the foundation of this doctrine, we may diſcover, *how* the calling, and perfecting, of even a *ſmall* number of Chriſtians (in compariſon with the multitudes who compoſe the reſt of the world) is ſo far from being a partiality in any degree; or to the prejudice and detriment of the reſt of the world; that it is even the greateſt bleſſing that could be beſtowed on the whole bulk of mankind.

For to have a *choſen race** (as the Scripture expreſſes it) a certain number of the *firſt born*, *whoſe names are written in heaven*†; (as the Scriptures elſewhere expreſs it;) thus gathered, by degrees, out of all countries; and ſorted, as it were, in the firſt inſtance; even for the comfort, and preſervation, and benefit of the reſt; may, without queſtion, be eſteemed one of the greateſt advantages that could be afforded to a race of imperfect beings.

Nor can ſuch a concluſion, as is here formed, be any the leaſt encouragement to wilful careleſſneſs, and ſin, on the one hand; or to preſumption and ſpiritual pride and conceit on the other. For ſurely no one, who can have a chance to obtain the high privilege of being, by any poſſibility, amongſt the *firſt called*; and of ſecuring his happineſs for ever; would riſk willingly the waiting for a ſecond chance; which he may miſs of: and eſpecially, when it be conſidered, that the ſame diſpoſition that could induce a man wilfully to do this, would almoſt inevitably render it certain, that he would *fail* on the *ſecond* trial, as well as on the firſt.

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* 1 Peter, ch. ii. ver. 9.

† Luke, ch. x. ver. 20. Philippians, ch. iv. ver. 3. Hebrews, ch. xii. ver. 23.

And as to any danger that might be thought to ariſe, from the preſent concluſion giving encouragement to preſumptuous, and vain imaginations; or to ſpiritual pride, and conceit: this cannot well enſue, any more from it, than from the fair interpretation of any other doctrine in Holy Scripture; becauſe no man can poſſibly venture to aſſure himſelf, whilſt in this world, of being in the number of thoſe who ſhall attain to ſo high a privilege; and every one, even of the beſt amongſt mankind, has reaſon to be fearful, whilſt he is here on earth, leaſt he ſhould fail. Inaſmuch as we find one Apoſtle exhorting *all* Chriſtians, to make *their calling and election firm and ſure.*

2 Peter, ch. i. ver. 10.

Διὸ μᾶλλον, ἀδελφοὶ, σπȣδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν ϗ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιȣ̃ντες ȣ̓ μὴ πταίσητέ ποτε.

And another declaring, that he always uſed great caution, *leaſt whilſt he was preaching to others, he himſelf ſhould become not approved of, or rejected.*

1 Cor. ch. ix. ver. 27.

Ἀλλ᾽ ὑπωπιάζω μȣ τὸ σῶμα, ϗ δȣλαγωγῶ· μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

And the ſame great Apoſtle diligently adviſing all Chriſtians, *to work out their own ſalvation with fear and trembling.*

Phillipians,

Phillipians, ch. ii. ver. 12.

Ὥϛε, ἀγαπητοί μȣ, καθὼς ϖάντοτε ὑπηκȣ́σατε, μὴ ὡς ἐν τῇ ϖαρȣσίᾳ μȣ μόνον, ἀλλὰ νῦν ϖολλῷ μᾶλλον ἐν τῇ ἀπȣσίᾳ μȣ, μετὰ φόϐȣ ϗ τρόμȣ τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε.

And it may further be obſerved; that, at the ſame time that the concluſion, now drawn from the doctrine in this parable, can be no encouragement to any evil; it may be a great means, perhaps, of preventing, or of recovering men from that ſpirit of indifference, and hard-heartedneſs, almoſt approaching to deſpair, which makes too many ſo unwilling to give themſelves any trouble concerning the contents of Holy Writ; and backward even once to enquire after the means of ſalvation and future deliverance at all.

But whether this be ſo, or not; and let the doctrine produce what effects it will; if we find it clearly in the Scriptures, we ought not to reject it. And ſtill leſs ought we to do ſo; when it clears up ſeveral other paſſages, which, without admitting it, are almoſt unintelligible.

For, amongſt the reſt, it flings great light upon that remarkable one.

Matthew, ch. x. ver. 41, 42.

41. Ὁ δεχόμενος ϖροφήτην εἰς ὄνομα ϖροφήτȣ, μισθὸν ϖροφήτȣ λήψεται· ϗ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίȣ, μισθὸν δικαίȣ λήψεται.

41. *He that receiveth a prophet in the name of a prophet,* [OR AS KNOWING HIM TO BE SUCH] *ſhall receive the reward of a prophet. And he that receiveth a righteous man, in the name of a righteous*

righteous man, [OR BECAUSE HE IS SUCH] *ſhall receive a righteous man's reward.*

42. Καὶ ὃς ἐὰν ϖοτίσῃ ἕνα τῶν μικρῶν τȣ́των ϖοτήριον ψυχρȣ̃ μόνον εἰς ὄνομα μαθητȣ̃, ἀμὴν λέγω ὑμῖν, ȣ̓ μὴ ἀπολέσῃ τὸν μισθὸν αὐτȣ̃.

42. *And whoſoever ſhall give to drink, to one of theſe little ones, only a cup of cold water, in the name of a diſciple,* [OR AS KNOWING HIM TO BE A DISCIPLE] *verily I ſay unto you, he ſhall not loſe his reward.*

Conſiſtent with which is that advice of the Preacher.

Eccl. ch. xi. ver. 1.

Ἀπόϛειλον τὸν ἄρτον σȣ ἐπὶ ϖρόσωπον τȣ̃ ὕδατος·
Ὅτι ἐν ϖλήθει τῶν ἡμερῶν εὑρήσεις αὐτόν.

Caſt forth thy bread on the face of the water; for, at the fulfilling of the days, thou ſhalt find it.

So alſo that of Tobit, ch. iv. ver. 8, 9, 10.

8. Ὡς σοὶ ὑπάρχει κατὰ τὸ ϖλῆθος, ϖοίησον ἐξ αὐτῶν ἐλεημοσύνην. ἐὰν ὀλίγον σοι ὑπάρχῃ, κατὰ τὸ ὀλίγον μὴ φοϐȣ̃ ϖοιεῖν ἐλεημοσύνην.

9. Θέμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης.

10. Διότι ἐλεημοσύνη ἐκ θανάτȣ ῥύεται, καὶ ȣ̓κ ἐᾷ εἰσελθεῖν εἰς τὸ σκότος.

8. *According to the abundance thou poſſeſſeſt, do acts of kindneſs therewith. If thou haſt but little, do not be afraid to do acts of kindneſs, even according to that little.*

9. *For thou layeſt up a good treaſure for thyſelf againſt a day of neceſſity.*

10. *For why, alms [the doing acts of kindneſs] delivers from death; and ſuffereth not to come into darkneſs.*

Nothing can be more certain; nor is any thing more poſitively affirmed in Scripture; than that, on the one hand, the only terms of obtaining *final*, and *everlaſting* ſalvation, are *Faith in Jeſus Chriſt, (the great and only Deliverer,) accompanied by ſincere endeavours to attain unto true and real repentance, and a fervent renewed ſpirit of obedience.* Yet nothing can be more certain, on the other hand, than that many perſons, both may, and certainly have done great acts of kindneſs, to ſome of the faithful ſervants of Jeſus Chriſt; and even on account of their being *ſuch*; and becauſe they eſteemed them ſincere and good men; who yet themſelves have never thought ſeriouſly enough to embrace the truths of the Goſpel effectually; or to attain unto any ſincere, and effectual repentance, or obedience of life.

According then to the commonly received opinion, concerning the great final ſeparation that is to be made after death; how are theſe to receive the *promiſed reward*, conſiſtently with the paſſages in Scripture juſt cited?

To ſay, or pretend, that they receive it in this life, is but a ſophiſtical evaſion; and oftentimes moſt manifeſtly not true, even in the leaſt degree: and if they are, at once, at the day of judgement, to be baniſhed for ever from bliſs and happineſs, becauſe of their unbelief, and failures; and to have no further chance afforded them; they muſt unqueſtionably go without it entirely.

For to alledge, that their merely having ſome *mitigation* of puniſhment, will be a *reward*; is but quibbling.

To which we may add, that many ſuch perſons, although they may not have acquired the happy lot of being numbered with the redeemed; and of becoming the ſons of God; are yet ſuch as are far from deſerving torment. And therefore to ſuppoſe, or teach, that their lot will be, to be caſt into torment; ought to be reckoned amongſt thoſe hard ſpeeches, which men, unacquainted with the Divine Attributes, utter againſt God, and againſt His moſt merciful and divine diſpenſations.

But if, in conſequence of the benevolence of their diſpoſitions, and becauſe of a certain degree of good intention, which has appeared at bottom, in the midſt of all their infirmities, they are (conſiſtently with the doctrine in this parable) to be admitted, by means of thoſe to whom they have ſhewn kindneſs, into *aionian* habitations; during the great interval, between the *beginning* of the Day of Judgement, and the final conſummation of all things, (i. e. between the beginning of the *firſt Reſurrection*, and the final deſtruction of this earth by fire) or during any *other period*, in the courſe of the *aions*; if they are thus to be admitted into a ſtate of bliſs, and happineſs, (at leaſt, for a time,) where they will have means of ſtill further inſtruction, and information; and a further opportunity afforded them of recovering themſelves, and of eſcaping from the ſecond death; Then it will be a reward indeed: and ſuch an one as muſt cauſe every grateful heart, to cry out, with the holy Apoſtle,

Romans, ch. xi. ver. 33.

Ὦ βάθος ϖλȣ́τȣ ϗ σοφίας ϗ γνώσεως Θεȣ͂.

Such

O the depth of the riches, and of the wiſdom, and knowledge of God.

Such is the conſolation that may be derived from this plain interpretation. Which yet, after all, is ſo far from giving any ſupport to the doctrine of the *great merit* of good works, which has been carried to ſuch lengths by the Church of Rome; or from having any tendency to repreſent *alms-giving* as the ſum total of religion; that indeed it places ſuch acts, amongſt the very loweſt, and laſt means, whereby a perſon may obtain a mere *chance* of eſcaping from the wrath to come, and of being received into the regions of bliſs.

And eſpecially is this the caſe, when we conſider, that there are many other ways, beſides mere giving of alms, (and indeed many more effectual ones,) by which good will may be ſhewn; and kind affection exerciſed towards the true ſervants of God: whom it is impoſſible for us always to diſtinguiſh as ſuch; or to know, with any certainty in this world: and whom moſt frequently we can no otherwiſe be uſeful to, than by endeavouring to be beneficial to the world at large.

An obliging benevolent diſpoſition, we are here taught to think, will never be without its *final* reward; or loſe its good effects: and may even be attended with the bleſſed conſequences mentioned, in this parable, when they are leaſt of all thought of, or expected. And ſuch information can ſurely never be prejudicial to any mind, that has the leaſt ſpark of latent good in it. And, at the ſame time, this conſideration may moreover remind us of a remarkable exhortation of the Apoſtle.

Hebrews, ch. xiii. ver. 2.

Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε. διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλȣς.

Be not forgetful of kindneſs to ſtrangers. For by this means, ſome men have received angels as gueſts.

Further; whilſt we thus vindicate the conſtruction, now put upon the words of our bleſſed Lord, in the preſent inſtance; we may venture to add, that the interpretation here given to this parable, does alſo more fully elucidate the great and bleſſed extent of that divine promiſe, made originally, in the earlieſt ages, to Abraham; concerning the great benefit to be conferred on mankind, by, and through, *the Meſſiah*; who was to be *one* of *his* offspring.

Geneſis, ch. xii. ver. 3.

Καὶ εὐλογήσω τȣ̀ς εὐλογȣ̃ντάς σε, ϗ τȣ̀ς καταρωμένȣς σε καταράσομαι· ϗ εὐλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς.

And I will bleſs thoſe that bleſs thee; and thoſe that curſe thee I will curſe. And in thee all the families of the earth ſhall be bleſſed.

Geneſis, ch. xxviii. ver. 14.

Καὶ ἔσαι τὸ σπέρμα σȣ, ὡς ἡ ἄμμος τῆς γῆς, ϗ πλατυνθήσεται ἐπὶ θάλασσαν, ϗ ἐπὶ λίβα, ϗ ἐπὶ βοῤῥᾶν, ϗ ἐπ᾽ ἀνατολάς· ϗ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς, ϗ ἐν τῷ σπέρματί σȣ.

And thy ſeed ſhall be as the ſand of the earth; *and it ſhall be ſpread abroad towards the ſea*, [*i. e.* towards the weſt,] *and towards the ſouth wind, and towards the north, and towards the eaſt: and all the tribes of the earth ſhall be bleſſed in thy ſeed.*

For theſe words could ſcarcely be ſaid to be compleatly fulfilled; if no other advantage accrued to Abraham, or to his deſcendants, than has hitherto come to paſs: or if only a few faithful Chriſtians were to be ſaved finally, excluſive of the reſt of mankind. But if, *by their means* (who are, as the Apoſtle explains it, the true *ſpiritual Iſrael, and ſeed of Abraham**) if, by their means, a very great part of the reſt of the world be, of God's mercy in Chriſt Jeſus, made happy; according to their ſeveral capacities; then the words will finally be fulfilled in a large extent indeed. Eſpecially, if we moreover add to all that has been ſaid, a right apprehenſion of thoſe divine Chriſtian injunctions; which have been ſo poſitively given to us, in words that muſt have ſome reference to a ſtate much more perfect than the preſent: and can hardly be obeyed properly, in their full and moſt enlarged extent here; whilſt the condition of the world at large continues ſuch as it is; but may have their full effect for the benefit of mankind hereafter. *To forgive our enemies*; and even *to love them*; and *to do good to them.* And *to give to every one that aſketh*; and *not to turn away from him that would borrow.*

All theſe injunctions can hardly be, in every reſpect, literally complied with, in the preſent ſtate of things. But they may be moſt exactly obſerved, in that ſtate, concerning which we are ſpeaking; and which is yet to come. And we may endeavour to acquire habits, and diſpoſitions leading to ſuch an obedience to them, even now.

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* Romans, ch. ix. ver. 6, 7, 8.

Again, I may obſerve; that from the interpretation here given to the Parable in queſtion, thoſe words of our Lord will appear to be moſt effectually verified indeed; that *God ſent his ſon into the world, not to condemn the world; but that the world, through him, might be ſaved* *: and the Goſpel will fully appear to deſerve its appellation, of being ΤΟ ΕΥΑΓΓΕΛΙΟΝ, *The Good News*, in every ſenſe of the word.

Hence

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* Although there can be no ſalvation, or deliverance for the human ſoul, but what is both ultimately, and originally, through our Lord Jeſus Chriſt; yet we ſee, upon theſe principles (which appear clearly to me to be the principles of the Goſpel, or *good news*, as it is revealed to us in the Word of God,) that ſuch ſalvation may be of immenſe extent indeed. No reaſonable perſon, I think, could ever doubt, but that there would be, ſome way or other, a means of final bliſs and happineſs to good men, even in the heathen world; nor could call in queſtion the *propriety* of thoſe exalted hopes, ſo nobly expreſſed by Cicero, in his treatiſes *De Senectute*, *et De Amicitia*, (which ſentiments have been ſo elegantly and nobly commented upon by the learned Mr. Melmoth). And it is indeed very ſurprizing, that ſo few perſons ſhould ever have thought of applying to *ſuch* a man as Socrates, thoſe words of our Lord; *Bleſſed are they which are perſecuted for righteouſneſs' ſake*; *for theirs is the kingdom of heaven.* Or that mankind ſhould be ſo backward to ſee, that although a *greater* bleſſedneſs belongs indeed to thoſe who are reviled and perſecuted *for the ſake of Jeſus Chriſt, and His word*; that is, to thoſe who ſuffer in the Chriſtian cauſe; yet alſo *bleſſed* are they, who on any occaſion, or by any means, like Socrates, are perſecuted, and ill-uſed, becauſe of their righteous conduct, and ſincere plain dealing; or in ſupport of truth.

So far from ſuppoſing ſincere and well-diſpoſed perſons in the Heathen world, to be liable to condemnation, together with ſuch as are incorrigibly wicked; Chriſtians (conſidering their own manifold infirmities, and great unprofitableneſs even under the light of the Goſpel) ought rather perhaps to be induced to think, that, poſſibly, in the final event

Hence alſo we may perhaps learn, the better to underſtand the reaſon of our Lord's anſwer to that remarkable queſtion,

Luke, ch. xiii. ver. 23, 24.

23. Εἶπε δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε ϖρὸς αὐτούς·

24. Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς ϖύλης· ὅτι ϖολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, ϗ οὐκ ἰσχύσουσιν.

23. *And a certain perſon ſaid unto Him, Lord are there few that be ſaved? but He ſaid unto them,*

24. *Strive to enter in at the ſtrait gate; for many I ſay unto you ſhall ſeek to enter in, and ſhall not be able.*

And we may now more readily reconcile the whole, with what our Lord ſays, in another place.

Matthew, ch. xx. ver. 16.

Οὕτως ἔσονται οἱ ἔσχατοι, ϖρῶτοι· ϗ οἱ ϖρῶτοι, ἔσχατοι· ϖολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

of things; with regard to mankind at large, *what* was ſaid concerning the Iſraelites gathering manna in the Wilderneſs, may even be true concerning that everlaſting comfort and ſupport, of which manna and bread are but emblems. *He that gathered much, had nothing over, and he that gathered little, had no lack.* Exodus, ch. xvi. ver. 18. The beſt endeavours, and improvements, and all the knowledge of the moſt enlightened Chriſtians may, and probably will be, not only a cauſe of everlaſting happineſs to themſelves; but alſo a means of communicating comfort and bliſs, to others who had not like advantages; in the ſeveral degrees, in which ſuch others may be at all capable of being made happy.

So there will be [*ſome of*] *the laſt, firſt; and* [*ſome of*] *the firſt, laſt; for many are called, but few are choſen.*

For, in conſequence of the interpretation here given, it will follow; that, notwithſtanding the number of thoſe who are perfected, and ſo *are choſen*, on this ſide of the grave; and who will be admitted into the kingdom of their Lord and Maſter, *before the door be ſhut*; be indeed but *few*, in compariſon of the bulk of mankind: yet that they are *ſo choſen*, not excluſive of the reſt of mankind, and to their prejudice; but even for their final benefit. And therefore that the number *finally* ſaved, will probably be far different from that of *thoſe few*, who are firſt *choſen*.

And indeed, that many ſhall be ſaved, and made happy, beſides thoſe who have the light of the Goſpel; *and do believe*, and embrace the Goſpel, here on earth; although thoſe *that believe* ſhall be ſaved *firſt*, and in a *more eſpecial manner* than others; ſeems to be moſt manifeſt, from ſome very remarkable words of one of the moſt enlightened of the Apoſtles, in his Epiſtle to Timothy; which imply ſuch a concluſion at leaſt.

1 Timothy, ch. iv. ver. 10.

Εἰς τοῦτο γὰρ ϗ κοπιῶμεν ϗ ονειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἔϛι σωτὴρ πάντων ἀνθρώπων, μάλιϛα πιϛῶν.

For on this account we both labour and endure reproach; becauſe we have hoped [*and truſted*] *on the living God, who is the Saviour of all men,* [*and*] *in a more eſpecial manner of thoſe that believe.*

So uniformly conſiſtent, is the light flung upon many difficult paſſages of Scripture, by venturing to adopt theſe ideas. And the further we proceed to examine, the more perhaps we ſhall be convinced of the propriety of them. For from a due conſideration of the words of this extraordinary Parable, we may moreover learn to apprehend, in their fulleſt extent, the true meaning of thoſe affecting words of the prophecy of Iſaiah; concerning the days of *the Meſſiah:* which prophecy will, by this means, be found to have, in the end, even the moſt *literal* completion with regard to the ſervants of the Meſſiah, and thoſe who obtain deliverance through Him; as they had their firſt completion in Himſelf.

Iſaiah, ch. xxxii. ver. 1, 2.

1. *Behold a King ſhall reign in righteouſneſs, and princes ſhall rule in judgement.*

2. *And a man ſhall be as an hiding place from the wind; and a covert from the tempeſt; as rivers of water in a dry place; as a great rock in a weary land**.

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* I have here given the words as they ſtand in the common tranſlation; both becauſe of the nervous ſublimity of the expreſſions; and alſo becauſe the juſtneſs of that tranſlation from the Hebrew, is confirmed by Bp. Lowth, in his moſt excellent Comment.

But it ought not to be concealed, that there is ſome variation from this tranſlation in the verſion of the LXX. For there we read, both in the Vatican and Alexandrian copies, between which there is here no material difference.

Iſaiah, ch. xxxii. ver. 1, 2.

1. Ἰδοὺ γὰρ βασιλεὺς δικαίως βασιλεύσει, καὶ ἄρχοντες μετὰ κρίσεως ἄρξουσιν.

2. Καὶ ἔσται ὁ ἄνθρωπος κρύπτων τοὺς λόγους αὐτοῦ, καὶ κρυβήσεται ὡς ἀφ' ὕδατος φερομένου· καὶ φανήσεται ἐν Σιὼν ὡς ποταμὸς φερόμενος ἔνδοξος ἐν γῇ διψώσῃ.

1. *For behold a King ſhall reign righteouſly, and rulers ſhall govern with* [*true*] *judgement.*

2. *And there ſhall be a man concealing his words,* [which ſeems to allude to our Lord's ſpeaking in parables;] *and he ſhall be hid* [*or protected*] *as from a flood of water; and ſhall be made manifeſt in Sion, as a glorious flowing ſtream in a thirſty land.*

And in a manner perfectly conſiſtent with this idea, we may explain that other fine paſſage in the ſame divine prophecy: where an anſwer is given, to the complaint, that no great or viſible effect had been wrought upon earth, anſwerable to the great expectations that might have been formed in conſequence of the divine predictions, and in conſequence of the promiſes made to Abraham, and the Fathers.

That excellent Commentator, and Tranſlator, Bp. Lowth indeed explains it, as relating to the *temporal deliverance* of the Jews: and as if the ſublime alluſion to the reſurrection, was only a *metaphorical alluſion:* but, however, any *temporal deliverance* might be intended as a type; we may venture to affirm, that ſome *further* great antetype was alſo intended: and that there was *no* deliverance of the Jews, after the time of Iſaiah, (no, not even the return from Babylon) that was deſerving of ſuch a deſcription as we find in theſe words; or as muſt be implied, in order to take in the whole meaning contained in the full extent of the anſwer given.

The complaint is in the following verſes, which are thus tranſlated from the Hebrew, by Biſhop Lowth.

Iſaiah, ch. xxvi.

16. *O Jehovah, in affliction have we ſought thee;*
We have poured out humble ſupplication, when thy chaſtiſement was upon us.
17. *As a woman that hath conceived, when her delivery approacheth,*
Is in anguiſh, cryeth out aloud, in her travail;
Thus have we been before Thee, O Jehovah.
18. *We have conceived; we have been in anguiſh;*
We have, as it were, brought forth wind:
Salvation is not wrought in the land;
Neither are the inhabitants of the world fallen.

The anſwer to this complaint then follows, in theſe words,

19. *Thy dead ſhall live; my deceaſed they ſhall riſe:*
Awake and ſing, ye that dwell in the duſt!
For thy dew is as the dew of the dawn;
But the earth ſhall caſt forth, as an abortion, the deceaſed tyrants.
20. *Come, O my people; retire into thy ſecret apartments;*
And ſhut thy door after thee:
Hide thyſelf for a little while, for a moment:
Until the indignation ſhall have paſſed away.
21. *For behold, Jehovah iſſueth forth from his place;*
To puniſh for his iniquity the inhabitant of the earth:
And the earth ſhall diſcloſe the blood that is upon her;
And ſhall no longer cover her ſlain *.

This

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* Here again there is a variation in the verſion of the LXX; which I therefore here ſubjoin. Only obſerving, that it in fact conveys, upon the whole, the ſame great idea with this tranſlation of the learned Biſhop, and with that which we have in our Bible; and even enforces it, in ſome reſpects, ſtill more ſtrongly.

16. Κύριε, ἐν θλίψει ἐμνήσθην σȣ, ἐν θλίψει μικρᾷ ἡ παιδεία σȣ ἡμῖν.

16. *O Lord, in affliction we have remembered Thee; in affliction, Thy ſmall* [*inſtructive*] *chaſtiſement* [*being*] *upon us.*

17. Καὶ ὡς ἡ ὠδίνȣσα ἐγγίζει τȣ͂ τεκεῖν, καὶ ἐπὶ τῇ ὠδῖνι αὐτῆς ἐκέκραξεν, ȣ῞τως ἐγενήθημεν τῷ ἀγαπητῷ σȣ.

17. *And as a woman being in pain draweth near to the time of her bringing forth; and on account of her pain hath cryed out; ſo have we been with regard to Thy beloved* [*work.*]

18. Διὰ τὸν φόβον σȣ, Κύριε, ἐν γαςρὶ ἐλάβομεν, καὶ ὠδινήσαμεν, καὶ ἐτέκομεν· πνεῦμα σωτηρίας σȣ ȣ̓ ἐποιήσαμεν ἐπὶ τῆς γῆς· ἀλλὰ πεσȣ͂νται οἱ ἐνοικȣ͂ντες ἐπὶ τῆς γῆς.

18. *By*

This anſwer manifeſtly implies, that although indeed the ſincere efforts of good men, the prophets, and ſervants of God, have not *yet* produced that univerſal reign of righteouſneſs; nor that change of the manners of mankind in general; nor that great viſible benefit to mankind; that was the object of the

18. *By means of the fear of Thee, O Lord, we have conceived, and been in pain, and have brought forth.—The ſpirit* [*or intent*] *of Thy ſalvation we have not* [*indeed*] *accompliſhed upon the earth; but yet thoſe that inhabit* [*or poſſeſs*] *the earth ſhall fall.*

It is to be noted, however, that the Vatican copy has this verſe ſomewhat different.

19. Ἀναστήσονται γὰρ οἱ νεκροί σου, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ εὐφρανθήσονται οἱ ἐν τῇ γῇ· ἡ γὰρ δρόσος ἡ παρὰ σοῦ ἴαμα αὐτοῖς ἐστιν, ἡ δὲ γῆ τῶν ἀσεβῶν πεσεῖται.

19. *For Thy dead ſhall ariſe; and thoſe who are in the ſepulchres ſhall be raiſed; and thoſe that are in the earth ſhall be rejoiced. For the dew that is with thee is a* [*healing*] *medicine unto them; and the earth ſhall fall becauſe of the impicus.*

20. Βάδιζε ὁ λαός μου, εἴσελθε εἰς τὰ ταμιεῖά σου, ἀπόκλεισον τὴν θύραν σου, ἀποκρύβηθι μικρὸν ὅσον ὅσον, ἕως ἂν παρέλθῃ ἡ ὀργὴ Κυρίου.

20. *Come my people, enter into thy ſecret chambers, and ſhut thy door; be hidden for a very little time, till the anger of the Lord be paſſed away.*

This verſe ſeems plainly to have an alluſion to the concealment of the ſervants of God, in the grave, and in the ſeparate ſtate, till the time of the full accompliſhment of God's promiſes; agreeable to many other paſſages in Scripture.

21. Ἰδοὺ γὰρ Κύριος ἀπὸ τοῦ ἁγίου ἐπάγει τὴν ὀργὴν ἐπὶ τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς κατ᾽ αὐτῶν· καὶ ἀνακαλύψει ἡ γῆ τὸ αἷμα αὐτῆς, καὶ οὐ κατακαλύψει ἔτι τοὺς ἀνῃρημένους ἔτι.

21. *For behold the Lord from His holy place inflicts His wrath upon thoſe who inhabit upon the earth. And the earth ſhall reveal* [*or diſcloſe*] *the blood that is in it: and ſhall no more cover thoſe that are taken away and buried.*

promiſe to Abraham, and of the predictions of prophecy; that yet the great work ſhall certainly be fully accompliſhed, in due time: but that the true and real perfection of it ſhall not be till the reſurrection ſhall begin; when the ſervants of God ſhall come forth, again, to do his will, and to *finiſh* the great operation.

We may proceed alſo ſtill further, in elucidating important paſſages in Scripture, upon the preſent ground; for the interpretation now given to the parable, perfectly accords in like manner with what is ſaid concerning the faithful ſervants of Jeſus Chriſt; that they ſhall *rule* over the nations, and have *dominion* over the people.

Daniel, ch. vii. ver. 27.

Καὶ ἡ βασιλεία ϗ ἡ ἐξȣσία ϗ ἡ μεγαλωσύνη τῶν βασιλέων τῶν ὑποκάτω παντὸς τȣ̃ ȣ̓ρανȣ̃ [ϗ *] ἐδόθη ἁγίοις ὑψίϛȣ· ϗ ἡ βασιλεία αὐτȣ̃, βασιλεία αἰώνιος, ϗ πᾶσαι αἱ ἀρχαὶ αὐτῷ δȣλεύσȣσιν ϗ ὑπακȣ́σονται.

And the kingdom, and the power, and the greatneſs of the kingdoms that are under the whole heaven [was given or] ſhall be given to thoſe who are ſanctified [or conſecrated] of the moſt High. And His kingdom is an aionian kingdom, and all ruling powers ſhall ſerve and obey Him.

And Revelations, ch. ii. ver. 26, 27.

26. Καὶ ὁ νικῶν, ϗ ὁ τηρῶν ἄχρι τέλȣς τὰ ἔργα μȣ, δώσω αὐτῷ ἐξȣσίαν ἐπὶ τῶν ἐθνῶν·

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* Καὶ is left out in the Vatican copy.

27. (ϗ ποιμανεῖ αὐτȣ̀ς ἐν ῥάβδῳ σιδηρᾷ ὡς τὰ σκεύη τὰ κεραμικὰ συντριβήσεται,) ὡς κἀγὼ εἴληφα παρὰ τȣ̃ πατρός μȣ.

26. *And he that overcometh, and keepeth my works unto the end; I will give unto him power over the nations,*

27. *(And He ſhall be a Shepherd* [*], *and a Ruler over them, with a ſceptre of iron [i. e. with a durable ſceptre], as pottery veſſels ſhall the nations be broken in pieces,) even as I have received of my Father.*

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[*] I cannot but obſerve, on this paſſage, that ποιμανεῖν, *to feed as a ſhepherd*, cannot poſſibly mean *to rule with an iron rod*, according to the common acceptation of *that* expreſſion. And that the words concerning the *breaking in pieces*, cannot refer to what is to happen *after* this bleſſed rule is eſtabliſhed; but muſt, by every conſtruction, refer to the breaking in pieces, and to the putting an end to, the preſent deranged and diſorderly ſtate of things, on earth.

On this occaſion alſo, I cannot but add, that the ancient wiſh and addreſs to the throne, of, *O King, live for ever*, ſeems moſt manifeſtly to have taken its riſe from an ancient and original apprehenſion, that thoſe who could obtain favour, and mercy, through the *promiſed Meſſiah*, would *really live for ever*; and have not only as great, but greater powers, to be uſeful hereafter, than they have had on earth, here. Unleſs this were the real idea, and an idea fully underſtood, the wiſh was a reproach, and a ſarcaſm, inſtead of being a truly courtly, and even a moſt religious compliment. We well know they did not deal in buffoonry and ſarcaſm in the Eaſt; nor dared they to ſpeak what was not rightly underſtood: this ſpeech therefore, we may conceive, was at once the greateſt, and moſt ſublime compliment that *could* be paid; and at the ſame time an *admonition* to the King to take heed unto his ways.

Revelations, ch. xx. ver. 6.

Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ὀν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν, ἀλλ᾽ ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ᾽ αὐτοῦ χίλια ἔτη.

Happy and holy is he who hath part in the firſt reſurrection. Upon ſuch the ſecond death hath not power; but they ſhall be prieſts of God, and of the Anointed Lord, and ſhall reign with Him a thouſand years.

And again we read in like manner in the Book of Wiſdom.

Ch. iii. ver. 1, 2, 3, 4, 5, 6, 7, 8.

1. *But the ſouls of the righteous are in the hand of God, and there ſhall no torment touch them.*

2. *In the ſight of the unwiſe they ſeemed to die: and their departure is taken for miſery,*

3. *And their going from us to be utter deſtruction; but they are in peace.*

4. *For though they be puniſhed in the ſight of men: yet is their hope full of immortality.*

5. *And having been a little chaſtiſed, they ſhall be greatly rewarded: for God proved them, and found them worthy for himſelf.*

6. *As gold in the furnace hath He tried them, and received them as a burnt offering.*

7. *And in the time of their viſitation they ſhall ſhine, and run to and fro like ſparks among the ſtubble.*

8. *They ſhall judge the nations, and have dominion over the people, and their Lord ſhall reign for ever, [or through the aions.]* *

This interpretation accords alſo with, and explains the meaning of what is ſaid, with ſuch energy, in the Goſpel; that one ſhall *rule over ten cities*; and another *over five*, &c. Luke, ch. xix. ver. 17, 19.

Agreeable to which idea our Lord will be, in the trueſt ſenſe of the words, *King of Kings, and Lord of Lords.* For it ſhould ſeem, that the true and ultimate meaning of this magnificent expreſſion is, that, in reality, there is not one, no not even the leaſt, of His immediate ſubjects, and true ſervants, but will be himſelf a Ruler amongſt the nations.

Revelations, ch. xix. ver. 16.

Καὶ ἔχει ἐπὶ τὸ ἱμάτιον ϗ ἐπὶ τὸν μηρὸν αὐτȣ̃ [τὸ] ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων ϗ Κύριος κυρίων.

And He had upon His veſture †, *and upon His thigh, the name written,* KING OF KINGS, AND LORD OF LORDS.

And what ſort of rule this ſhall be, that they ſhall exerciſe, we may learn from our Lord's own mouth.

Luke, ch. xxii. ver. 25, 26, 27.

25. Ὁ δὲ εἶπεν αὐτοῖς. Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύȣσιν αὐτῶν· ϗ οἱ ἐξȣσιάζοντες αὐτῶν, εὐεργέται καλȣ̃νται.

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* The whole tranſlation of the LXX ſo exactly accords with that in our verſion, that I have omitted to add the Greek.

† The Alexandrian Manuſcript leaves out ἐπὶ τὸ ἱμάτιον, and alſo the article τὸ annexed to ὄνομα.

26. Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ᾽ ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· ϗ ὁ ἡγούμενος, ὡς ὁ διακονών.

27. Τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δέ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.

28. Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ᾽ ἐμοῦ ἐν τοῖς πειρασμοῖς μου.

29. Κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατὴρ μου, βασιλείαν·

30. ἵνα ἐσθίητε ϗ πίνητε ἐπὶ τῆς τραπέζης μου, ἐν τῇ βασιλείᾳ μου· ϗ καθίσεσθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

26. *But He ſaid unto them, The kings of the Gentiles, lord it over them; and they that exerciſe authority* [*and power*] *upon them are called benefactors* *.

26. *It is not ſo, however, with regard to you. But he that is great among you, let him be as a younger;* [*attendant;*] *and He that ruleth, as one miniſtring to the neceſſities of others.*

27. *For who is great, he that ſitteth at meat, or he that waiteth? is not he that ſitteth at meat? yet I am in the midſt of you as one that waiteth,* [*or miniſtreth to others.*]

28. *And ye are they who have continued with me in my temptations* [*and trials.*]

29. *And I appoint to you, as my Father hath appointed to me, a kingdom.*

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* This manifeſtly alludes to the name that had been given to two of the Ptolemies, Kings of Egypt; each of whom was called *Euergetes*, though ill deſerving of ſuch a name; for they were both great tyrants.

30. *That ye may eat and drink at my table, in my kingdom: and ſit upon thrones, judging the twelve tribes of Iſrael.*

To the ſame effect is what is ſaid Matthew, ch. xxiii. ver. 11.

Ὁ δὲ μείζων ὑμῶν, ἔϛαι ὑμῶν διάκονος.

He that is great amongst you, ſhall be one waiting upon you, [*or doing ſervice unto you.*]

And ſo alſo, Mark, ch. ix. ver. 35.

Καὶ καθίσας ἐφώνησε τοὺς δώδεκα, ϗ λέγει αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι, ἔϛαι πάντων ἔσχατος, ϗ πάντων διάκονος.

And ſitting down, He called the twelve, and ſaith to them, If any one is deſirous to be firſt, let him be laſt of all, and miniſtring unto all; [*or ſerviceable to all.*]

And I cannot but ſuſpect that thoſe remarkable words, in that moſt divine ſong of Moſes, allude to this final allotment.

Deuteronomy, ch. xxxii. ver. 8.

They are thus tranſlated in our verſion from the Hebrew:

*When the moſt High divided to the nations their inheritance, when He ſeparated the ſons of Adam, He ſet the bounds of the people according to the number of the children of Iſrael**.

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* God knoweth I do not preſume, or wiſh, to interpret preſumptuouſly. But, if the tranſlation of the LXX, in this inſtance, is a right one, it cannot but induce and lead us to ſome ſuſpicion, (after all the Obſervations made in the preceding part of this Book,) that the number of

But they are tranſlated in a ſomewhat different manner by the LXX †, for there we read,

Ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδὰμ, ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων Θεοῦ.

When the moſt High divided to the nations their lots, when he ſpread abroad [or ſowed abroad the ſeed of] the ſons of Adam. He eſtabliſhed the bounds of the nations, according to the number of the Angels of God.

That is, (as the words ſeem in their trueſt ſignification to imply), *the Almighty, determined there ſhould at laſt be juſt ſo many diviſions, of kingdoms and people, as there will be ſpirits prepared, deſerving ſuch appellation, as is given them in this verſe.*

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of the diviſion of the kingdoms, and territories wherein *true judgement* and rule ſhall take place on the face of the earth, when the ſtate of things is perfected here, previous to its final diſſolution; and previous to the removal of the redeemed into heaven; ſhall be exactly adjuſted to the number, either of thoſe Angels who have deſcended, in imitation of their Lord and Maſter, to take human nature upon them; or elſe to the number of thoſe good men, who being, of God's mercy, through Chriſt Jeſus, made perfect, ſhall become equal to the Angels. With reverence and fear, I ſuggeſt this. And I pray God to pardon me if I have erred: but I take it to be the very eſſence of the truth of His moſt holy word. For if we take the words, as they ſtand in our tranſlation from the Hebrew, *according to the number of the children of Iſrael*, they ſtill imply the ſame thing; namely, according to the number of the *true Iſrael of God*; that is, as St Paul ſays, not according to the number of thoſe who are *Iſrael after the fleſh*, but according to the number of thoſe who are *Iſrael after the ſpirit*.

† Both the Vatican and Alexandrian copies agree exactly.

May we not therefore be led to infer from hence, that even the *number* of the future intended diviſions of the nations, and people, is already appointed, according to the number of thoſe, who will be the *firſt born from the dead* *; the partakers of *the firſt reſurrection* †; and *like unto the Angels of God* ‡. In ſhort, *according to the number of thoſe ſons of God*, for whoſe appearance *the whole creation waiteth?* as the Apoſtle expreſſes it,

Romans, ch. viii. ver. 19.

Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται.

For the earneſt expectation of the [whole] creation waiteth for the manifeſtation of the ſons of God. Or, (if we read the verſe according to Mr. Bowyer's emendation, ſubſtituting the word ἀπολύτρωσιν for ἀποκάλυψιν,) *Waiteth for the Redemption of the ſons of God.*

Theſe are the perſons to whom the Apoſtle ſays, in his *General* Epiſtle,

1 Peter, ch. ii. ver. 5, 9.

5. Καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος

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* Hebrews, ch. xii. ver. 23.

† Philippians, ch. iii. ver. 11. Hebrews, ch. xi. ver. 35. Rev. ch. xx. ver. 6.

‡ Mark, ch. xii. ver. 25. Luke, ch. xx. ver. 36. 1 John, ch. iii. ver. 2.

Tt πνευματικὸς,

ϖνευματικὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι ϖνευματικὰς θυσίας, εὐπροσδέκτȣς τῷ Θεῷ διὰ Ἰησȣ̃ Χριςȣ̃.

9. Ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς ϖεριποίησιν· ὅπως τὰς ἀρετὰς ἐξαγγείλητε τȣ̃ ἐκ σκότȣς ὑμᾶς καλέσαντος εἰς τὸ θαυμαςὸν αὐτȣ̃ φῶς.

5. *And be ye built up as living ſtones, a ſpiritual fabric; an holy body of miniſtring ſpirits;* [*or holy prieſthood;*] *to bring* [*and offer up*] *ſpiritual ſacrifices, acceptable to God through Jeſus Chriſt.*

9. *For ye are a choſen race, a royal eſtabliſhment of miniſtring ſpirits, an holy nation; a people made fit for action* [*and exertion*] *that you ſhould ſhew forth the* [*mighty and effectual*] *exertions* [*and power*] *of Him who hath called you out of darkneſs into His marvellous light.*

All which words muſt ſurely relate to ſomething that is to come to paſs hereafter; and cannot, by any refinement, be ſo interpreted, as to relate merely to the ſtate of Chriſtians, at preſent, here on earth.

Before we quit this ſubject, therefore, we may, with great propriety, ſtill further bring to remembrance thoſe words of the Holy Pſalmiſt, which he uſes, when prophecying concerning the Meſſiah, and His ſervants.

Pſalm xlv. ver. 17.

Ἀντὶ τῶν ϖατέρων σȣ ἐγενήθησάν [σοι] υἱοί σȣ·
Καταςήσεις αὐτȣ̀ς ἄρχοντας ἐπὶ ϖᾶσαν τὴν γῆν.

Inſtead of thy fathers, there ſhall be unto thee thy ſons.
Thou ſhalt make [*or eſtabliſh*] THEM *rulers upon the whole earth.*

For that this whole prophetical Pſalm does relate expreſsly to the *Meſſiah*, or *Chriſt*, the *Anointed Lord*, the *King of Glory*, we are aſſured by the Apoſtle; who cites the words of it, as relating to Him, in the moſt eſpecial manner, in his Epiſtle to the Hebrews; where ch. i. ver. 8, 9, is a manifeſt citation from this Pſalm, ver. 7 and 8.

Laſtly, the whole of this idea, with regard to the benefit and kindneſs which ſincere faithful Chriſtians may hereafter render to others, is ſupported ſtill more fully by the *concluding* words of the Parable at preſent under conſideration; to the explanation of which I ſhall now proceed: for they are indeed very difficult to be reconciled with the reſt; unleſs we give this ſort of turn to the interpretation.

Luke, ch. xvi. ver. 10, 11, 12, &c.

10. Ὁ ϖιςὸς ἐν ἐλαχίςῳ, ϗ ἐν ϖολλῷ ϖιςός ἐςι· ϗ ὁ ἐν ἐλαχίςῳ ἄδικος, ϗ ἐν ϖολλῷ ἄδικός ἐςιν.

11. Εἰ ȣ͂ν ἐν τῷ ἀδίκῳ μαμωνᾷ ϖιςοὶ ȣ̓κ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν ϖιςεύσει;

12. Καὶ εἰ ἐν τῷ ἀλλοτρίῳ ϖιςοὶ ȣ̓κ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;

13. Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δȣλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, ϗ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, ϗ τȣ͂ ἑτέρȣ καταφρονήσει. ȣ̓ δύνασθε Θεῷ δȣλεύειν ϗ μαμωνᾷ.

10. *He that is faithful in that which is leaſt, is faithful alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.*

11. *If therefore ye have not been faithful [or worthy of any truſt,] with regard even to the unjuſt mammon, who will commit to your truſt the true [riches]?*

12. *And if ye have not been faithful, [or worthy of truſt in the uſe of that which is really another's; who ſhall give you that which ſhall be [effectually] your own?*

13. *No domeſtic can ſerve two maſters; for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God, and mammon.*

Theſe words appear difficult to reconcile with the reſt of the Parable, unleſs we give the turn to the interpretation, which has *here* been given. But in conſequence of annexing that idea to them, they follow the reſt in the cleareſt, and moſt explanatory manner. For then, conſidering the whole diſcourſe as addreſſed, in reality, not to the diſciples; but to the ſurrounding Publicans and Sinners; and to the Scribes and Phariſees; who were deriding the doctrines of the Goſpel, and refuſing to accept the great means of deliverance afforded them by our Lord's preaching; they contain a final admonition to this purport.

That they ſhould be careful, at leaſt, to endeavour, (even from motives of ſelf intereſt,) to make ſome ſort of advantageous uſe, *ſpiritually*, of the opportunities they enjoyed in this world, during the remainder of life. And that they would find it of great importance to them, to endeavour, by acts of kindneſs, to make to themſelves *ſome* friends, if poſſible, of thoſe perſons, who might, in the end, prove to be the true and accepted ſervants of the moſt High God; (if, by accident, they could but, in the common intercourſe of life, be ſo fortunate as to meet with any *ſuch*, mixed with the bulk of mankind. Becauſe, in truth, as to *themſelves*, they muſt be conſcious, if they duly conſidered the matter, that they could have little hope or expectation of receiving any *good* hereafter, except merely from the *free bounty* of others; ſince common ſenſe, and conſtant experience muſt teach them, that he who will not be faithful; or ſcrupulous and careful, with regard to his conduct; reſpecting any *ſmall* truſt placed in him *now*; is not likely to be ſo with regard to any more important matter, with which he might be entruſted, at a future time: and that he who has choſen to act iniquitouſly at preſent, with regard to ſmall matters, as far as he has had opportunity; will almoſt infallibly act *ſo* when he has ſtill more power given to him; and therefore is no ways fit to have a confidence placed in him, in the final arrangement of things, in a future ſtate of bliſs and glory.

How could they (the ſurrounding multitude above deſcribed) who muſt know (if they reflected at all) that they were purſuing merely the gratifications of avarice, or pride, or diſſipation, or vice, without any regard to what was due to others; and *that* even by the help alone of thoſe worldly advantages with which they were mercifully entruſted for far different purpoſes; and who, if they were not acting any injurious and wicked part towards others, were at beſt making no *good* uſe of the talents intruſted to their care, by the great Creator and Lord of all, for a few days; how could *they* expect, that any reaſonable being, (much leſs that the All-Wiſe God,) ſhould think of placing ſuch a confidence in them *hereafter*, as to ſuffer them ever to have full poſſeſſion of powers, and advantages, of *eternal* duration; on the due exerciſe of which the happineſs of myriads muſt depend; and which, if *they* ſhould be abuſed in like manner as they had abuſed their faculties *here*, would occaſion the worſt conſequences to thoſe who depended upon them; and that for *ever?*

How, therefore, was it to be expected, that into their hands, even in the leaſt degree, ſhould be entruſted, the high privileges, faculties, powers, and opportunities of action, which conſtitute the true riches of the world to come?

They had nothing left to do, therefore, but either to make unto themſelves friends, of the mammon of unrighteouſneſs, whilſt it was in their power; friends by means of thoſe tranſitory riches, and advantages, whilſt they laſted ſuch as they were; (which it is plain could be done only by acts of well-meant kindneſs; and not by ſuch raſcally acts as the unjuſt ſteward's were; nor even merely by giving away money*;) they muſt either make unto themſelves friends, by that one laſt opportunity; or elſe be left to dig, and beg, and to be aſhamed for ever.

After ſaying this, our Lord concludes, with a general admonition to all; to beware *what* they make the great object of their purſuit in life. For no man can ſerve two maſters: no man can make the mammon, *(the mere intereſts of this world,)* the prime objects of his purſuit, and follow them *effectually*, through all the mazes they will undoubtedly lead him into, if he determines at all events to ſucceed; no man *can* do this, and at the ſame time attain to that right temper, and diſpoſition of mind, and to the habit of ſuch purſuits, as can alone make him the ſervant of God; or prepare him to be ſo far an object of Divine Mercy and favour, through faith in Jeſus Chriſt, as to be ſealed, by the fixed and continual guidance and influences of God's Holy Spirit, amongſt thoſe, who ſhall at laſt, be called forth, from the reſt of mankind, to take the lead; and to rule; and to accompliſh the will of God *hereafter* for ever; through all the aions of exiſtence.

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* 1 Cor. ch. xiii. ver. 3.

Taking the Parable in this light, the whole is uniform, and conſiſtent: and is ſo far from eſtabliſhing the monkiſh doctrine of the great merit of *alms deeds*, and of *good works*; or of the power of the church to free ſouls from purgatory, in conſequence of gifts to its members; (on account of which perverſe doctrines alone, I verily believe the *right* interpretation of this Parable has hitherto been rejected;) it is ſo far from giving countenance to *ſuch* opinions, that it places the advantage of alms deeds, on *a very low ſcale* indeed. And as to giving any power, to any ſuppoſed church, to free ſouls from any ſuffering or diſadvantage; it only, inſtead thereof, exhorts to univerſal good will: plainly ſhewing, that we never can tell, in this world, *who* thoſe are, *who may be able* to requite us in this bleſſed manner; though ſome (if we chance to light upon them) moſt certainly will do ſo ten thouſand fold.

If any other conſtruction is to be put upon this Parable; and if it is to be ſuppoſed to be addreſſed to our Lord's diſciples; and to thoſe who believe on him, and truſt in his name: as I confeſs I do not know *what* can be meant by our Lord's exhorting *his diſciples* to make friends of the mammon of unrighteouſneſs, when they really had none of it: ſo neither can I conceive, *what* could be meant, by his ſaying, if *ye* have not been found worthy of truſt *(or faithful)* in that which was another man's *(or in the uſe of that which is really anothers)*, who ſhall give unto you the true riches (or that which ſhall be really your own)? when indeed our Lord was, at that very time, actually giving thoſe true riches, (or that which ſhould really and everlaſtingly be their own) to thoſe very diſciples; and had, in great mercy both to themſelves, and to the reſt of the world, called *them* forth for that very expreſs purpoſe, that they might receive that gift.

Nor can I conceive where could be the uſe of ſaying to them, *Ye cannot ſerve God and mammon*; when they had really no mammon at all, but had left all to follow him; and to embrace the truth with ſincerity, by degrees, as he ſhould be pleaſed to inform them of it.

This Parable, therefore, I apprehend was not delivered, as meant to be applied to the diſciples; nor indeed to any of thoſe, who, through their preaching, ſhould believe effectually on His Name; but was deſigned for the inſtruction of the world at large; to whom the Goſpel, in its fulleſt extent, was to be preached; and out of whom ſome, even by this diſtant gleam of hope, might be led at laſt, perhaps effectually to lay hold of immortality.

To thoſe who believe, and embrace the truth, the exhortations of the Word of God are not merely, *that they ſhould make unto themſelves friends of the mammon of unrighteouſneſs*; but of a very different kind: *namely*, that by patient continuance in well doing, *they ſhould ſeek for glory, and honour, and immortality**; and ſhould ſtrive to obtain the crown of life, *which the Lord hath promiſed to them that love him* †; and ſhould wait, *when the chief Shepherd ſhall appear, to receive a crown of glory that fadeth not away* ‡.

Finally, in concluſion, I muſt juſt obſerve; that what has here been advanced, cannot fairly be contradicted, by any inferences that may be drawn from what is ſaid in the Parable of the Rich Man and Lazarus, in this very ſame chapter; Luke, ch. xvi. ver. 19. Nor is it at all inconſiſtent with the deſcription there given; whether we conſider that deſcription as being only parabolical, or as the deſcription of ſomething real.

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* Romans, ch. ii. ver. 7.

† James, ch. i. ver. 12.

‡ 1 Peter, ch. v. ver. 4.

For that Parable ſpeaks merely of the *intermediate ſtate*, immediately ſucceeding death; and which takes place between it and the reſurrection; and deſcribes nothing concerning the ſtate of things *after* the reſurrection; to which alone, on the contrary, the Parable *now* under conſideration plainly refers, whatever interpretation be put upon it.

And with regard to that intermediate ſtate; although indeed nothing be revealed to us poſitively in Scripture, yet, from the few intimations that are given, it ſeems neither unreaſonable nor preſumptuous to conclude; that ſome ſouls are actually in the heavenly paradiſe, like that of Lazarus: that ſome are in a ſtate of inactivity; and do ſleep, as their bodies do: and that ſome are in a ſtate and place of ſuffering, like that of Dives[*]: from all of which ſtates, the reſurrection of the body will recall them, in

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[*] Notwithſtanding there is ground for believing, conſiſtently with the concluſion formed by Lord King, and with the apprehenſion of the beſt informed Chriſtians, from the earlieſt ages[†]; that every *human ſpirit* whatever, except thoſe of *Enoch* and *Elijah*, have immediately, on their departure out of this world, deſcended into ᾅδης, or *the pit*, as it is elſewhere called; (the apprehenſion of *which*, much more than the ſelfiſh idea of *loſs*, was the original cauſe of putting on ſigns of mourning;) yet, even if that be the caſe, there is the ſtrongeſt reaſon to conclude, that multitudes of them have been, and are, *ſoon* recovered from thence; even previous to the reſurrection of the body[‡].

This may be inferred, not only from that divine prophecy, which has been, by the holy Apoſtle, applied to the Meſſiah, our Lord Jeſus Chriſt himſelf[§].

[†] King on the Creed, p. 201, 203, 209, 211, 212, 213, 214, 215, 219, 225, 228, 229, 230.

[‡] Ibid. p. 218, 223. See alſo Bp. Pearſon on the Creed, p. 250.

[§] Acts, ch. xiii. ver. 35.

Pſalm xvi. ver. 10.

Ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδου,
Οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

Thou wilt not leave my ſpirit in [the place of] hell; neither wilt thou give thine Holy One to ſee corruption.

But alſo from that pious wiſh of the holy Pſalmiſt, as it ſtands in our verſion,

Pſalm lxix. ver. 16.

Let not the pit ſhut her mouth upon me.

Or, as it is in the Septuagint,

Μή με καταποντισάτω καταιγὶς ὕδατος.
Μηδὲ καταπιέτω με βυθὸς.
Μηδὲ συσχέτω ἐπ᾽ ἐμὲ φρέαρ τὸ στόμα αὐτοῦ.

Let not the flood of water drown me; neither let the LOW *deep ſwallow me up; neither let the pit [of the abyſs *] cloſe its mouth upon me.*

And from that divine prayer of our Lord, juſt before His ſuffering; from which all ſincere Chriſtians may derive great conſolation.

John, ch. xvii. ver. 24.

Πάτερ οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὦσι μετ᾽ ἐμοῦ· ἵνα θεωρῶσι τήν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

Father; thoſe whom thou haſt given me, I will [I deſire] that where I am, they alſo may be with me, that they may ſee the glory, my [glory], which thou haſt given me; becauſe thou haſt loved me, before the foundation of the world.

There ſeems therefore ſufficient reaſon to conclude, that though all deſcend into the grave, and into the pit; yet that the *lot* of the ſpirits of mankind *afterwards*, and previous to the reſurrection of the body, is in their proper order*; previous to their being placed in *ſuch lots*, as the Wiſdom, and Juſtice, and Mercy of God, ſhall afterwards appoint, through *Jeſus*, the Anointed Lord, and Ruler, and Diſpoſer of All; THE CHRIST, *the Meſſiah*.

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* Revelations, ch. ix. ver. 1.

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to different ſpirits, very different. And that ſome remain, ſhut up in the pit, in a ſtate of ſuffering, and fearful expectation;—ſome are allowed to reſt, and to ſleep in inactivity;—ſome go to a place, where they find themſelves in a ſituation, affording both peace and comfort; (concerning *which place* we may perhaps form very probable gueſſes, and concluſions, although I name them not here;)—And ſome even aſcend into heaven, to partake of glory, with their Lord, and to behold HIS GLORY; *where* they wait, till they ſhall *again* deſcend, and come with THE LORD, to the judgement of the whole world.

* 1 Cor. ch. xv. ver. 23.

SECTION VIII.

WE may now naturally be led, after all the preceding conſiderations, to turn our attention more particularly to the awful account given us of the Judgement of the Laſt Great Day. And *that* the rather; becauſe it will be found to confirm, in reality, all that has been already ſaid.

The beginning of it is thus deſcribed by our Lord himſelf:

Matthew, ch. xxv. ver. 31.

Ὅταν δὲ ἔλθῃ ὁ υἱὸς τȣ͂ ἀνθρώπȣ ἐν τῇ δόξῃ αὐτȣ͂, ϗ πάντες οἱ ἅγιοι ἄγγελοι μετ᾽ αὐτȣ͂, τότε καθίσει ἐπὶ θρόνȣ δόξης αὐτȣ͂.

When the Son of Man ſhall come in His glory, and all the holy angels with Him, then ſhall He ſit upon the Throne of His Glory.

And with regard even to theſe very firſt words, I cannot but juſt make one ſhort obſervation: for though I have tranſlated this verſe juſt as we find it in our verſion; nevertheleſs I muſt beg leave to remark, that there is, in the original, a particle, δὲ, at the very beginning of the whole deſcription, to which it is almoſt impoſſible to annex any meaning; unleſs we ſuppoſe it to imply a ſtrong contraſt between *the ſtate of glory*, in which thoſe bleſſed Spirits who *come with* their Lord ſhall appear; and that *outer darkneſs*, into which the unprofitable ſervant is ſaid to be caſt, in the parable immediately preceding. It naturally leads us, therefore, to recollect thoſe remarkable words of the Apoſtle Paul, in two of his Epiſtles, relating to this ſubject, before we proceed any further; and to compare them with what is here ſaid; and alſo with what we read in ſome other parts of Scripture.

The firſt of thoſe remarkable words, are to be met with in the Epiſtle to the Theſſalonians.

1 Theſſ. ch. iv. ver. 13, &c.

13. Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς ϗ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

14. Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε ϗ ἀνέστη, οὕτω ϗ ὁ Θεὸς τοὺς κοιμηθέντας, διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

15. Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·

16. ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, ϗ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ᾽ οὐρανοῦ, ϗ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον·

17. ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, ϗ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα.

18. Ὥστε

18. Ὥςε παρακαλεῖτε ἀλλήλȣς ἐν τοῖς λόγοις τȣ́τοις.

13. *But we would not that you ſhould be ignorant, brethren, concerning thoſe who are* RESTING [*]; *to the end that you may not ſorrow, even as others do who have not hope.*

14. *For if we believe that Jeſus died, and roſe again; even ſo alſo them that* REST [*], *in Jeſus, [or by means of Jeſus,] God will bring* WITH HIM.

15. *For this we ſay unto you, by the word of the Lord: that we [any of us] who are living, who are left ſurviving till the coming of the Lord, ſhall not be beforehand with thoſe who are now at reſt.*

16. *For the Lord Himſelf ſhall deſcend from heaven, with great ſhoutings, with the voice of an* [†] *archangel, and with the trumpet of God. And the dead [truſting] in Chriſt* [THE ANOINTED RULER] *ſhall riſe* FIRST.

17. *Then we [any of us] who are living, who are left ſurviving, ſhall be caught up together with them, in the clouds, to meet the Lord in the air; and ſo [after that] ſhall always be with the Lord.*

18. *Therefore comfort one another with ſuch words as theſe.*

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[*] Κοιμάομαι is rather *cubo dormiendi gratia,—reclino me ad capiendum ſomnum,* than *dormio*; ſee H. Stephens, T. II. p. 290; and therefore much rather implies *reſt* than poſitive *ſleep*. And this will appear ſtill more ſtrongly, if we recollect the paſſage already cited from the LXX, (1 Kings, ch. xix. ver. 5.) where we find the LXX did not think *this word,* alone by itſelf, ſufficient to expreſs *ſleep*. For it is ſaid, concerning Elijah ſleeping under the tree, καὶ ἐκοιμήθη καὶ ὕπνωσεν, i. e. *and he reſted and ſlept,* and *dormio* is properly Ὑπνάω, ſive Ὑπνέω, ſive Ὑπνόω. To which, in confirmation of the tranſlation here given, I may further add the uſe made, by the LXX, of the word κοιμάομαι, Deuteronomy, ch. xxxi. ver. 16; 2 Kings, ch. iv. ver. 34; and by the Apoſtle Paul, 1 Cor. ch. xv. ver. 18.

[†] There is no article in the original.

The other words are in the Epiſtle to the Coloſſians.

Coloſſians, ch. iii. ver. 4.

Ὅταν ὁ Χριϛὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε ϗ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

When Chriſt ſhall appear, [*who is*] *our life, then ye alſo ſhall appear with Him in Glory.*

And to theſe we may add the words of the Holy Pſalmiſt, in the 50th Pſalm.

4. Προσκαλέσεται τὸν ȣ̓ρανὸν ἄνω,
Καὶ τὴν γῆν, τȣ͂ διακρίναι τὸν λαὸν αὐτȣ͂.
5. Συναγάγετε αὐτῷ τȣ̀ς ὁσίȣς αὐτȣ͂,
Τȣ̀ς διατιθεμένȣς τὴν διαθήκην αὐτȣ͂ ἐπὶ θυσίαις.
6. Καὶ ἀναγγελȣ͂σιν οἱ ȣ̓ρανοὶ τὴν δικαιοσύνην αὐτȣ͂.
Ὅτι Θεὸς κριτής ἐϛιν.

4. *He ſhall call the heaven from above; and the earth, to judge His people.*
5. *Gather unto Him, His holy ones, thoſe that have eſtabliſhed a covenant with Him by means of ſacrifices.*
6. *And the* HEAVENS *ſhall declare His righteouſneſs; for God is* [*indeed*] *a Judge.*

In which latter declaration it ſeems to be intimated, that thoſe who have made the great appointed covenant with God, *by means of ſacrifice*; (not the ſacrifice of bulls and goats; for that is declared to be of little import, ver. 9, 10, 11, 12, 13, of this very Pſalm;) but by means of the great ſacrifice of Chriſt, the

Deliverer,

Deliverer, and Anointed Lord; that *thoſe* are they, who ſhall deſcend, with the holy Angels, from the heaven above, to judge the people. When the heavens ſhall declare *His* righteouſneſs: *His*, Who Himſelf really made and offered up the great Sacrifice in queſtion.

This is what I apprehend to be a fair interpretation of this prophetical Pſalm, although the word θυσίαις is in the plural number; and that the rather; both becauſe of the care taken, in the ſubſequent verſes, to declare that the ſacrifices of bulls and goats were in themſelves of no import at all; (which would be a contradiction to the 5th verſe, unleſs ſomething further was intended); and alſo, becauſe even the ſacrifices under the Law were, as the Apoſtles inform us [*], merely *typical*, of the *final* great ſacrifice to be offered up: and had their full and proper effect, only from being ſeen and conſidered in *that* light. And becauſe we have ſufficient reaſon to conclude, that even the ſacrifices of the Patriarchs, always had a reference to the promiſed Meſſiah and Deliverer: and may venture to believe; that moſt probably the very reaſon why Cain's *offering* was not accepted [†], was becauſe he did not conſider it rightly as having reference to the great *intended ſacrifice*; but brought his productions from the earth, merely as ſome fruit of his own toil and labour, to be *given* unto the Almighty, who needeth not any thing from our hands.

The ſacrifices therefore alluded to, in the verſes of this ſublime Pſalm; by means of which, ſuch a covenant was made with God, as has been accepted; and which have made thoſe who offered them, in ſpirit and in truth, *holy* unto the Lord; were, *firſt*, the one great all-ſufficient ſacrifice of Chriſt; (who hath by *that* ſacrifice, and by what *He ſuffered,* paid a price for our ſouls, and *ranſomed*, and *redeemed* us;) and, in the next place, *ſuch* as were offered up ſpiritually, by the Patriarchs, and people of God, as typical of this true and only real ſacrifice.

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[*] Heb. ch. x. ver. 1 to 15. 1 Cor. ch. x. ver. 4. Col. ch. ii. ver. 17.

[†] Hebrews, ch. xi. ver. 4.

And, acknowledging this, unleſs we will reject all the informations given us in the Word of God, we may venture to conclude, that *ſuch* as have truly and rightly availed themſelves of the benefit of a covenant *ſo* made, are thoſe who will be gathered together, to judge the world; and finally to reſtore bliſs, and order, and harmony, to the whole creation; and to perfect the whole mighty work, according to the will, and by the power of God.

Theſe Holy ſpirits therefore of juſt men made perfect *; and all who reſt truſting in Chriſt; ſhall riſe again in glory. And previous to that, ſhall come with the Lord, when He deſcends again on earth.

For notwithſtanding it be true, that the *reſurrection of the body* muſt be *ſubſequent* to the coming of our Lord: yet if we recollect the Apoſtle's hope and expectation of being *with* Chriſt immediately after his departure † from this world; and conſider, that Moſes *(who died)* appeared *with* our Lord, at the transfiguration on the Mount, as well as Elias ‡ *(who had been tranſlated.)* And conſider, moreover, that the being *brought* WITH *our Lord* §, at the Great Day, muſt imply ſomething more than merely being raiſed from the dead, upon or after his advent; we cannot but conclude, that, together with the holy angels, will come the ſpirits of many good men, ſervants of the Lord. And eſpecially if we add, ſtill further, the conſideration of what the Apoſtle ſaith in his 1ſt Epiſtle to the Corinthians.

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* Heb. ch. xii. ver. 23.

† 2 Cor. ch. v. ver. 1. Philippians, ch. i. ver. 23.

‡ Luke, ch. ix. ver. 30. Matth. ch. xvii. ver. 3. Mark, ch. ix. ver. 4.

§ 1 Theſſ. ch. iv. ver. 14.

1 Cor. ch. vi. ver. 2, 3.

2. Οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; Καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

3. Οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά;

2. *Do ye not know that [ſuch as * are] holy men ſhall judge the world? And if the world ſhall be judged by you, are ye unworthy of trifling determinations †?*

3. *Do ye not know that we ſhall judge angels? what then; [ſhall we not judge] things [that are merely of concern] in this life?*

To the conſideration of which we ought alſo to add the recollection of thoſe words, ſpoken by our Lord Himſelf, concerning ſuch as ſhall be partakers of the firſt Reſurrection.

Luke, ch. xx. ver. 36.

Οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται, (ἰσάγγελοι γάρ εἰσι,) καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.

Neither can they die any more, for they are EQUAL UNTO *the Angels, and are the Sons of God, being the Sons of the Reſurrection.*

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* This ſeems to be the proper meaning and force of the article *οἱ*, in this place. And I cannot but add, that the primary notion of the word *holy*, ſignifies the ſeparation of a thing, or perſon, from a common and profane, to a peculiar and religious uſe. King on the Creed, p. 342.

† The ſecond verſe, which is the moſt material one of all, is in the Alexandrian Manuſcript; but the 3d, 4th, 5th, and 6th, verſes of this chapter, are omitted in that copy.

And

And finally, we may with great propriety ſubjoin the words which our Lord Himſelf makes uſe of, in another part of Scripture, concerning this great event; and by means of them may connect the whole with the reſt of the ſublime deſcription now under conſideration.

Matthew, ch. xiii. ver. 41, 42, 43.

41. Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποιοῦντας τὴν ἀνομίαν·

42. καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

43. Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

41. *The Son of Man ſhall ſend forth his angels; and they ſhall gather together out of his kingdom all things that offend, and them that do what is contrary to the law of God;*

42. *And ſhall caſt them into a furnace of fire; there ſhall be lamentation, and gnaſhing of teeth.*

43. *Then the righteous ſhall ſhine forth; [in the ſame manner] as the* SUN *does, in the kingdom of* THEIR *Father. He that hath ears to hear, let him hear.*

Theſe *laſt* words perhaps ſhew, that what is here ſaid, deſerves ſome ſpecial, and more particular interpretation, than has been uſually given. And they may, perhaps, very properly lead us to recollect, what was more immediately the object of our attention, in the *firſt Section* of theſe Remarks. But, paſſing by that conſideration, it only remains for us to obſerve, that;

Further, we read in the ſame chapter,

49. Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, ϗ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων.

49. *So ſhall it be at the perfecting* [*and compleating*] *of the* AION [*]. *The angels ſhall come forth, and ſhall ſeparate the evil from the midſt of the juſt.*

We find, therefore, that both *the holy angels*, and the *ſpirits* of thoſe *holy men* who *come with their Lord*, are to be mutually employed in this Great Work of compleating the judgement and arrangement of the whole world.

Now then, with all theſe helps, from ſo many correſponding paſſages of Scripture, let us proceed to the conſideration of the ſublime deſcription of what ſhall come to paſs, *when the Son of* MAN *ſhall thus ſit upon the throne of His Glory.*

Matthew, ch. xxv.

32. Καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· ϗ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.

32. *And before Him ſhall be gathered all nations: and He ſhall ſeparate them one from another, as a ſhepherd ſeparateth the ſheep from the goats.*

33. Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

33. *And He ſhall place the ſheep on His right hand, but the goats on his left.*

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[*] A very different word is here made uſe of, in the original, than that which our tranſlation in the Bible leads us to expect: for from thence we ſhould ſuppoſe it was τοῦ κόσμου, *the world*.

34. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

34. *Then ſhall* THE *King* [THE GREAT ANOINTED LORD, AND DISPOSER OF ALL] *ſay unto thoſe on His right hand, Come ye bleſſed of my Father,* [or ye who have been well ſpoken of and approved, by my Father,] *inherit the kingdom prepared for you from the foundation of* THE WORLD *, [*or immediately after the firſt diſturbance and derangement of* THE WORLD.]

35. Ἐπείνασα γὰρ, ϗ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, ϗ ἐποτίσατέ με· ξένος ἤμην, ϗ συνηγάγετέ με·

35. *For I was an hungred, and ye gave me to eat. I was thirſty, and ye let me drink. I was a ſtranger, and ye took me with you.*

36. γυμνὸς, ϗ περιεβάλετέ με· ἠσθένησα, ϗ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, ϗ ἤλθετε πρός με.

36. *Naked, and ye cloathed me; I was ſick, and ye had an eye to me. I was in priſon, and ye came to me.*

37. Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε πότε σε εἴδομεν πεινῶντα, ϗ ἐθρέψαμεν; ἢ διψῶντα, ϗ ἐποτίσαμεν;

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* The word here is κόσμος, not αἰων. See a further explanation at the end of this Section, of what may be ſuppoſed to have been the cauſe of *this word* being preferred in this place.

37. *Then the juſt ſhall anſwer Him, ſaying, Lord, when ſaw we* THEE *hungry, and nouriſhed* THEE? *or thirſty, and did let* THEE *drink?*

38. ϖότε δέ σε εἴδομεν ξένον, ϗ συνηγάγομεν; ἢ γυμνὸν, ϗ ϖεριεβάλομεν;

38. *And when ſaw we* THEE *a ſtranger, and took* THEE *with us? or naked and cloathed* THEE?

39. ϖότε δέ σε εἴδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, ϗ ἤλθομεν ϖρός σε;

39. *And when ſaw we* THEE *ſick, or in priſon, and came to* THEE?

40. Καὶ ἀποκριθεὶς ὁ βασιλεὺς, ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ᾽ ὅσον ἐποιήσατε ἑνὶ τȣ́των τῶν ἀδελφῶν μȣ τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

40. *And the King, anſwering, ſhall ſay unto them; Verily, I ſay unto you; in as much as ye have done [it] to any of the leaſt of* THESE MY BRETHREN, *ye have done it unto me.*

As far as words can be plain, theſe laſt words ſeem to be ſo; and do not appear deſigned to be ſpoken *to any of thoſe who come* WITH *the Lord*; and have, of His great mercy, through faith, and obedience, attained the high privilege of being called *His Brethren*, and the *ſons of God*. But they ſeem plainly to be addreſſed, even to ſuch as ſcarcely expected to have been ſaved; and who hardly knew *whom* they benefited on earth, when they exerciſed their general habits of civility, philanthropy, and benevolence, in various manners.

Let us therefore proceed a little further in the inveſtigation of this tremendous deſcription.

41. Τότε ἐρεῖ ϗ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ ϗ τοῖς ἀγγέλοις αὐτοῦ.

41. *Then ſhall He ſay, alſo, to thoſe on the left hand, Go from me, ye who are curſed, into fire that is aionian, prepared for the devil and his angels.*

I ſpeak with all caution, and reverence; but may we not from hence infer, that ſome of the ſpirits of bad men, are conſorted, even previous to the laſt day, with evil angels; juſt as ſome of the ſpirits of good men, are conſorted with, and *come with*, good angels?

42. Ἐπείνασα γὰρ, ϗ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, ϗ οὐκ ἐποτίσατέ με·

42. *For I was an hungered, and ye gave me not to eat. I was thirſty; and ye did not let me drink.*

43. Ξένος ἤμην, ϗ οὐ συνηγάγετέ με· γυμνὸς, ϗ οὐ περιεβάλετέ με· ἀσθενὴς καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με·

43. *I was a ſtranger, and ye took me not with you; naked, and ye cloathed me not; ſick, and in priſon, and ye did not regard me.*

44. Τότε ἀποκριθήσονται [αὐτῷ] ϗ αὐτοὶ, λέγοντες· Κύριε, ϖότε σε εἴδομεν ϖεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, ϗ οὐ διηκονήσαμέν σοι;

44. *Then they alſo ſhall anſwer unto Him, ſaying, Lord, when ſaw we* THEE *hungring, or thirſting, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto* THEE? [*or do ſervice to Thee?*]

45. Τότε ἀποκριθήσεται αὐτοῖς λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ᾽ ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

45. *Then He ſhall anſwer them, ſaying, Verily I ſay unto you, in as much as ye did* [*it*] *not to any one of the leaſt of* THESE, *neither did ye do it to me.*

We ſee *here* then, on what a footing Divine Mercy is put *at laſt*. Had any one of the condemned, ſhewn kindneſs, in any inſtance, to one ſervant of the Lord; we may almoſt conclude he would have been ſaved. This ſeems to be a fair inference. And therefore we may well ſay *Amen*, and remain convinced, that, for *the good* of the whole creation, and for that reaſon alone, it is further written,

46. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

46. *And theſe ſhall go away into* AIONIAN *puniſhment; but the juſt into* AIONIAN LIFE.

Which latter we have reaſon both to hope and to conclude, will be alſo, εἰς τοὺς αἰῶνας τῶν αἰώνων, *through the aions of aions*; and *for* *ever and ever*, to far the greater part, if not to all. Becauſe an habit of good, once firmly fixed, is not likely ever to be changed.

Surely, however, the word *aionian* (αἰώνιον) is here uſed, on purpoſe to point out to us, that *the ſtate* to take place *immediately hereupon*, is not abſolutely and in itſelf the *final* one.

And, after duly weighing and conſidering the whole of this ſublime deſcription, and marking the true force of the words, it may reaſonably be thought ſomewhat extraordinary, by an attentive reader of *the Goſpel*, to find the final iſſue of this great event, put at laſt, upon the having or not having *a benevolent diſpoſition*; and upon the having, or not having exerciſed that benevolent diſpoſition, towards any *one* of the leaſt *of the ſervants of Jeſus Chriſt*, the Great Lord and Judge of all.

Mankind are perhaps too apt to read the Holy Scriptures, either with ſuch careleſſneſs, and mere formality, as to pay no due attention to what they read; or elſe with ſuch timid awe, and ſuperſtitious reverence, as to be afraid oftentimes to apprehend and interpret fairly for themſelves. Were it not for this too common propenſity, it would be moſt wonderful how it has come to paſs, that, amidſt ſo many excellent expoſitions of *Divine Writ*, no remarks at all, of the kind now to be offered to the conſideration of the ſerious, ſhould hitherto have been made, concerning this moſt intereſting part of the Word of God.

Every tittle of it we may be aſſured is true. Nevertheleſs it is as true, that in many, and indeed in moſt other paſſages of Scripture, the *means* of ſalvation, and of being enabled to attain to the high privilege of becoming the *Sons of God*; and the Servants of Jeſus Chriſt; and of being numbered with the Redeemed; is put upon quite another footing. And to ſay merely, that becauſe charity is an excellent virtue, therefore it is *here* put for the *whole* of religion; is only a ſort of ſophiſtry; and muſt appear to be little better than a quibble, to any man of much thought or penetration.

Eſpecially as, many perſons may do, and doubtleſs many perſons, in all ages, have done, very many of thoſe kind of acts of mercy, and benevolence, which are mentioned by our Lord; and *that* even to moſt ſincere Chriſtians; who yet themſelves have either never attained to the knowledge of the Goſpel at all; or elſe, from the force of invincible prejudices, have never believed it; or, if they did believe it, have never been induced to repent effectually, or to put any truſt and confidence rightly in the Author and Finiſher of our Salvation.

What then can we ſay? There cannot be any inconſiſtency in the Word of God. Theſe *two* truths muſt therefore be reconciled together; namely, that whoſoever hath, with true benevolence of heart, ſhewn kindneſs to any one of the faithful diſciples and ſervants of Jeſus Chriſt, ſhall be rewarded, and made happy, at the Day of Judgement; and yet, that the privilege of being numbered with *the ſons of God*, depends upon other conditions. And, moreover, we muſt take care to reconcile the whole with a ſtill further and moſt poſitive declaration, that, *without holineſs no man ſhall ſee the Lord* *.

The great terms of attaining to redemption through Jeſus Chriſt; and of obtaining the high privilege of being numbered amongſt His immediate diſciples and ſervants; are from one end of the Goſpel to the other, declared to be according to the tenor of the following texts.

Mark, ch. xvi. ver. 15, 16.

15. Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον ϖάσῃ τῇ κτίσει.

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* Hebrews, ch. xii. ver. 14.

16. Ὁ πιϛεύσας ϗ βαπτισθεὶς, σωθήσεται· ὁ δὲ ἀπιϛήσας, κατακριθήσεται.

15. *And He ſaid unto them, Go ye unto the whole world, and preach the Goſpel* [*the Good News*] *to every creature.*

16. *He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, judgement ſhall be againſt him* *.

Romans, ch. x. ver. 9, 13.

9. Ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ ϛόματί σȣ Κύριον Ἰησȣ͂ν, ϗ πιϛεύσῃς ἐν τῇ καρδίᾳ σȣ ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ.

13. Πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίȣ, σωθήσεται.

9. *If thou ſhalt confeſs with thy mouth Jeſus* [*to be*] THE LORD, *and believe in thine heart, that God hath raiſed Him from the dead, thou ſhalt be ſaved.*

13. *For every one, that ſhall call upon the name of the Lord, ſhall be ſaved.*

John, ch. iii. ver. 14, 15, 18, 36.

14. Καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, ȣ῞τως ὑψωθῆναι δεῖ τὸν υἱὸν τȣ͂ ἀνθρώπȣ·

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* This is ſimply the true import of the word, according to its etymology, and in perfect conſiſtency with a form of expreſſion uſual in our own courts of judicature. The word doth not neceſſarily imply *damnation*, according to the common idea thereof.

15. ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόλεται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

18. Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ δὲ μὴ πιστεύων, ἤδη κέκριται· ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.

36. Ὁ πιστεύων εἰς τὸν υἱὸν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτὸν.

14. *As Moſes lifted up the ſerpent in the Deſert, ſo it is neceſſary that the Son of Man ſhould be lifted up.*

15. *That every one who believeth in Him, ſhould not periſh, but have* AIONIAN *life.*

18. *He that believeth on Him, is not condemned: but he that doth not believe, is already comdemned [or judged], becauſe he hath not believed on the name of the only begotten Son of God.*

36. *He that believeth on the Son hath aionian life: but he that believeth not on the Son, ſhall not ſee life; but the wrath of God remaineth upon him.*

John, ch. vi. ver. 47.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον.

Verily, verily, I ſay unto you, he that believeth on me hath AIONIAN *life.*

John, ch. xi. ver. 25, 26.

25. Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ἀνάστασις ϗ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθανη, ζήσεται·

26. ϗ ϖᾶς ὁ ζῶν ϗ ϖιϛεύων εἰς ἐμὲ, ȣ̓ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· ϖιϛεύεις τȣ́το;

25. *Jeſus ſaid unto her, I am the reſurrection, and the life: he that believeth on me, even if he ſhould die, [yet] ſhall he live.*

26. *And every one who liveth and believeth on me, ſhall not die, through [the whole] aion.*

Romans, ch. x. ver. 11.

Λέγει γὰρ ἡ γραφή· Πᾶς ὁ ϖιϛεύων ἐπ᾽ αὐτῷ, ȣ̓ καταισχυνθήσεται.

For the Scripture ſaith, Whoſoever believeth on Him ſhall not be aſhamed.

1 John, ch. v. ver. 1.

Πᾶς ὁ ϖιϛεύων ὅτι Ἰησȣ͂ς ἐϛιν ὁ Χριϛὸς, ἐκ τȣ͂ Θεȣ͂ γεγέννηται.

Every one that believeth that Jeſus is THE CHRIST, *is born of God.*

Ibid. ver. 11, 12, 13.

11. Καὶ αὕτη ἐϛὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός· ϗ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτȣ͂ ἐϛιν.

12. Ὁ ἔχων τὸν υἱὸν, ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τȣ͂ Θεȣ͂, τὴν ζωὴν ȣ̓κ ἔχει·

13. Ταῦτα ἔγραψα ὑμῖν, τοῖς ϖιϛεύȣσιν εἰς τὸ ὄνομα

τȣ̃ υἱȣ̃ τȣ̃ Θεȣ̃· ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, ϗ ἵνα πιςεύητε εἰς τὸ ὄνομα τȣ̃ υἱȣ̃ τȣ̃ Θεȣ̃.

11. *And this is the witneſs,* [*or teſtimony*;] *that God hath given unto us aionian liſe: and this liſe is in his Son.*

12. *He that hath the Son, hath the liſe; he that hath not the Son of God, hath not the liſe.*

13. *Theſe things have I written unto you who believe on the name of the Son of God; that ye might perceive that ye have aionian liſe, and that ye might* [*continue to*] *believe on the name of the Son of God.*

Galatians, ch. iii. ver. 22.

Ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίςεως Ἰησȣ̃ Χριςȣ̃ δοθῇ τοῖς πιςεύȣσι.

But the Scripture hath concluded [*or bound and ſhut up*] *all things* whatever, under ſin,* [*or in conſequence of ſin,*] *that the promiſe, by means of faith in Jeſus Chriſt, might be given to thoſe who believe.*

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* It is very remarkable, that the expreſſion, in this verſe, is not τȣ̀ς πάντας, as our tranſlation in the Bible would lead us to ſuppoſe; but τὰ πάντα. In conſequence of which, (as well as in conſequence of the whole context, when rightly and fully conſidered,) the meaning ſeems to be; *that the Scripture hath declared, that, in conſequence of the effect of ſin, all the glory deſigned to be made manifeſt in all the works of creation is at preſent concealed and ſhut up; that the promiſe of the developement, or manifeſtation, of the whole, might be given (according to the will of God) to thoſe who would accept of His appointed means of deliverance, through faith in Jeſus, the Anointed Lord and Ruler of all.*

1 Cor. ch. i. ver. 21.

Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.

For after that, in the wiſdom of God, the world by means of WISDOM *knew not God, it pleaſed God by means of* [*what might be eſteemed*] *fooliſhneſs,* [*or a very unlearned and ordinary way*] *of preaching, to ſave thoſe who* SHOULD BELIEVE.

Acts, ch. x. ver. 42, 43.

42. Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, ϗ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτῆς ζώντων ϗ νεκρῶν.

43. Τούτῳ πάντας οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

42. *And He commanded us to preach to the people, and to teſtify that it is He who is ordained of God* JUDGE *of living and of dead.*

43. *To Him do all the prophets bear witneſs, that every one* THAT BELIEVETH ON HIM, *ſhall receive remiſſion of ſins through* HIS NAME.

Acts, ch. xvi. ver. 31.

Οἱ δὲ εἶπον· Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ϗ σωθήσῃ σὺ ϗ ὁ οἶκός σου.

31. *And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.*

1 John, ch. iv. ver. 15.

Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησȣ̃ς ἐϛιν ὁ υἱὸς τȣ̃ Θεȣ̃, ὁ Θεὸς ἐν αὐτῷ μένει, ϗ αὐτὸς ἐν τῷ Θεῷ.

Whoſoever ſhall confeſs that Jeſus is the Son of God, God abideth in him, and he in God.

John, ch. vi. ver. 28, 29.

28. Εἶπον ȣ̃ν πρὸς αὐτόν· Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τȣ̃ Θεȣ̃;

29. Ἀπεκρίθη ὁ Ἰησȣ̃ς, ϗ εἶπεν αὐτοῖς· Τȣ̃τό ἐϛι τὸ ἔργον τȣ̃ Θεȣ̃, ἵνα πιϛεύσητε εἰς ὃν ἀπέϛειλεν ἐκεῖνος.

28. *They ſaid therefore unto Him, what ſhall we do, that we may work the works of God?*

29. *Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on Him whom He hath ſent.*

John, ch. xx. ver. 31.

Ταῦτα δὲ γέγραπται, ἵνα πιϛεύσητε ὅτι ὁ Ἰησȣ̃ς ἐϛιν ὁ Χριϛὸς, ὁ υἱὸς τȣ̃ Θεȣ̃, ϗ ἵνα πιϛεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτȣ̃.

But theſe things are written, that ye might believe that Jeſus is THE CHRIST *[the anointed Lord and Ruler of all] the Son of God; and that [ſo] believing ye might have life through His name.*

John, ch. i. ver. 12.

Ὅσοι δὲ ἔλαϐον αὐτὸν, ἔδωκεν αὐτοῖς ἐξȣσίαν τέκνα Θεȣ̃ γενέσθαι, τοῖς ϖιϛεύȣσιν εἰς τὸ ὄνομα αὐτȣ̃.

As many as received Him, to them gave He power, to become the Sons of God, [even] to them who believe on His name.

John, ch. xvii. ver. 9, 20.

9. Ἐγὼ ϖερὶ αὐτῶν ἐρωτῶ. ȣ̓ ϖερὶ τȣ̃ κόσμȣ ἐρωτῶ, ἀλλὰ ϖερὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι.

20. Οὐ ϖερὶ τȣ́των δὲ ἐρωτῶ μόνον, ἀλλὰ ϗ ϖερὶ τῶν ϖιϛευόντων διὰ τȣ̃ λόγȣ αὐτῶν εἰς ἐμέ.

9. *I pray* [*or intreat*] *for them: I pray not for the world, but for them whom Thou hast given me, for they are Thine.*

20. *And I pray not for these alone, but also for those, who shall believe on me, through their word.*

John, ch. viii. ver. 23, 24.

23. Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐϛὲ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τȣ̃ κόσμȣ τȣ́τȣ ἐϛὲ, ἐγὼ ȣ̓κ εἰμὶ ἐκ τȣ̃ κόσμȣ τȣ́τȣ.

24. Εἶπον ȣ̓̃ν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ ϖιϛεύσητε ὅτι ἐγώ εἰμι. ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

23. *And He ſaid unto them, Ye are from beneath; I am from above: Ye are of this world, [of this preſent ſtate of things on earth*.] I am not of this world.*

24. *On this account, therefore, I ſaid unto you, that ye ſhall die in your ſins; becauſe unleſs ye believe who I am* † *[or that I am He, i. e. unleſs ye believe that I am the Meſſiah, the Chriſt, the Anointed Lord and Ruler of all,] ye ſhall die in your ſins.*

John, ch. xvii. ver. 3.

Αὕτη δέ ἐϛιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, ϗ ὃν ἀπέϛειλας Ἰησȣ̃ν Χριϛόν.

And this is aionian life, that they may know THEE THE ONLY TRUE GOD, *and Him whom Thou haſt ſent, Jeſus Chriſt, [the Anointed Lord and Ruler of all.]*

Romans, ch. vi. ver. 23.

Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα τȣ̃ Θεȣ̃, ζωὴ αἰώνιος ἐν Χριϛῷ Ἰησȣ̃ τῷ Κυρίῳ ἡμῶν.

For the wages of ſin are death; but the gracious gift of God is aionian life, through Chriſt, [the Anointed,] Jeſus our Lord.

Theſe are the poſitive declarations of Scripture, concerning the means of obtaining deliverance; and of being made partakers of the inhertance of life. And there is no other way

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* Κόσμος is properly merely *adornment*, or form, and *faſhion*.

† The true meaning of the expreſſion, in this verſe, is well and fully explained by Mr. Bowyer in his excellent Notes.

(except that of faith in Jeſus the Meſſiah,) made known unto us, whereby we may become the *ſons of God.*

How then ſhall we reconcile theſe terms, with what is declared to be the final teſt at the great day of judgement, on which the deliverance of the bulk of mankind depends? and how comes it to paſs, that, after all the pains taken by our Lord and his bleſſed Apoſtles to inculcate the neceſſity of *believing on him,* not one word ſhould be ſaid about that matter, in the great deciſion, at that awful Day?

One ſolution, and one only, of this appearance of inconſiſtency, ſeems moſt obvious to common ſenſe. However, if any diligent perſon, faithfully ſtudying the Word of God, can really find a better; let him give it.

The ſolution that ſeems ſo obvious is this:

That indeed the *primary* deliverance of the *immediate ſervants, of our Lord Jeſus Chriſt,* whom He will vouchſafe to call His Brethren; of thoſe whom the Scriptures call *joint heirs with Jeſus Chriſt* *; and to whom He will grant the privilege to become the *Sons of God* †; of thoſe whom, as the holy Apoſtle expreſſes it, God will *bring with Him* ‡, when He comes to judgement; the ſalvation of ſuch as when they depart out of this world, ſhall according to the divine wiſh of St. Paul §, *be inſtantly with their Lord*; the ſalvation of thoſe who ſhall conſtitute the number of ſuch as are called *the elect* ||; the ſalvation of thoſe who are at laſt truly *elected* (not

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* Romans, ch. viii. ver. 16, 17.

† John, ch. i. ver. 11.

‡ 1 Theſſ. ch. iv. ver. 14.

§ Philippians, ch. i. ver. 23.

|| Titus, ch. i. ver. 1. Matthew, ch. xx. ver. 23. 2 Timothy, ch. ii. ver. 19.

according to the harſh vulgar idea of election, partially, and to the prejudice of the reſt of mankind; but indeed *for the ſake and benefit* of all the reſt of mankind); that the primary deliverance, and great ſalvation of all theſe, does indeed depend *ſolely* upon thoſe bleſſed terms, of *a right and effectual faith, on the great Redeemer, and Lord of all, Jeſus Chriſt, perfected by true repentance, and ſincere, and effectually renewed obedience.* And that, therefore, in the end, *their* number will be but ſmall in proportion to the bulk of mankind; (though it ought to be the high ambition of every reaſonable ſpirit, to ſtrive to attain to ſuch glorious acceptance.)

But, ſtill further; that, although, with regard to theſe terms, *the gate is indeed ſtrait, and the way narrow,* and many will be found to have ſought admittance in vain; yet, that, of God's great mercy to mankind, the effects of the final, and compleat, great deliverance, through our Lord Jeſus Chriſt, does not reſt here. But, at laſt, for the ſake of thoſe who are thus *firſt* perfected; and by *their* means; and *becauſe of kindneſs ſhewn unto them*; multitudes of *others*; (in ſhort, all who have manifeſted real ſincerity of heart, and true benevolence of diſpoſition,) will at laſt find a means to eſcape.

All which is exactly conſiſtent with what has been ſaid, in explaining the preceding parable of the unjuſt Steward.

And ſo far is this ſolution from having any tendency to make men *careleſs*, that it muſt needs excite the moſt zealous deſire, in every well-diſpoſed mind, to preſs forward, as the Apoſtle expreſſes it *, *towards the mark, for the prize of the high calling of God in Chriſt Jeſus:* and it muſt moreover have a tendency to deter any one from *wilful careleſsneſs and neglect*: as *that*, certainly, *(after light and knowledge once afforded,)* muſt preclude all hope.

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* Philippians, ch. iii. ver. 14.

And at the ſame time, the knowledge of this intended grace and mercy, is at once ſufficient to drive away the *clouds of deſpair*; and may win many to the Goſpel, who otherwiſe would remain, till death overtook them, in ſtupid inſenſibility.

It will alſo have a general tendency to promote the exerciſe of all manner of good will, and kind offices, univerſally. And to haſten the time, when what is ſpoken of in moſt ſublime metaphor by the holy Prophet, ſhall come to paſs.

Revelations, ch. xiv. ver. 6.

6. Καὶ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, ϗ ἐπὶ πᾶν ἔθνος ϗ φυλὴν ϗ γλῶσσαν ϗ λαόν·

6. *And I ſaw another angel, flying in the midſt of heaven, having the* AIONIAN GOOD NEWS, *to tell with joy to thoſe that dwell upon earth, and to every nation, and tribe, and tongue, and people.*

7. Λέγων ἐν φωνῇ μεγάλῃ· Φοβήθητε τὸν Θεὸν, ϗ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· ϗ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν ϗ τὴν γῆν ϗ τὴν θάλασσαν ϗ πηγὰς ὑδάτων.

7. *Saying with a great voice, Fear God, and give glory to* HIM; *for the hour of his judgement* [*of His final determination concerning*

concerning the lot of all] *is come. And worſhip ye Him*; *who made the heaven*, *and the earth*, *and the ſea*, *and fountains of water.*

Which bleſſed declaration; when it is at laſt fully announced, in the moſt extenſive and perfect ſenſe of the words, we may reaſonably expect, will be the *prelude* to the opening of the final grand and tremendous ſcene, of the Completion of all Things upon Earth; by the GREAT JUDGEMENT, previous to the ΣΥΝΤΕΛΕΙΑ ΤΟΥ ΑΙΩΝΟΣ; the Perfecting and Finiſhing of the *Aion*.

I HERE ſubjoin the following Note, referring to Matthew, ch. xxv. ver. 34. See p. 342.

The moſt true and-proper meaning of the word καταβάλλω, is *dejicio*, which ſignifies *to throw down*; or *deturbo*, *to diſturb*; or *proſterno*, *to lay waſte, and fling proſtrate*; or *everto*, *to ſubvert*, *and overturn*: and therefore καταβολὴ is much rather *the ſubverſion*, or diſturbance, of a ſtate of things, than the laying *the foundation* of them; although the word will here alſo, in one ſenſe, bear even *that* interpretation: for as *the ſubverſion* of the order and beauty and glory of paradiſe, was *the beginning* of the preſent ſtate of things; ſo it was alſo the *foundation* of this deranged ſcene; which with the utmoſt, and ſaddeſt propriety we call *this world*, this *form*, *and faſhion*, *of the ſtate of mankind.*

As however καταβολὴ moſt properly means *derangement*, and *ſubveſion*, ſo it deſerves the conſideration of the learned, that the prepoſition ἀπὸ means in one moſt diſtinguiſhed uſe of it, *ſtatim poſt*, or *immediately after* (for which ſee Vigerus De Idiotiſmis Græcæ Dictionis, p. 563.) And if that be the caſe; then, in truth, the right rendering of this remarkable verſe ſhould be to this effect.

Then ſhall the King [THE GREAT ANOINTED LORD, AND DISPOSER OF ALL] *ſay unto thoſe on His right hand*, *Come ye bleſſed of my Father*, *inherit the kingdom prepared for you* IMMEDIATELY AFTER THE FIRST DERANGEMENT OF THE FORM AND FASHION OF THE WORLD.

That is, *inherit the kingdom, which, immediately after the firſt paradiſiacal ſtate was deſtroyed and ſubverted, was prepared for the faithful and righteous, through the immediate promiſe of* THE MESSIAH.

The συντέλεια τȣ̃ αἰῶνος therefore, (i. e. the full final end of *the perfecting and compleating of the aion*, mentioned Matthew, ch. xxiv. ver. 3, and ch. xiii. ver. 49.) may very well be underſtood to be the *concluſion* of the very ſtate of things that was promiſed, and pointed out, and of God's mercy ordained *ſtill* to take place on earth, before its final diſſolution; ἀπὸ καταϐολῆς κόσμȣ, *even immediately after the firſt derangement of the form and faſhion of things in this world.* Directly after which ſad event the promiſe of Redemption was made to our firſt Parents.

And I cannot omit adding, before I finiſh this Note, that there is one very remarkable verſe in the Pſalms, which plainly ſhews, according to the ideas of the LXX, what the true force and meaning of the word ΑΙΩΝ is.

And that, when uſed in the *ſingular* number, it does not mean *eternity*; but only a certain vaſt determinate period, in the order of *ſucceſſion of ideas*; of which periods we may conceive the duration of this earth, from the creation to its final deſtruction (or change from this preſent ſtate) to be one.

The verſe is Pſalm cxlv. ver. 13, and is thus rendered in our verſion:

Thy kingdom is an everlaſting kingdom, and thy dominion endureth throughout all generations.

But in the Septuagint (both in the Alexandrian and Vatican copy) it is,

Ἡ βασιλεία σȣ βασιλεία πάντων τῶν αἰώνων·
Καὶ ἡ δεσποτεία σȣ ἐν πάσῃ γενεᾷ καὶ γενεᾷ.

Thy kingdom is a kingdom of all the aions. And thy dominion [endureth] in every race and generation.

From hence, therefore, we may plainly perceive, that the LXX thought the word αἰῶνος not ſufficient to convey the real and juſt idea of *eternity*; (knowing it might convey the idea of only *one* of the great æras in the order of ſucceſſion) and on that account, when they intended really to expreſs *eternal duration*, they were forced to have recourſe to the expreſſion, πάντων τῶν αἰώνων, *of all the aions*; which ſignifies the ſame as τȣ̀ς αἰῶνας, uſed by our Lord Himſelf, at the end of His Divine

Prayer; and as εἰς τȣ̀ς αἰῶνας τῶν αἰώνων, uſed by the Holy Prophet and Apoſtle John, in the Revelations, ch. xi. ver. 15.

The utmoſt extent of the meaning of the word αἰώνιος ſeems to be; *a duration that may be of one or more aions*; and *that may even poſſibly extend throughout all ſucceeding aions*: but the latter ſenſe is not neceſſarily implied, without the addition of εἰς τȣ̀ς αἰῶνας τῶν αἰώνων, or of ϖάντων τῶν αἰώνων.

And the full idea of the extent and duration of our preſent *aion*, as far as we may gather from the intimations of *Divine Prophecy*, throughout the Holy Scriptures, ſeems to be, that, after what has already come to paſs on earth, there will ſtill be, at ſome certain period, a ſtate of great trouble and diſorder, univerſally prevailing in the world; which will be ſucceeded by *the ſecond Coming of our Lord*, the beginning of the reſurrection, and the univerſal prevalence of true Chriſtianity, and of peace and happineſs, on the face of the earth, for a very long and undetermined ſpace of time, (during which the ſtate of things ſpoken of by our Lord to Nathanael, will take place, and there ſhall be a free intercourſe between the inhabitants of heaven and of earth;) but that, at laſt, there ſhall be a ſecond *falling away* of ſome of thoſe generations which ſhall be dwelling upon earth, and of ſome of ſuch ſpirits as are not perfected; in conſequence of which will come *the end of the Day of Judgement*; the final ſeparation of the juſt and of the unjuſt; the deſtruction of the preſent configuration of this globe by fire, (as foretold by St. Peter;) *the ſecond death*; and the total end of this *aion*; and the removal of all the *ſervants of God* to another orb, and habitation, (probably the Sun;) where of courſe the whole ſcene and appearance of the univerſe around muſt be changed from what it appeared as ſeen from this earth, and the whole muſt ſeem to the new inhabitants of that orb, literally new heavens, and a new earth.

This ſecond ſtate appears to be what is properly called *aionian life*, or the life of the *aion* to come, which all the juſt ſhall partake of; whilſt poſſibly our earth, in remotely enſuing periods of time, may undergo another renovation, for the uſe of another γενεὰ, another *race* of beings.

SECTION IX.

AFTER ſo much hath been written, ſo excellently, in explanation of the Divine Prophecy of the Book of Revelations, from the time that the learned and enlightened Mr. Mede *firſt* gave the *right clue* to the interpretation of it; there may appear to be a great degree of preſumption, in attempting to add any further ſolution, of the meaning of the *emblematical deſcription of the ſucceſſion of ages*, which is given us, under the threefold diſtinction of *ſeals*, *trumpets*, and *vials*.

Nothing can ſeem more clear, than that the *firſt of theſe*, *the ſeals*, were deſigned to mark *ſeveral diſtinct periods of time, and changes of circumſtances*, that ſhould ſucceed each other in the world, whilſt the ſame ſyſtem of government continued, as prevailed at the time when the prophecy was delivered.

And that the *ſecond of theſe*, *the Trumpets*, were intended to mark the changes that ſhould take place, after the great civilized part of the world had departed from that ſtate and form of things, and had aſſumed the badge of Chriſtianity.

And that *the third, the Vials*; deſcribe changes, that ſhould enſue, *more particularly in the Weſt*, even during the prevalence of ſome of thoſe other events deſcribed as coming to paſs in the Eaſt; and therefore *ſuch*, as would be even contemporary with them; and were, on that account, to be deſcribed by themſelves, in a ſort of Appendix.

Each then of the emblems in queſtion, muſt deſcribe a ſtate of things *quite peculiar to the reſpective period intended to be marked out*; and which would ſuit no other ſo compleatly.

It is very ſtrange, therefore, that one of the greateſt miſtakes that has ever been made, in the interpretation of this wonderful Book, ſhould have been made with regard to the emblems deſcribed on opening the *two very firſt ſeals*; which appear to have been confounded together, and very much miſapplied, merely in conſequence of *a miſtranſlation:* whereas, in fact, nothing can be more diſtinct; or more exactly deſcriptive of *two very different periods*, totally unlike each other, as to the nature of the events contained in them, and totally unlike any of the ſucceeding periods, than the emblems of theſe two ſeals are.

And this we might reaſonably expect; for herein we ſhall find, does moſt truly conſiſt the admirable excellence and clearneſs of this whole prophecy; that the emblems, *deſcriptive of each period*, cannot, without the utmoſt perverſion of their moſt obvious and plain meaning, be applied to any other age, or period, than that to which they peculiarly belong.

This could not ſo well be noticed in paſt times, becauſe they could not be explained at all rightly, till the events ſignified had actually happened. But we, who live in the latter days, ſo near the completion of the whole, cannot (if we uſe any degree of reflection) avoid perceiving the wondrous fact.

The miſtranſlation is in the deſcription of what appeared on opening the ſecond ſeal.

The words in the original are,

Revelations, ch. vi. ver. 3, 4.

3. Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκουσα τοῦ δευτέρου ζώου λέγοντος· Ἔρχου [καὶ βλέπε.]

4. Καὶ ἐξῆλθεν ἄλλος ἵππος πυῤῥός· καὶ τῷ καθημένω ἐπ᾽ αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

And they are thus tranſlated in our verſion:

3. *And when he had opened the ſecond ſeal, I heard the ſecond beaſt ſay, Come and ſee.*

4. *And there went out another horſe* [*that was*] *red: and* [*power*] *was given to him that ſat thereon,* TO TAKE PEACE FROM THE EARTH, *and that they ſhould kill one another: and there was given unto him a great ſword.*

And the explanation of this, by Biſhop Newton, is, that

"The ſecond ſeal or period is noted for war and ſlaughter.
"And was proclamed by the ſecond living creature, who was
"like an ox and had his ſtation in the Weſt. This ſecond
"period commenceth with Trajan, who came from the Weſt,
"being a Spaniard by birth, and was the firſt foreigner who
"was elevated to the imperial throne. In his reign and that of
"his ſucceſſor Adrian there were horrid wars and ſlaughters,

"and eſpecially between the rebellious Jews and Romans." *And then, after endeavouring to illuſtrate this mode of explanation by the hiſtory of the times, the Biſhop adds,* "The *great ſword*, "and the *red horſe* are expreſſive emblems of this ſlaughtering, "and bloody period; and the proclamation for ſlaughter is "fitly made by a creature like an ox deſtined for ſlaughter *."

The explanation given by Lowman is †,

"That this prophecy will fitly refer to the mutual ſlaughters "of the Jews and Heathen, the common enemies of the "Chriſtian faith, and perſecutors of the Chriſtian religion; "thus *taking peace from the earth*, and killing one another.

"In the latter end of the reign of Trajan, the Jews rebelled "in Egypt and Cyprus, and are reported to have put to death, "with great marks of cruelty, four hundred and ſixty thouſand "men; yet the Jews were every where ſubdued, and prodigious "numbers ſlain by the Romans.

"Not long after in the reign of *Hadrian* the Jews were led "into a new ſedition, headed by one who pretended to be the "Meſſiah, who was called *Bar Chocab*, or *Son of the Star*; "becauſe he gave out, he was the ſtar foretold by *Balaam*. "The whole Jewiſh nation roſe againſt the Roman government, "and for ſome time did great miſchiefs to the Romans; but at "laſt they were entirely cut off by the Romans, though with "great loſs to themſelves. In theſe wars, beſides what was loſt "on the Roman ſide, the Jews had a thouſand cities and "fortreſſes deſtroyed, with the ſlaughter of above five hundred

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[*] Diſſertations on the Prophecies, vol. III. p. 52, 53, 55.

[†] Paraphraſe and Notes on the Revelations, p. 42.

" and eighty thouſand men. Thus the perſecutors of the " Chriſtian faith and church periſhed by each others hands. " The Romans, by their idolatrous worſhip of *Jupiter Capitolinus*, " provoked the Jews to rebellion; and the Jews are deſtroyed " following a *falſe Meſſiah*, as their leader, when at the ſame " time they rejected the true Meſſiah, and perſecuted His " followers; and they fall by the hands of an Heathen nation, " which had joined them in oppoſition to the Chriſtian faith " and profeſſion."

And the interpretation given by the excellent Mr. Mede *, and aſſented to by Sir Iſaac Newton †, is,

" Secundus imperii Romani *caſus* memorabilis, ſecundi ſigilli " emblema, eſt ἀλληλοσφαγία, *cædes et laniena inteſtina*; cui " vix alia ſimilis in omni hiſtoria Romana. *Et datum eſt* inquit " *ſedenti in hoc equo, ut auferat pacem e terra* (id eſt ut illo " Seſſore, pax e terra auferatur) ϗ̀ ἵνα ἀλλήλȣς σφάξωσι, *et ut* " *ſe invicem* homines *mactarent*. Quæ poſtrema ſententiæ pars " firmat explicationem prioris. Nam quo demum ſenſu " caperentur iſta, *datum eſſe ſedenti in equo, ut* homines *ſe invicem* " *interficerent?* niſi datum eſſe, ſeu factum, ut, eo quidem " ſeſſore, homines mutuis cædibus et lanienis ſævirent."

And this interpretation, eſpecially with regard to the ſecond part of the verſe, *the deſtruction of mankind by mutual ſlaughters and murders*, during the period deſcribed under this ſeal, it is impoſſible not to approve and acknowledge the truth of, in the fulleſt manner: the whole being confirmed by the united teſtimony of hiſtorians, and particularly by that of Dion, mentioned by Mr. Mede.

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* Mede's Works, p. 442.

† Obſervations upon the Prophecies of Daniel and the Apocalypſe, p. 278.

But with regard to the firſt part of this emblematical deſcription, *the taking of peace from the earth*, and the applying the interpretation of it to events which took place in the time of Trajan; there ſeems to be a ſtrange, and moſt obvious miſtake. For, whilſt Mr. Mede, and the ſucceeding excellent Commentators, give ſuch an interpretation as they do of the events under the *firſt ſeal*, the two ſeals ſeem only deſcriptive of *juſt the ſame* ſcene of things, and to deſcribe periods of time ſcarcely to be diſtinguiſhed from each other, except according to the fancy of the Commentator.

The emblem of the firſt ſeal is thus deſcribed,

Revelations, ch. vi. ver. 2.

Καὶ εἶδον, ϗ ἰδοὺ ἵππος λευκός· ϗ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον· ϗ ἐδόθη αὐτῷ στέφανος. ϗ ἐξῆλθε νικῶν, ϗ ἵνα νικήσῃ.

And thus tranſlated,

And I ſaw and behold, a white horſe; and he that ſat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

And Biſhop Newton's interpretation of this is *,

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* Diſſertation on the Prophecies, vol. III. p. 50, 51.

"The firſt ſeal or period is memorable for conqueſt, and was "proclamed by the firſt of the four living creatures, who was "like a lion, and had his ſtation in the Eaſt. This period "commenceth with Veſpaſian and Titus, who from commanding "in the Eaſt were advanced to the empire; and Veſpaſian for "this reaſon was regarded, both by Romans and foreigners, as "that great prince who was to come out of the Eaſt, and "obtain dominion over the world. *They went forth to conquer*; "for they made an entire conqueſt of Judæa, deſtroyed "Jeruſalem, and carried the Jews captive into all nations."

Mr. Lowman's interpretation is different, for he ſays*,

"The perſon who ſeems here repreſented, is Jeſus Chriſt, "who had received a kingdom from the Father, which was to "rule all nations; concerning whoſe kingdom it was foretold, "that all oppoſition notwithſtanding, it ſhould be preſerved, and "prevail; ſo that finally, all enemies to it ſhould be ſubdued, "and *the kingdoms of this world ſhould become the kingdoms of* "*God, and of His Chriſt.* Theſe figurative repreſentations of "authority, government, ſucceſs, and triumph, may be properly "applied to the Chriſtian religion, or kingdom of God and "His Chriſt, now beginning to ſpread far and wide; and to "comfort the faithful in *Chriſt Jeſus*, that however the Jews "on the one hand, or the Heathen Roman Empire on the "other hand, greatly oppoſed and perſecuted them; yet they "ſhould ſee the puniſhment of their enemies, both Jewiſh and "Heathen, and the cauſe of Chriſtianity prevail over both, "in a proper and appointed time."

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* Lowman's Paraphraſe, p. 40.

And Mr. Mede's * interpretation, approved by Sir Iſaac Newton †, is much to the ſame effect.

"Primus imperii Romani *caſus*, & ſane inſignis, *primordium* "eſt victoriæ *Chriſti*; quâ Dii Romani debellari, eorumque "cultores, ſagittis evangelii confixi, paſſim deficere, Chriſtoque "victori colla ſubmittere incipiunt. 'Εξῆλθε (inquit) νικῶν, "ϗ (N. B.) ἵνα νικήση, id eſt, Nondum jam plene vicit, ſed "fundamenta jecit victoriæ, deinde magis magiſque com- "plendæ."

But, according to any of theſe modes of interpreting *the two firſt ſeals*, they are either, only deſcriptive of two ſimilar ſtates of the world, in which war, bloodſhed, and confuſion, prevailed; (which circumſtances *alone* are no very characteriſtic marks of any period whatever;) or elſe they have reference to, and are deſcriptive merely of, circumſtances that happened *before* the prophecy was delivered; which is hardly conſiſtent with the general ſcope and intent of prophecy: or elſe the *firſt* ſeal is unlike all the reſt in its deſignation; and does not, in conformity with them, deſcribe any *particular period*, but contains merely an emblematical repreſentation of the final general prevalence of Chriſtianity.

Here ſeems, therefore, to be both ſome confuſion and miſtake. Let us then fairly conſider, whether, by a more *accurate* and *plain tranſlation* of what is related concerning the opening of the *ſecond* ſeal; and by adhering more rigidly to the circumſtance of explaining the *firſt* ſeal, in a manner analogous to the reſt, by carefully *applying the compleat emblem to events peculiar to a certain period, and which happened in no other period.* Whether, I ſay, we cannot, by this means, obtain a fairer and more ſtriking elucidation of the meaning of the prophecy *in this part?* and whether, upon the ſame principles, there may not be ſome *new* and *additional light* flung upon all that is propheſied, concerning the long ſucceſſion of ages, under the whole duration of the ſeals, the trumpets and the vials?

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* Mede's Works, p. 442.

† Obſervations on the Prophecies, p. 278.

The opening of the firſt ſeal is thus deſcribed,

Revelations, ch. vi. ver. 1.

1. Καὶ εἶδον ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, ϗ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνῂ βροντῆς· Ἔρχου ϗ βλέπε.

1. *And I ſaw when the Lamb opened one of the ſeals, and I heard one of the four living animals ſaying, in a voice like the ſound of thunder, Come and ſee.*

2. Καὶ εἶδον, ϗ ἰδοὺ ἵππος λευκός· ϗ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον· ϗ ἐδόθη αὐτῷ στέφανος. ϗ ἐξῆλθε νικῶν, ϗ ἵνα νικήσῃ.

2. *And I ſaw, and behold a white horſe, and one ſitting upon him, having a bow. And there was given unto him a Crown, and he went forth conquering; and for the* [SOLE] *purpoſe of conquering.*

Surely no image could be drawn with ſtronger outlines, or expreſſed in clearer words than this, to denote a period, of which (not merely War, and Slaughter) but *Conqueſt*, and the

Enlarging of Empire, ſhould be the peculiar and characteriſtic mark.

This prophecy is proved, in a very ſatisfactory manner, to have been delivered *before* the time either of Nerva or Trajan, whatever doubts there may have been of the exact year. And from the time of Domitian, to this very hour, there never has been any period, of which *conqueſt*, continued, and inceſſant, was the only diſtinguiſhing mark, except that, *during the life of Trajan*; and *that* was ſo, in the higheſt degree; for he extended the bounds of the Roman empire greatly; and much further than they had ever been extended before: his whole reign was one continued and uninterrupted ſucceſſion of conqueſts; and of conqueſts made in wars, undertaken *for that very purpoſe alone.* And moſt of his exploits were, moreover, amongſt nations, remarkable for the *uſe of the bow.*

By the conqueſts of Nerva and Trajan, the empire was raiſed to the higheſt pitch of grandeur it ever attained, from the firſt to the laſt. And, therefore, ſurely, we may fairly conclude, that the period, from the year 96 to the year 118; (a period very ſoon ſucceeding the firſt delivery of the prophecy,) was *that* deſigned to be marked out, by the opening of the firſt ſeal.

But now, in truth, we may obſerve, as to the ſecond ſeal, that the deſcription and emblem, in reality, inſtead of being (as it is generally underſtood) *ſomething like unto the firſt*; is exactly the reverſe of it.

For we read,

Ch. vi. ver. 3.

3. Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκȣσα τȣ̃ δευτέρȣ ζώȣ λέγοντος· Ἔρχȣ [ϗ βλέπε.]

4. Καὶ ἐξῆλθεν ἄλλος ἵππος ϖυῤῥός· ϗ τῷ καθημένῳ ἐπ᾽ αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, ϗ ἵνα ἀλλήλους σφάξωσι· ϗ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

3. *And when he had opened the ſecond ſeal, I heard the ſecond living animal ſaying, Come and ſee.*

4. *And there went forth another horſe of a reddiſh colour; and to him that ſat upon it, to him was given* TO RECEIVE PEACE FROM THE EARTH; *and that men ſhould* [*be left to*] *maſſacre one another. And there was given unto him a great ſword.*

With regard to the tranſlation, and interpretation of this deſcription. I cannot heſitate to ſay, that λαβεῖν τὴν εἰρήνην ſignifies much rather *accipere pacem, to receive peace,* than *ut tollat pacem,* or *ut auferat pacem, to take away peace,* as it is generally tranſlated: for λαμβάνω is certainly *accipio,* or *capio, I receive,* or *take,* much rather than *tollo.*

And further, ἵνα ἀλλήλους σφάξωσι moſt evidently implies ſomething more than merely that there ſhould be wars, and that men ſhould be brought together, in the field of battle, to fight. For σφάττω, in its moſt proper ſenſe, is *macto, I ſacrifice,* or *interficio, I ſlay* or *murder*; and therefore the expreſſion implies, that men ſhould ſacrifice and maſſacre one another; and that, *of their own accord,* without being led on by rulers or conquerors.

And laſtly, the *great ſword,* put into the hand of the emblematical figure, rather than the *ſmall ſhort ſword* (which is known to have been moſt in uſe amongſt the Romans,) implies, that whatever execution or ſlaughter there was, even by the Ruling Power, during this period, ſhould be for the ſake of, or at leaſt under pretence of maintaining juſtice.

And all theſe outlines, exactly accord with what was the peculiar and great characteriſtic mark of the reign of the Emperor Adrian; which ſucceeded that of Trajan. And they can hardly be applied, with any the leaſt degree of propriety, to any other period whatever, from that day to this, in all circumſtances.

For indeed, during ſeventeen years together, Adrian did, literally, *receive peace and pleaſure from the earth*; and had hardly any other employment, than *to do ſo.* He travelled over all parts of the vaſt Roman empire, (when it was at its utmoſt height of grandeur, and of its greateſt *extent,)* merely by way of recreation, and amuſement; building temples, and receiving all kinds of honors, in all places; whilſt he left mankind as it were to themſelves, to ſacrifice and murder one another: and, for a long time, he took little or no notice of the various tumults, and factious contentions, and murders, that there were in various parts.

He was the only emperor, that enjoyed *this ſort of quiet,* and uninterrupted pleaſure; and who *thus received peace and conſolation from his high eſtate,* from all parts of the earth. Other emperors, were as vicious, as luxurious, and as diſſipated; but none of them, except himſelf alone, were ſuffered to be ſo in peace, and to live ſo entirely to their hearts content, whatever their diſpoſition was. Nor did any of them ever introduce ſo much elegance of taſte, in point of building; or ſo much refinement, as to the improving of the ornaments of life, and what might tend to adorn the earth, as he did. And when at laſt, in the latter part of his life, he was rouſed to exerciſe great cruelties; it was merely, *by wielding the ſword of juſtice, (as he thought,)* to ſuppreſs the many perverſe revolts, in the provinces, where he had long ſuffered great outrages to paſs with impunity. And in this light alſo he certainly conſidered the final puniſhment of the Jews; when, on their laſt revolt, under their *falſe Meſſiah Barchochebas*, he cauſed the deſtruction of no leſs than five hundred and eighty thouſand of them. They, however, had alſo themſelves previouſly fulfilled the latter words of this very propheſy, *by ſacrificing and deſtroying one another* in a moſt horrible manner.

And it is ſtill further moſt remarkable, that, (as if it had been permitted, merely to point out what period of time this propheſy ἵνα σφάξωσι ἀλλήλȣς, peculiarly related to;) *Antinous*, the emperor's great and moſt infamous favourite, was even prevailed upon, by *Adrian*, to drown himſelf voluntarily in the Nile; from a perſuaſion of its being a magical *ſacrifice*, neceſſary for the preſervation of the emperor's life and health.

Conſidering, therefore, all theſe circumſtances; the tranſlation here given, is ſurely warranted; and the only period to which the explanation of the emblematical deſcription of this ſeal, can with propriety be applied, is from about the year 138 to 168.

We ſhall, henceforth, ſee the *ſame* moſt aſtoniſhing *characteriſtic diſtinction*, run through every period of time, to this very hour: ſo that there can be no room left to ſay, either that the prophecy, or any part of it, was written *after* the event; or that ingenious, fanciful, enthuſiaſts, have only found means of applying it to *meanings never meant:* or that it was of ſuch a complexion, as to be capable of being applied, in any manner whatever, according to men's different prejudices, and humours.

Let us proceed then a little further in the examination of this matter; glorying, as we have a right to do, as Chriſtians, in *ſuch* a word of truth; the like unto which never appeared fully in the world, for four thouſand years before; although, (if we may be allowed, on this occaſion, to uſe *metaphorical language,)* the ſame kind of light did, by the means of the Prophets under the Law, *ſhine in darkneſs, and the darkneſs comprehended it not*;

*not**; any more than it did the great *burſt* of true and original light, on the *firſt* coming of our Lord, *to ſuffer the many things* foretold of Him, before *His entrance into glory* †.

Let us proceed; in the inveſtigation of the Prophecy, upon the principles thus laid down; that is, *that each* EMBLEM, *taken by itſelf, and conſidered in all its parts and circumſtances, is clearly applicable to, and deſcriptive of, the occurrences and peculiar character of* A CERTAIN PERIOD OF TIME, *in the ſucceſſion of ages; which therefore it manifeſtly ſeems intended to mark out. And that each compleat* EMBLEM *is* SUCH, *that it cannot naturally, or with propriety, be applied fully, and in all its parts, to any other period of time whatever; and that therefore this divine prophecy contains an exact chronological account of events, and of the circumſtances and condition of mankind, (as far as relates to the parts of the world where the doctrines of Chriſtianity have been firſt made known,) from the time of the prophecy to the final completion of all things on the ſecond coming of* OUR LORD. For, as has been admirably obſerved, by that moſt learned Divine, and excellent Critic, the Biſhop of Worceſter, (who, with great propriety, *firſt* of all others, undertook to begin the preaching of the Lectures on the divine Prophecies,) *The ſpirit of prophecy is the teſtimony of Jeſus.*

Ch. vi. ver. 5, 6.

5. Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγῖδα, ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ἔρχου καὶ βλέπε. Καὶ εἶδον, καὶ ἰδοὺ ἵππος

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* John, ch. i. ver. 5.

† Luke, ch. xxiv. ver. 26.

μέλας, ϗ ὁ καθήμενος ἐπ' αὐτὸν, ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτȣ͂.

6. Καὶ ἤκȣσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγȣσαν· Χοῖνιξ σίτȣ δηναρίȣ, ϗ τρεῖς χοίνικες κριθῆς δηναρίȣ· ϗ τὸ ἔλαιον ϗ τὸν οἶνον μὴ ἀδικήσῃς.

5. *And when he had opened the third ſeal, I heard the third living animal ſaying, Come and ſee. And I ſaw, and behold a black horſe, and he that ſat on him, having [an inſtrument that might be taken either for a yoke for oxen, or] a balance for weighing in his hand.*

6. *And I heard a voice, in the midſt of the four living animals, ſaying, a meaſure of wheat for a penny, and three meaſures of barley for a penny*; AND WITH REGARD TO THE WINE, AND WITH REGARD TO THE OIL, DO NOTHING UNJUST.

I cannot but preſume to think, that the laſt words of theſe verſes, (if we duly attend to the nature of the Greek idiom,) may with much more propriety be tranſlated in the manner I have here rendered them, than as we find them at preſent in our Engliſh verſion. And, inaſmuch as ζυγὸν, which-ever way it be tranſlated, becomes an *emblem* of *the reſtraint of brutal ferocity*, and of *maintaining order*, and of promoting, by equity, the welfare of mankind; this whole emblematical image is moſt clearly deſcriptive of a period wherein juſtice and good laws ſhould, in an eſpecial manner, prevail.

And there was but *one* ſuch period during the continuance of the Pagan Roman empire, *after* the time of the prophecy.

During a reign of twenty-three years, *Antoninus Pius*, who ſucceeded *Adrian*, did no one an injury; was always ready to hear complaints, and afford redreſs; moderated the tributes;

and ſtrictly enjoined his collectors to gather them without ſeverity or oppreſſion. He engaged in *no* war; and gave many inſtances of exemplary equity.

During a great famine, moreover, he procured corn, from the diſtant provinces, and made a careful diſtribution of it.

His ſucceſſor, *Marcus Aurelius*, was no leſs famous for JUSTICE, and Humanity. He even ſold his immenſely magnificent plate, to ſupport an unavoidable war againſt the *Marcomanni*, that he might not burthen his ſubjects.

In his time alſo, was a great famine: and he again, like *Antoninus*, procured and diſtributed corn with great care.

Such as *theſe* were the only characteriſtic events of theſe two reigns. Can we then doubt whether the emblems of this ſeal, ought to be applied to a period between the year 138 and 168? Or, indeed, whether it be not impoſſible to apply them, taken all together, to any other*?

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* The Author of theſe pages, might very eaſily, from his common reading, have made a great diſplay of pretended and uſeleſs learning, in the notes to *this* part of his preſent publication, relating to theſe hiſtorical prophecies: but as that, by the citation of many authors, (ſome of whom are of the utmoſt veracity, and to be *thoroughly* approved, and others of whom are to be read with caution, and to be approved, only as far as their teſtimony, from *concurrent* circumſtances, appears to be unqueſtionably true,) would occaſion perplexity; and as his citing *all* thoſe that might, and that perhaps ought to be cited (if any are cited at all) would ſwell the page unneceſſarily, he has thought it ſufficient, to relate *plain poſitive facts*; and to appeal to *all* hiſtory for the confirmation thereof; wiſhing to have the *utmoſt* enquiry made; as in ſeveral reſpects he has ventured to differ from other Commentators in the interpretation of the emblems; and being *well* aſſured, that the more enquiry is fairly and largely made, the more the account he has given throughout, will be underſtood to be founded *in truth*, and conſiſtent with the moſt poſitive *facts*.

The events under the fourth ſeal are no leſs peculiar.

Ch. vi. ver. 7, 8.

7. Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἤκȣσα φωνὴν τȣ̃ τετάρτȣ ζώȣ λέγοντος· Ἔρχȣ ϗ βλέπε.

8. Καὶ εἶδον, ϗ ἰδȣ̀ ἵππος χλωρὸς, ϗ ὁ καθήμενος ἐπάνω αὐτȣ̃, ὄνομα αὐτῷ ὁ Θάνατος· ϗ ὁ Ἅδης ἀκολȣθεῖ μεθ᾽ αὐτȣ̃· ϗ ἐδόθη αὐτῷ ἐξȣσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτεῖναι, ἐν ῥομφαίᾳ ϗ ἐν λιμῷ ϗ ἐν θανάτῳ, ϗ ὑπὸ τῶν θηρίων τῆς γῆς.

7. *And when he had opened the fourth ſeal, I heard the voice of the fourth living animal, ſaying, Come and ſee.*

8. *And I ſaw; and behold a pale horſe; and he that ſat upon him had for his name* DEATH. *And* Αδης [*the inviſible ſtate, or hell*] *followed with him. And there was given to him power to ſlay, upon the fourth part of the earth, with* THE SWORD, *and with famine, and with death* [*i. e. peſtilence*], *and with the wild beaſts of the earth.*

It is worthy to be remarked, with what accuracy the word ῥομφαίᾳ is uſed here to denote the *ſlaughtering ſword*, in contradiſtinction to μαχαίρᾳ μεγάλη, which is uſed to denote the *great ſword of juſtice* in the account of the ſecond ſeal; which diſtinction is preſerved in the Alexandrian Manuſcript.

And to underſtand the explanation of the whole emblem, we ſcarce need do any thing more than purſue the thread of the Roman hiſtory.

In the year 168, a moſt horrible plague was brought into Europe, by the army of *Verus*, which raged throughout the empire, during all the latter part of the reign of *Aurelius*; inſomuch, that the emperor himſelf at laſt died of it in 181. And it moreover continued to rage in the reign of *Commodus*. This was followed by a moſt grievous famine. And at the ſame time *Commodus* filled Rome, and alſo the whole empire, with moſt wanton and moſt horrible cruelties, and maſſacres.

Another plague followed quick in 187, which raged for three years. And this again was attended by another famine, during which there was no ſort of relief by any due *procuration* of corn; whereas ſuch relief had been uſually given on ſuch occaſions, before this *period*.

Then followed a ſcene of continual ſlaughter, and murders, in the times of *Didius Julianus*, and *Severus*; the latter of whom was moſt remarkable for his cruelties in Gaul, and for his maſſacres at Rome.

To theſe ſucceeded the reign of *Caracalla*; whoſe hiſtory, with all the horrible circumſtances attending it, is well known; and afterwards that of *Heliogabalus*; who practiſed cruelties merely for diverſion; and murdered the inhabitants of whole cities in cold blood.

And although there was a ſhort intermiſſion, during the reign of *Alexander Severus*; yet the cruelties of *Maximus*, and the continuance of murders, and of the deſtruction of mankind till the time of Philip, finiſh the ſad tale, and a ſeries of horrible events, ſtrongly marks, and is characteriſtic of this whole period.

It was therefore, truly, *the reign of* DEATH, in its moſt ghaſtly forms, more than any other period whatever. For, although, in other periods there were, at different times, plagues, and maſſacres; yet in none elſe were they ſo inceſſant, and continual, and ſo ſingularly the *characteriſtic* marks of the times, as from 168 to 244; during which there was little elſe worth notice in the principal part of the Roman empire, which might well be called the *fourth* part of the earth, as *the whole empire* is in other paſſages of Scripture called the *third part.*

The next Seal opens a *peculiar* ſcene of religious perſecution; and *of perſecution alone.*

Ch. vi. ver. 9.

9. Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον· καὶ ἔκραξαν φωνῇ μεγάλῃ, λέγοντες·

10. Ἕως πότε ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινὸς, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;

11. Καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολὴ λευκὴ, καὶ ἐῤῥέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρὸν, ἕως πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί·

9. *And when he had opened the fifth ſeal, I ſaw* [*at a great depth*] *under the altar of burnt offerings, the ſouls of thoſe who had been* [*ſacrified, and*] *ſlain, becauſe of the Word of God, and becauſe of the teſtimony which they bore.*

10. *And they cried with a great voice, ſaying, How long, O Lord the Ruler, holy, and true, doſt Thou forbear to judge, and to avenge our blood, on thoſe that dwell on the earth?*

11. *And there was given to every one of them a white robe; and it was ſaid unto them, that they ſhould reſt yet a little time, till that their fellow ſervants and their brethren ſhould be completed,*

[*or have their number completed,*] *who were to be ſlain as they alſo had been.*

In order of time, and in the regular courſe of hiſtory, this emblematical ſcenery relates to the *eighth* perſecution under *Decius*, *Gallus*, and *Valerian*; the period of whoſe reigns was remarkable for little elſe, than the fury, and continuance, of *religious perſecution*. And yet, as it was not the *firſt* perſecution, neither was it the *laſt*: for an horrible one, *the tenth*, was *afterwards* to ſucceed; which is *here* moſt plainly foretold, as well as that there ſhould be *others* in different ages, beſides it. This is plainly implied, by the declaration, that they ſhould wait *clad in glory*, till the number of their brethren ſhould be *fulfilled*. But it is to be obſerved, that all the *ſubſequent* perſecutions, as well as the *preceding* ones, came in æras, diſtinguiſhed by *other* much more *characteriſtic* and peculiarly ſtriking events: whereas there was little elſe to mark or diſtinguiſh the period, from 249 to 260, than this moſt remarkable completion of our Lord's words, that *his diſciples ſhould be hated of all men for* HIS NAME'S SAKE *.

Ch. vi. ver. 12.

12. Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην· ϗ [ἰδοὺ] σεισμὸς μέγας ἐγένετο, ϗ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, ϗ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα·

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* Matthew, ch. x. ver. 22. Mark, ch. xiii. ver. 13. Luke, ch. xxi. ver. 17. Matthew, ch. xxiv. ver. 9.

13. ϗ οἱ ἀϛέρες τȣ̃ ȣ̓ρανȣ̃ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τȣ̀ς ὀλύνθȣς αὐτῆς, ὑπὸ μεγάλȣ ἀνέμȣ σειομένη.

14. Καὶ ὁ ȣ̓ρανὸς ἀπεχωρίσθη ὡς βιϐλίον εἱλισσόμενον, ϗ ϖᾶν ὄρος ϗ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν·

15. ϗ οἱ βασιλεῖς τῆς γῆς, ϗ οἱ μεγιϛᾶνες, ϗ οἱ χιλίαρχοι, ϗ οἱ ϖλȣ́σιοι, ϗ οἱ ἰσχυροὶ, ϗ ϖᾶς δȣ̃λος ϗ [ϖᾶς] ἐλεύθερος ἔκρυψαν ἑαυτȣ̀ς εἰς τὰ σπήλαια ϗ εἰς τὰς ϖέτρας τῶν ὀρεών·

16. ϗ λέγȣσι τοῖς ὄρεσι ϗ ταῖς ϖέτραις· Πέσετε ἐφ᾽ ἡμᾶς, ϗ κρύψατε ἡμᾶς ἀπὸ ϖροσώπȣ τȣ̃ καθημένȣ ἐπὶ τȣ̃ ϑρόνȣ, ϗ ἀπὸ τῆς ὀργῆς τȣ̃ ἀρνίȣ·

17. ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτȣ̃· ϗ τίς δύναται ϛαθῆναι;

12. *And I ſaw when he had opened the ſixth ſeal, and behold there was a great earthquake,* [*or ſhaking,*] *and the ſun became black as ſackcloth, and the moon became like blood.*

13. *And the ſtars of the heaven fell to the earth, as a fig tree ſheddeth its immature fruit, when ſhaken with a great wind.*

14. *And the heaven departed as a* [*roll of a*] *book, rolling up* [*rapidly*] *together; and every mountain and iſland were moved out of their places:*

15. *And the kings of the earth, and the great men, and the chief captains, and the rich men, and the powerful men, and every ſervant, and every free man, concealed themſelves in dens, and amongst the rocks of the mountains.*

16. *And ſaid to the mountains and to the rocks, fall over us, and conceal us from the preſence of Him that ſits upon the Throne, and from the wrath of the Lamb.*

17. *For the great day of his wrath is come, and who has power to ſtand?*

Nothing can be more clear, both from the deſcriptions going before, and from thoſe following after, than that the whole prophetical deſcription, in theſe verſes, was deſigned to be merely *emblematical:* and not (like the deſcription given by our Lord, or by St. Peter, of the day of judgement) a deſcription of any phænomena, or appearances that were really to happen in the heaven, or in the natural world.

It is alſo plain, that by the great day of wrath, cannot be meant the *Laſt day*; becauſe, by far the greater part of the whole prophecy, was to be fulfilled even *after this day of wrath* was paſt.

By the earthquake, or ſhaking, therefore, muſt needs be meant (as in ſome other parts of Divine Prophecy) *a ſhaking of the form of government, and ſtate of things in the world.* And by the darkening of the ſun and moon, could only be meant, the deſtroying all the ſplendor of the *then* ruling powers; and by the ſtars falling to the earth, the utter degradation of thoſe *then* in authority, that is of all *Pagan rulers,* and of all the influence of idolatry. Conſiſtently with which interpretation, by the departing of the heavens, like a ſcroll of parchment running up together again, when left to itſelf, after it has been opened and unrolled to be red, muſt be meant plainly the haſty remove and laying aſide of the whole ſyſtem of government, both in ſpiritual and temporal matters, that had, till that time, prevailed upon the face of the earth.

No images could, be better adapted to deſcribe *moſt exactly,* the great change, and the events which happened in the world, in the period immediately ſucceeding the days of perſecution juſt mentioned. A *Change of all the powers in being,*

being, was the moſt characteriſtic mark of the age, from 260 to 312.

For, from the time of the ſetting up the thirty tyrants, to the time of *Conſtantine*, (excepting only the ſhort reign of *Aurelian*,) the empire was continually *ſhaken*, and torn; and gradually diſmembered by civil wars; and there was no bright ſun, or moon in it, no one great ruling potentate, as in the ages preceding; but it became a prey; and was plundered in every part; by the *Goths*, the *Scythians*, and other barbarous nations. The whole period was remarkable, only for the expiring pangs, and ſtruggles, of Pagan tyranny.

And at the ſame time; as if it were on purpoſe to turn the attention of mankind, to apply this preciſe part of this prophecy, to thoſe very days. In the beginning of them, in the year 262, moſt parts of the empire were viſited with a moſt grievous peſtilence, and famine, attended with *dreadful earthquakes*; ſurprizing darkneſs; and ſtrange lightnings; by all which many periſhed: there was an accumulation alſo of other dire calamities; and ſhakings; amongſt which, the ſea overflowed, and drowned whole countries.

In the concluſion, the Pagan empire ceaſed: and thoſe who had ſupported its dominion loſt all power and authority; and were *caſt down*; and the whole form of government was changed.

And (what has been but little attended to) inſtead of the eſtabliſhment of that noble ſyſtem of Chriſtian government, which we have reaſon to hope for *at laſt*; a foundation even for the greateſt corruption of Chriſtianity, was laid. In *conſiſtency* with which circumſtance, it is very remarkable, that there is nothing pleaſant, or glorious, in the emblems made uſe of in this part of the prophecy; as there moſt undoubtedly would have been, had the prediction related to any events that might juſtly be conſidered as producing an *effectual* eſtabliſhment of *pure Chriſtianity*; or what could be at all deemed, a ſolid foundation of exultation, or triumph, to the Chriſtian cauſe. This period was ſolely, in all reſpects, and in all its real remote conſequences, a *day of wrath*: although it gave a ſpace of *reſt* to the Church, and an opportunity for many ſincere perſons, in private, to embrace the ſound and pure principles of the Goſpel.

The opening of the Seventh Seal, it being the laſt, moſt manifeſtly opened the whole roll, or book; and permitted all that remained therein to be unfolded to the eye. And, therefore, it muſt have for the ſubject of the deſcription contained therein, *all* the reſt of the prophecy; that is, the contents of the whole book.

It muſt, therefore, neceſſarily, comprehend, both the events deſcribed on the ſounding of the Seven Trumpets; with the whole period of time which they required; and alſo the events deſcribed *in the whole Appendix, or little additional Book*; and, amongſt the reſt of *them*, thoſe which were to take place on the pouring out of the Seven Vials; with the ſpace of time required for their accompliſhment.

And whereas, on the ſounding of the *ſeventh* Trumpet *all* was to be *finiſhed and completed* *, it is moſt manifeſt, that no ſpace of time could be left, *after that*, for the accompliſhment of any events whatever, deſcribed on the pouring out of the *ſeven vials*; whence it appears, that theſe events, muſt be *contemporary* with *ſome part* of the events deſcribed as to happen on the ſounding of the ſeven trumpets; and that, therefore, they are, for that reaſon obviouſly, related in a little Book, or

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* Revelations, ch. x. ver. 7.

Appendix, by themſelves: which Appendix, it is clear, contained the hiſtory of what was to take place, more eſpecially in the *weſtern* part of what had been the great Roman Empire; as the trumpets were moſt manifeſtly deſigned to follow, by their emblematical effects, the great head of that empire; and to purſue its hiſtory, and its fate finally, in the *Eaſt*.

Having premiſed this; I ſhall only juſt obſerve, that the *ſilence* deſcribed * as taking place for *half an hour*, on opening the *Seventh Seal*, moſt clearly denotes, that there was to be an interval of peace, and quiet; without any remarkable events; for a certain ſpace of time denoted by the prophetical *half hour*; before the calamities, to be deſcribed under the Trumpets, could have their firſt commencement.

Now let us ſee whether the *Trumpets* are not *as characteriſtically* deſcriptive of ſeveral *diſtinct periods*, as the *Seals*: of periods which cannot be miſtaken one for another; and of periods containing events *ſo peculiar*, that the emblems relating to them can hardly, with any the leaſt degree of propriety, be applied to any *other* age, or ages of the world, whatever: or at leaſt to any age, wherein they can be made to mark out, in *ſo ſtriking a manner*, the true, and peculiar, and moſt important *outlines of its hiſtory*, and the *complexion* of the times.

The ſilence for *half an hour*; ſeems moſt plainly, if we conſult the beſt hiſtorians, to have continued for twenty-five years: preciſely from 312 to 337. And *then* began the ſtorm of hail.

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* Revelations, ch. viii. ver. 1.

Revelations, ch. viii. ver. 7.

Καὶ ὁ πρῶτος [ἄγγελος] ἐσάλπισε, ϗ ἐγένετο χάλαζα ϗ πῦρ μεμιγμένα ἐν αἵματι, ϗ ἐβλήθη εἰς τὴν γῆν· ϗ τὸ τρίτον τῆς γῆς, κατεκάη, ϗ τὸ τρίτον τῶν δένδρων κατεκάη, ϗ πᾶς χόρτος χλωρὸς κατεκάη.

And the Firſt Angel ſounded; and there was hail and fire mingled with blood; and it was caſt upon the earth, and the third part of the earth was burned, and the third part of the trees was burned, and every green herb was burned.

In the year 312 the empire was eſtabliſhed in peace, under *Conſtantine:* and a ſcene of tranquillity, and of glory, and proſperity, enſued, till his death in 337 *. And then firſt began to be effectually renewed, with accumulated force, all the calamities of war and bloodſhed.

On

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* This remarkable pauſe and ſilence, declared to be for exactly the ſpace of *half an hour*, being moſt certainly ſufficiently defined and determined by hiſtorical events; and appearing to be in reality, for a ſpace preciſely of *twenty five years*; it ſeems to explain to us, in a conſiderable degree, what is meant by the *great prophetical hour* which is ſometimes alluded to; namely, that it is a ſpace of *fifty years.* And if that be the caſe, then the *great prophetical day* (to be eſtimated in its duration from hence, is twelve hundred years, in thoſe inſtances where a day is not (according to the more uſual prophetical eſtimation) declared to be put only for a year.

And if ſo, then, whereas our Lord was *three* days in the ſtate of death, in conſequence of the deſtruction of the *Temple of His Body* by the Jews; after which he roſe again; and whereas there are alſo ſufficient reaſons to lead us to conſider *theſe three days* (ſpoken of

by

On the death of Conſtantine the Great, an irruption of the Perſians took place immediately, with great fury, in the very beginning of 338. This was followed by a diſagreement between his ſucceſſors, and the death of Conſtantine one of his ſons: and then enſued the murder of Conſtans; and alſo the invaſion of the empire, by the Franks, and Saxons; and

moreover,

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by Him beforehand) in an *allegorical* light, (as the ſpace of time to intervene between His firſt coming on earth and His ſecond appearance,) we may perhaps juſtly conclude, He is to be *three great prophetical days*, in like manner and proportion of time, abſent from the earth, after the deſtruction of his firſt earthly glory, by the Jews, before He appears again in *full glory*, to rebuild what they for a time demoliſhed; even His holy temple on earth: and that He is, after *that* period of time, to return again, *to reſtore all things*; (conſiſtently with every prediction concerning Him:) and to perfect *that glorious ſcene*, for the ſake of *which* there is reaſon to believe all things on earth were originally created.

We have therefore, probably, no ſlight grounds, but even very ſtrong reaſon, to look for His bleſſed coming again, *on the dawn* of the *third* great prophetical day; that is, between the years 1900 and 2000. But with reſpect to this matter, I deſire to be underſtood to ſpeak with all fear and reverence; and as not preſuming to predict any thing.

As, however, we know that our moſt bleſſed Lord and Deliverer, when he had deſcended on earth, and had taken fleſh and blood upon Him, was crucified and ſlain, and died exactly at the *ninth* hour * of the *firſt* of the three days (of which we ſhould ſcarcely have been ſo minutely and *particularly* informed, but for particular reaſons); we from thence know that he remained, in reality, in a ſtate of *death*, only from three o'clock in the afternoon of the firſt day, till twelve at night of that firſt day, (reckoning according to our computation,) i. e. nine hours; and then the whole *twenty four hours* of the next day: the ſecond; and then, a part of the dawn of the third, (which conſidering the time of the ſun riſing in Paleſtine, in

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* See Mark, ch. xv. ver. 33, 37. Luke, ch. xxiii. ver. 44, 46.

the

moreover, a perſecution of Chriſtians by Chriſtians; and ſuch an inundation of barbarous invaders, on all ſides, as in every prophetical ſenſe truly reſembled *a ſtorm of hail, mingled with fire and blood.*

For the empire was, as it were in an inſtant, invaded on *all parts*; which attack continued, almoſt without interruption, till

the month in which our Lord ſuffered) could not be more than ſix hours, if ſo much. Our Lord therefore was abſent in all only thirty nine hours at moſt; which amounts *allegorically* (according to the computation now adopted, from the hint given to us in this divine prophecy) to about nineteen hundred and fifty years at moſt. To which if we add the years of our Lord's life on earth before His ſuffering, it makes about nineteen hundred and eighty odd years.

I do not preſume, on this tremendous ſubject, to conclude any thing, poſitively: nor as venturing at all to predict. But, poſſibly, there are *thoſe* to be born into the world, in the next century; who may take up the words of the Holy Pſalmiſt, in their moſt literal ſenſe.

Pſalm cxviii. ver. 17.

Οὐκ ἀποθανοῦμαι, ἀλλὰ ζήσομαι,
Καὶ ἐκδιηγήσομαι τὰ ἔργα Κυρίου.

I ſhall not die, but live:
And declare the works of the Lord.

If any ſhould wiſh to purſue this enquiry, and theſe reflections ſtill more minutely and cloſely, they will find, that our Lord was crucified on Friday, the 3d of April, at 12 o'clock. For this was the only *Friday* on which a Paſſover full moon fell for many years*; and that He died at three o'clock in the afternoon, (the *ninth* Jewiſh hour of the day,) and that He roſe again *as it began to be light*, on the 6th: and at Jeruſalem the ſun roſe that day, a

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* Ferguſon's Aſtronomy, p. 376. 8vo.

quarter

till the *latter* end of the reign of Theodoſius. The Franks, the Almans, the Saxons, the Sarmatians, and the Perſians, were inceſſant in their Ravages.

They poured in on all ſides truly like a ſtorm of hail; they *burnt* and deſtroyed almoſt innumerable cities, and whole countries; they ſhed a dreadful torrent of blood; and they

truly

quarter of an hour before ſix; and therefore our Lord muſt have riſen about five, or a quarter after; then $9+24+5^{\circ}$ is equal to 38 hours; which, if we apply the ſum according to the light here afforded us, to *great prophetical hours*, is 1900 years; and if to this we add the years of our Lord's firſt continuance on earth, it makes the ſum amount to between 1930 and 1940 years.

And, whilſt with awful dread and hope, we look forward to the accompliſhment of the divine words ſpoken by our Lord, concerning His *ſecond* coming, and the perfecting of the ſtate of mankind; it is wonderful how all the notices concerning this matter, that have been given from the earlieſt ages, do coincide!

For even, in the firſt promiſe made to Abraham, concerning the gift of the *promiſed land*, to *him* and his *poſterity*; we find, if it be conſidered as relating conjointly to the reſtoration of the Jews, and the beginning of the reſurrection at the ſecond coming of our Lord (which St. Paul leads us to conſider as *the real great accompliſhment*; that of Joſhua's entering Canaan being only a typical and partial one *. I ſay, if we conſider it as relating to the *time* of the reſtoration of the Jews, and the beginning of the reſurrection, and our Lord's ſecond coming; there is a ſurprizing coincidence again, as to the time fixed for thoſe events ſo foretold to Abram, with this continuance of our Lord's body in the grave, and with the times fixed by Daniel and St. John; and with the words ſpoken by our Lord concerning *the true building up again of His Temple.*

For, at the time when Abraham ſaw the tremendous viſion concerning this matter, (it being ſo ſoon after the Flood,) it could not but be

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* Romans, ch. xi. throughout. Hebrews, ch. xi. ver. 13.

well

truly deſtroyed *the trees* (i. e. all the real civil improvements already made) in the Roman empire (the *third part* of the world; and burnt up and deſtroyed *the green herb* (i. e. all the beginnings, and, as it were, firſt ſhoots, and germination,) of *further* civilization, and improvement of the arts of life, which were beginning to dawn in the world.) This period continued from about 337 to 394.

Then

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well remembered, and known, that the original age of the life of man upon earth was about a *thouſand years*; and therefore γενεὰ, *a generation*, might very well be underſtood, at that time, to mean, *prophetically*, a thouſand years; and eſpecially as Shem, an antediluvian patriarch, was actually *ſtill living* on earth, even when this divine viſion was vouchſafed.

And if γενεὰ, *a generation*, in this inſtance, was underſtood by Abraham to mean *a thouſand years*, then even *the very end of the fourth generation*, from the time of the viſion, brings us down only to the year 2080; and therefore IN *the fourth generation* is ſomewhere about the times alluded to by thoſe prophecies which ſeem to terminate between the years 1800 and 2000.

The prophecy delivered to Abraham, as it is one of the firſt, is one of the moſt ſublime, and awful, of all thoſe contained in the Holy Scriptures; and ſeems clearly to have a more important intent, than *that* accompliſhment of it which related merely to what is now long ſince paſt, the temporal ſtate of the Jews in the Land of Paleſtine.

Geneſis, ch. xv. ver. 12, &c.

12. Περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν τῷ Ἄβραμ, καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ.

13. Καὶ ἐῤῥέθη πρὸς Ἄβραμ· γινώσκων γνώσῃ ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ, καὶ κακώσουσιν αὐτὸ, καὶ δουλώσουσιν αὐτοὺς, καὶ ταπεινώσουσιν αὐτοὺς τετρακόσια ἔτη.

14. Τὸ δὲ ἔθνος ᾧ ἐὰν δουλεύσωσιν, κρινῶ ἐγώ· μετὰ δὲ ταῦτα ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς.

15. Σ'

Then followed another continued ſcene of devaſtation; but with very different characteriſtic marks: as it proceeded not from *foreign* enemies, but from thoſe engrafted in the heart of the empire.

And the images made uſe of to deſcribe it are ſuch, that if any one ſhould attempt, either erroneouſly, or maliciouſly, to apply

15. Σὺ δὲ ἀπελεύσῃ πρὸς τοὺς πατέρας σου μετ᾽ εἰρήνης, ταφεὶς ἐν γήρει καλῷ.

16. Τετάρτῃ δὲ γενεᾷ ἀποστραφήσονται ὧδε· οὔπω γὰρ ἀναπεπλήρωνται αἱ ἁμαρτίαι τῶν Ἀμορραίων ἕως τοῦ νῦν.

17. Ἐπεὶ δὲ ἐγένετο ὁ ἥλιος πρὸς δυσμαῖς, φλὸξ ἐγένετο· ταὶ ἰδοὺ κλίβανος καπνιζόμενος καὶ λαμπάδες πυρὸς, αἳ διῆλθον ἀνὰ μέσον τῶν διχοτομημάτων τούτων.

18. Ἐν τῇ ἡμέρᾳ ἐκείνῃ διέθετο Κύριος τῷ Ἄβραμ διαθήκην, λέγων· τῷ σπέρματί σου δώσω τὴν γῆν ταύτην ἀπὸ τοῦ ποταμοῦ Αἰγύπτου ἕως τοῦ ποταμοῦ τοῦ μεγάλου Εὐφράτου.

19. τοὺς Κεναίους, καὶ τοὺς Κενεζαίους, καὶ τοὺς Κεδμωναίους,

20. καὶ τοὺς Χετταίους, καὶ τοὺς Φερεζαίους, καὶ τοὺς Ῥαφαεὶν, καὶ τοὺς Ἀμορραίους, καὶ τοὺς Χαναναίους, [καὶ τοὺς Εὐαίους,] καὶ τοὺς Γεργεσαίους, καὶ τοὺς Ἰεβουσαίους.

12. *And when the ſun was going down, Abram was ſeized with ecſtacy,* [*and fell into a trance,*] *and lo a great horror of darkneſs fell upon him.*

13. *And it was ſaid to Abram,' know, apprehending it* [*with due attention*], *that thy ſeed ſhall be a ſojourner in a land that is not theirs; and they ſhall afflict* [*thy ſeed*], *and* [*thoſe of thy ſeed*] *ſhall ſerve them, and they ſhall humble them four hundred years.*

14. *But the nation to which they ſhall be be in ſervitude, I will judge. And after theſe things they ſhall come out hither, with much ſubſtance* [*and ſpoil*].

15. *And as for thee, thou ſhall depart to thy fathers, in peace, buried in a good old age.*

16. *And* IN THE FOURTH GENERATION *they ſhall be* RETURNED*

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* There ſeems here to be plainly implied a denunciation of a further and greater captivity of the Jews by the Gentiles, and by thoſe who would reſiſt the truth.

hither.

apply theſe emblems to other times, to which they do not belong; the attempt would be without ſucceſs; and either the miſtake or perverſion muſt ſoon be detected.

Ch.

hither again. For the ſins of the Amorraioi * *are not yet fully accumulated.*

17. *And when the ſun was quite ſet, there was a flame; and behold a ſmoking furnace, and lamps of fire, which paſſed in the midſt* [*between*] *thoſe divided pieces.*

18. *In that day the Lord eſtabliſhed a covenant with Abram, ſaying, To thy ſeed will I give the land, from the river of Egypt even to the great river the Euphrates.*

19. *The Kenites, and the Kenizzites, and the Kadmonites,*

20. *And the Hittites, and the Perizzites, and the Rephaims, and the Amorites,* [*the Amorraioi,*] *and the Canaanites,* [*and the Hivites* †,] *and the Girgaſhites, and the Jebuſites.*

The repetition of the mention of a deliverance, and *return*, in ver. 16, after what was ſaid in ver. 14; ſeems to indicate that *it* relates to a ſecond and final return. And I cannot conclude without remarking, that the *darkneſs and horror*, which fell upon Abraham during this viſion, ſeem to be typical of the ſtate of darkneſs, in which both the Jews, and the bulk of mankind, ſhould continue, till the full performance of the promiſe. And that the declaration to him *that he ſhould ſleep with his fathers*, (whilſt yet the promiſe of the land, (ver. 7.) *was to* HIM HIMSELF, as well as to his poſterity;) ſeems to be added, on purpoſe, to lead us to expect a greater and more perfect final accompliſhment, than merely that of the Jews' firſt poſſeſſion of the Land of Canaan under Joſhua.

It was admirably well intimated by the celebrated Monſ. Paſcal, that the prophets have interwoven *particular* prophecies, concerning the earlier ſtate and condition of the Iſraelites, with thoſe greater and more general prophecies, *concerning the times of the Meſſias*; that neither the prophecies concerning the Meſſias, ſhould be without their *proof* in the

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* The derivation of *this word*, may be an object of attention to ſome curious perſons. It leaves room for much ſpeculation concerning the *typical meaning*.

† That the word here found in the tranſlation of the LXX means the *Hivites*, although the mention of them is omitted in our verſion, and that they were not the ſame people with the *Hittites*, is obvious from Exod. ch. xxiii. ver. 28. ch. xxxiii. ver. 2. and ch. xxxiv. ver. 11.

intermediate

Ch. viii. ver. 8.

Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, ϗ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν, ϗ ἐγένετο τὸ τρίτον τῆς θαλάσσης, αἷμα.

And

intermediate ſpace of time; nor the particular prophecies without their fruit. For indeed the *particular* event, in the Jewiſh nation, which every ſuch *double* prophecy foretold, was rather merely, in the firſt inſtance to confirm the truth of the prophecy, than the end and deſign of it. It was merely in order that the Jews, ſeeing the *firſt* and inferior meaning of the prophecy ſo fulfilled, might not doubt of the truth of the other and more important accompliſhment, which was to take place only at the remote diſtance of many ages.

And it is ſurely a remark moſt judiciouſly introduced by Mr. Eyre, "that "the covenant made by Almighty God with Abraham, Iſaac, and Jacob, "(Geneſis, ch. xiii. ver. 15. ch. xv. ver. 7. and ch. xvii. ver. 8. ch. "xxvi. ver. 3. ch. xxxv. ver. 12. and mentioned Exodus, ch. vi. ver. "4, 8. Deut. ch. i. ver. 8, and ch. xi. ver. 21. and ch. xxx. ver. 20.) "was not to *their ſeed* or *offsprings* only, but to *themſelves*. And therefore, "if Almighty God makes good to Abraham, Iſaac, and Jacob, this His "covenant, whereby He undertook to be *their God*; then they muſt "needs one day live again to inherit the promiſed land, which hitherto "they have not done. For the God that thus covenanted with them, "covenanted not to make His promiſe good to them *dead*, but *living*. "This is the ſtrength of the divine argument, and irrefragable."

To all which I cannot but add, that from the words of St. Paul himſelf it ſeems moſt clear, both that the Jews, in his days, did not conſider the promiſe as having been made good, or fulfilled, by any poſſeſſion of the promiſed land they had ever had at that time; but expected a more full and literal performance of it: and alſo that they were right, and to be juſtified, in having ſuch an expectation.

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* Obſervations upon the Prophecies, p. 5.

For

And the ſecond Angel ſounded: and as it were a great mountain burning with fire was caſt into the ſea; and the third part of the ſea became blood.

Ch. viii. ver. 9.

Καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς· ϗ τὸ τρίτον τῶν πλοίων διεφθάρη.

And the third part of created beings in the ſea, ſuch as had ſpirits [or life] died. And the third part of ſhips were corrupted and ſpoiled.

The ſea, or waters, (as the holy angel himſelf explains the emblem, ch. xvii. ver. 15.) ſignifies the body of the common people; or multitudes of people upon earth; and therefore, the

For he ſays, in his pleading before Agrippa,

Acts, ch. xxvi. ver. 6 and 7.

6. Καὶ νῦν ἐπ᾽ ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ, ἕστηκα κρινόμενος·

7. εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ [τῶν] Ἰουδαίων.

6. *And now I have ſtood**, *and been accuſed, for* THE HOPE OF THE PROMISE MADE OF GOD UNTO OUR FATHERS:

7. *Unto which [promiſe] our twelve tribes, inſtantly ſerving [God] day and night,* HOPE TO COME: *on account of which hope king Agrippa [neverthe leſs] I am by the Jews brought to the judgement ſeat.*

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* Theſe words plainly refer to his former *hearings* before the Council, and before Felix, and before Feſtus.

third part of the ſea is the third part of the people upon earth: or the people of the Roman empire, (which comprized about the third part of the earth.)

A mountain then burning with fire being caſt into the ſea, may very properly be uſed as an emblem of a vaſt maſs of barbarous, fierce, and warlike Goths, burning with fury, being intimately blended and mixed, with the common ſoldiers and multitude of the Roman armies; as we know was the caſe, when the troops of the one were, about the year 394, conſolidated and embodied with the other.

The Goths, under *Alaric*, were intimately mixed, and conſolidated, with the troops and armies of the empire, and continued in the Roman ſervice for ſome years: but at laſt they roſe in ſedition, and turned their arms againſt the emperor and Rome. They ravaged the country; beſieged Rome twice; and at laſt took and plundered it.

A continued ſcene of deſtruction, bloodſhed, and of ſacking, and plundering, was the conſequence of this fiery mountain of monſters being caſt into the ſea, and blended with the Roman armies.

And it is worthy to be remarked, that the Goths and Hunns, were actually *invited* and induced to make their irruptions, by *Rufinus* the chief miniſter of *Arcadius*, in order to preſerve his aſcendency and power; and in order to gratify his revenge towards *Eudoxia* the empreſs and *Eutropius*, on account of his diſappointment in not being able to marry his daughter to the emperor. And moreover that *Alaric*, at the time of his revolt, had actually a command in the Roman army. Whilſt, at the ſame time, *Stilicho*, the chief miniſter of *Honorius*, was himſelf a Vandal.

The Goths, under *Alaric*, proclaimed *Attalus* emperor, in the room of *Honorius*. And having continued their ravages for a long a long courſe of years, left Italy in 412; having drained the country of all its wealth.

The effects of this Trumpet, therefore, continued from 394 to 412.

And I have only to add, that probably as the ſea ſignifies the *body* of the people of the empire; ſo the ſhips ſignify naturally the many cities laid waſte, and corrupted, and ſpoiled, by the Goths.

Ch. viii. ver. 10, 11.

10. Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, ϗ ἔπεσεν ἐκ τȣ̃ ȣ̓ρανȣ̃ ἀϛὴρ μέγας καιόμενος ὡς λαμπὰς, ϗ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ϖοταμῶν, ϗ ἐπὶ τὰς ϖηγὰς ὑδάτων.

11. Καὶ τὸ ὄνομα τȣ̃ ἀϛέρος λέγεται Ἄψινθος· ϗ γίνεται τὸ τρίτον τῶν ὑδάτων, εἰς ἄψινθον, ϗ ϖολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν·

10. *And the third Angel ſounded, and there fell from the heaven a great ſtar burning like a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.*

11. *And the name of the ſtar, is called* [BITTERNESS] *wormwood; and the third part of the waters became* [*bitter as*] *wormwood. And many amongst men died of the waters, becauſe they were made bitter.*

We have here an emblem totally different from the preceding, and that cannot be confounded with them.

No ſtorm of hail, again; not an irruption of various fierce and barbarous independent nations; or of different clans. No mountain caſt into the ſea; not a ſcene of miſchief proceeding from a body of barbarians that had been incorporated with the Roman people and armies; but *a blazing ſtar*; a comet; a great potentate, and powerful prince, deſcending from a far country, with all his train, to ravage the third part of the empire; and *the fountains of waters*; (i. e. the ſtates and cities near the metropolis of Rome;) but who yet, like a comet, ſhould not touch the ſun, that metropolis itſelf, but ſhould go away again *rapidly*, as he came.

His name, however, is *Bitterneſs*, for the effect of the evil ſhould be exceeding great.

Perhaps we may venture to affirm; that from the time of the prophecy, to the end of the empire, there was but *one event* that could anſwer this deſcription exactly: and that *one* was peculiar to the period, which now ſucceeded, in order of time, on the ſounding of the third trumpet.

This event was the ravaging of the empire by *Attila*; and the Hunns; who came from a far country; and having, under their preceding king, begun to ravage Thrace in 425; and having laid it waſte, entered other parts of the empire under *Attila* in 441; and took many cities: and in 447 and 448 committed ſtill greater ravages: in 451 deſtroyed all with fire and ſword, throughout Germany and Gaul: and at laſt, in 452, entered Italy; and put all to the ſword that fell into their hands: yet at laſt, in 453, left Italy, without ever touching Rome: and, departing into Gaul, were there totally defeated by the Alans; and all their glory and greatneſs was totally evaporated and loſt.

To what could this invaſion of this mighty conqueror, to whom the Romans bowed, and of whom they repeatedly endeavoured to purchaſe peace; to what could this be more fitly compared, by any ſpectator at Rome, than to a miſchievous blazing ſtar, approaching the city, and ſpreading terror and deſolation, and then ſuddenly departing and diſappearing?

And it is remarkable, that beſides this *one* great phænomenon, the principal event of this age, was merely the appearance of another of much the ſame kind, in another part of the empire; and that was the ravaging of Africa, by *Genſeric*, and his Vandals; who committed, where-ever they came, the moſt aſtoniſhing cruelties.

This ravage was in 430; and was, like that of *Attila*, only ſeen and heard of at a diſtance from Rome. It is true, however, that Genſeric *afterwards* plundered Rome itſelf, into which he had been admitted peaceably; having been invited into Italy by the empreſs Eudoxia. But as this was not done in the courſe of what was really his purſuit; or in the courſe of his conqueſts; it did not alter the more general aſpect of the times; determined by theſe great commanders making all their principal attacks at a diſtance from Rome.

The depredations of both Hunns and Vandals of a leſſer kind continued till 468. And therefore we may juſtly conclude, the whole period of the events deſigned to be marked out by this *third trumpet* to have been from 412 to 468.

And it ought not to be forgotten, that Genſeric brought with him, and ſpread every where, the moſt pernicious part of what were called the Arrian doctrines. The ſpreading of which, more than ever, was alſo a remarkable characteriſtic of this age; and might not improperly be deemed *a bitter ingredient*, in the midſt of the reſt of the michief of the times.

There were other events happened in this age; but they were neither of importance enough, nor by any means, in their nature, ſuch characteriſtic marks, either of this period, or of any other period, as to be capable of *diſtinguiſhing it* properly by its peculiar features; even if one would endeavour to characterize it by any other outlines than thoſe *here* given; ſo that it is almoſt impoſſible to avoid the right application of the *emblem*. Whence we may perceive, how far the interpretation of this divine book of prophecy is from being a vain conceit; or mere partial application of the emblems, as ſome have conceived.

Ch. viii. ver. 12.

12. Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, ϗ ἐπλήγη τὸ τρίτον τȣ ἡλίȣ, ϗ τὸ τρίτον τῆς σελήνης, ϗ τὸ τρίτον τῶν ἀϛέρων· ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, ϗ ἡ ἡμέρα μὴ φαίνη τὸ τρίτον αὐτῆς, ϗ ἡ νὺξ ὁμοίως.

12. *And the fourth Angel ſounded; and the third part of the ſun was ſtricken, and the third part of the moon, and the third part of the ſtars, ſo that their third part was darkened; and the day appeared not* [*as uſual*] *as to one third part of it; and the effect upon the night was ſimilar.*

When the idolatrous Pagan empire was to be totally ſubverted, and another ſubſtituted in the room of it, the emblem uſed to deſcribe the event was, that the ſun became black, as in a total eclipſe; and the moon like unto blood, as in a total eclipſe alſo; and the ſtars fell to the earth. But here the emblem, although ſomewhat of the ſame kind, is yet, in its peculiar circumſtances, very different. The ſun, the moon, and the ſtars, are affected indeed; but not juſt as before. The ſun is not totally eclipſed; neither the moon; nor do the ſtars fall from heaven; but they all *receive a blow*; which affects them as to the third part of their ſplendour. The *third part* of the *ruling powers*, therefore, and the third part only, were to feel the effect of the events to take place on the ſounding of this *fourth* trumpet. And ſo they did. For in the period immediately ſucceeding that laſt deſcribed, the Weſtern Empire, which contained juſt about a third part, in point of extent, of the whole ancient Roman empire, was ſmitten, and annihilated, and was truly no more.

This deſcription, therefore, is as really characteriſtic as the reſt; and cannot be miſtaken, nor applied, with any degree of propriety, to any *other* period of time, than that which exiſted from 468 to 568.

In 468 the blow was firſt ſtruck; and the darkneſs began to come on. The Romans were driven entirely out of their moſt important provinces by the Viſigoths. And *from this time* there was a gradual deſtruction by degrees (which may be traced in all the hiſtories) of the empire and power of Rome; till it was in the end reduced to a poor dukedom, tributary even to the city of Ravenna. Great convulſions (the effect of the blow) and calamities of war, being felt, during the whole progreſs of this miſchief.

The Roman empire in the Weſt was entirely put an end to in 476, by Odoacer, who had been merely a private ſoldier in the guards; and who was ſo ſenſible of the diminiſhed dignity of the empire, (of the effects of the *darkneſs*, whereby the ſun was obſcured,) that he refuſed the *Imperial title*; and only ſuffered himſelf to be proclaimed *King of Italy*.

After this blow the darkneſs remained fixed: and nothing deſerving of any characteriſtic mark at all occured further in the world, till the appearance of Mahomet in 568.

We have, however, a dreadful prophetical warning; which, as it relates to ſomething *ſtill to come*, deſerves moſt particular notice.

Immediately after the account of the effects of the fourth trumpet, follow theſe words,

Ch.

Ch. viii. ver. 13.

Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετωμένου ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ· Οὐαὶ οὐαὶ οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

And I ſaw, and I heard a [*wondrous*] *eagle*, flying in the midſt of heaven, ſaying, with a great cry,* Wo, Wo, Wo, *to thoſe that dwell upon the earth, becauſe of the remaining ſounds of the trumpet, of the three Angels who are yet to ſound.*

Theſe three laſt trumpets were therefore to have even more dreadful effects than any of the preceding: and ſo two of them have already had. For it appears, very obviouſly, that *they* denoted the coming of the *Saracen*, and of the *Turkiſh Empires*, which *two*, blended at laſt together, utterly deſtroyed the Roman empire in the Eaſt, and were the means of puniſhing the corrupters of the Goſpel of Chriſt in thoſe parts.

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* The Alexandrian Manuſcript has ενος αετου; and, conſidering that the whole of the figures are *emblematical*, an eagle, *a bird of prey*, may with great propriety be conſidered as proper, to denounce *Wo*. But other copies have αγγελου, (according to our tranſlation in the New Teſtament,) which undoubtedly renders the deſcription more ſublime.

However it ought to be remarked, even if we retain the reading of αετου, that the annexing ενος conveys a great degree of *energy* in the expreſſion; ſeeming clearly to imply ſome more aſtoniſhing and dreadful appearance; for it has been remarked by H. Stephens, tom. I, p. 1158. that, *in Teſtamenti Novi ſcriptis* εἷς *pro* τὶς *rurſum non eſt.* Therefore ενος here, unqueſtionably ſignifies, a *certain* or *extraordinary eagle*; and that there was ſomething peculiar and uncommon in its appearance.

The *third* is ſtill to come; and *that*, we are aſſured, ſhall finiſh the puniſhment of the corrupters of the Goſpel in the Weſt.

And here it would be a great omiſſion not to obſerve; that, as it appears, that this laſt and *third Wo;* is to be, *immediately on the ſounding of the ſeventh and laſt trumpet*; ſo we ſhall find, in conſequence of further enquiry, that the ſounding of the ſeventh trumpet, will be *contemporary*, with the pouring out of the ſeventh vial.

For firſt, the kind of events deſcribed under both theſe, are in one part preciſely the ſame; namely, *a great and dreadful ſtorm of hail* [*]; which correſponds exactly with the fearful deſcription of much *tribulation*, which our Lord ſays, in his own prophecy, ſhall precede his *ſecond coming* [†]; an event that we are every way aſſured is connected with this cloſe of the prophetical emblems. And further, we are expreſsly told, that in the days of the voice of the *ſeventh Angel*; when he ſhall *begin to ſound, all ſhall be finiſhed* [‡]. And, in like manner, at the ſame time we are told [§], that when the *ſeventh Angel poured out* his vial, there was a great voice out of the temple of heaven, declaring *it is done* or completed: which is juſt to the ſame purport with *all is finiſhed*. Therefore the ſeventh trumpet and ſeventh vial are contemporary. And the other vials muſt of courſe be during ſome of the tranſactions under the other trumpets.

As to the events on the ſounding the *fifth* and the *ſixth* trumpets; they have been ſo fully, ſo exactly, and ſo admirably well explained, by the learned and excellent Biſhop Newton, that I ſhall only venture to add a few general remarks; and to point out a very few more ſtriking and additional circumſtances.

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[*] See Revelations, ch. xi. ver. 19. ch. xvi. ver. 21.

[†] Matthew, ch. xxiv. ver. 29. See p. 263, 269.

[‡] Rev. ch. x. ver. 7.

[§] Ibid. ch. xvi. ver. 17.

Ch. ix. ver. 1, &c.

1. Καὶ ὁ ϖέμπτος ἄγγελος ἐσάλπισε, ϗ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ ϖεπτωκότα εἰς τὴν γῆν, ϗ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου.

2. Καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου· ϗ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης· ϗ ἐσκοτίσθη ὁ ἥλιος ϗ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

3. Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, ϗ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.

4. Καὶ ἐῤῥέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ ϖᾶν χλωρὸν, οὐδὲ ϖᾶν δένδρον· εἰ μὴ τοὺς ἀνθρώπους [μόνους] οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

5. Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ᾽ ἵνα βασανισθῶσι μῆνας ϖέντε· ϗ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν ϖαίση ἄνθρωπον.

6. Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, ϗ οὐ μὴ εὑρήσουσιν αὐτόν· ϗ ἐπιθυμήσουσιν ἀποθανεῖν, ϗ φεύξεται ὁ θάνατος ἀπ᾽ αὐτῶν.

7. Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς ϖόλεμον· ϗ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, ϗ τὰ ϖρόσωπα αὐτῶν ὡς ϖρόσωπα ἀνθρώπων·

8. ϗ εἶχον τρίχας ὡς τρίχας γυναικῶν, ϗ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν·

9. ϗ εἶχον θώρακας ὡς θώρακας σιδηρȣ̃ς· ϗ ἡ φωνὴ τῶν ϖτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων ϖολλῶν τρεχόντων εἰς ϖόλεμον.

10. Καὶ ἔχȣσιν ȣ̓ρὰς ὁμοίας σκορπίοις, ϗ κέντρα ϗ ἐν ταῖς ȣ̓ραῖς αὐτῶν [ϗ] ἡ ἐξȣσία αὐτῶν ἀδικῆσαι τȣ̀ς ἀνθρώπȣς μῆνας ϖέντε.

11. Καὶ ἔχȣσιν ἐφʼ αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀϐύσσȣ· ὄνομα αὐτῷ Ἑϐραϊϛὶ Ἀϐαδδὼν, ϗ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

12. Ἡ ȣ̓αὶ ἡ μία ἀπῆλθεν, ἰδȣ̀ ἔρχεται ἔτι δύο ȣ̓αὶ μετὰ ταῦτα.

1. *And the fifth Angel ſounded. And I ſaw a ſtar that had fallen out of heaven to the earth; and to him was given the key of the well of* THE CAVITY WITHOUT BOTTOM **.

2. *And he opened the well of* THE CAVITY WITHOUT BOTTOM, *and there aſcended a ſmoke out of the well, as the ſmoke of a great furnace; and the ſun was darkened, and the air, by means of the ſmoke of the well.*

3, *And out of the ſmoke there went forth locuſts upon the earth: and power was given to them, like the power that ſcorpions have upon the earth.*

4. *And it was ſaid unto them, that they ſhould do no injury, with regard to the graſs of the earth, nor with regard to any green herb, nor with regard to any tree. Only* [*that they ſhould hurt*]

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the men alone who have not the ſeal of God upon their countenances.

5. *And it was given unto them, that they ſhould not kill* [*even*] THEM. *But that they ſhould be tormented five months. And their torment is like the torment of a ſcorpion, when he ſtrikes a man.*

6. *And in thoſe days men ſhall ſeek death, and ſhall not find it. And ſhall deſire eagerly to die, and death ſhall fly from them.*

7. *And the* [*forms*] *and reſemblances of the locuſts were like horſes prepared for war; and upon their heads as it were a crown like gold; and their countenances like the countenances of men.*

8. *And they had hairs like the hairs of women; and their teeth were like thoſe of lions.*

9. *And they had breaſt plates, like iron breaſt plates; and the ſound of their wings was like the ſound of armed chariots of many horſes ruſhing to battle.*

10. *And they had tails like ſcorpions, and ſtings even in their tails; and their power was to injure men five months.*

11. *And they have over them a king, the Angel of the* CAVITY WITHOUT BOTTOM; *his name in Hebrew,* ABADDON; *and in Greek he has his name* APOLLYON [*or Deſtroying.*]

12. *The firſt Wo is paſt. Behold there come yet two Woes after theſe things.*

That which *firſt* and moſt immediately draws our attention in this long and particular emblematical deſcription, is what hath uſually been tranſlated, *the bottomleſs pit*; an expreſſion that has been laughed at by profane ſcoffers. But the original words, give a more exact deſcription than is conveyed by *any ſuch words*; and ſuch an one as is very intelligible; whether the whole be merely an emblematical figure, or relates to any thing *real*. For they deſcribe literally, *a well, or perforation through the earth, leading* *to a cavity without bottom*; that is moſt plainly, down to the inſide of an hollow ſphere; ſuch cavity having truly neither *bottom* nor *top*.

How far this *emblematical figure* is founded on any thing really exiſting within the earth, it is not our buſineſs at preſent to examine. It is ſufficient to ſhew, that it is a *rational emblem*; and no ways inconſiſtent or abſurd. And this may very eaſily be done. For if the interior parts of the earth are hollow, and contain one vaſt priſon, at the centre, ſuch cavity muſt be without bottom; it muſt be literally an ἄβυσσος; every part muſt be a *top* or *covering*: and there is no abſurdity at all in ſuppoſing that ſome perforation may poſſibly lead down to it, from the earth's ſurface.

And as ſuch an emblematical figure may be derived from ſomething really exiſting; ſo its *emblematical meaning*, may well enough be conceived alſo to imply a confuſed medley and jargon of falſe reaſonings, and erroneous concluſions without foundation, out of the midſt of which, the *ſpirit of Mahometiſm* did certainly ariſe, when the Chriſtian world, in the Eaſt, had ſophiſtically amidſt the diſputes between the *Arians* and *Athanaſians*, quibbled away all ſolid foundation for reaſoning from the Holy Scriptures, and all good ſenſe.

And as the *ſmoke*, *coming out of the well*, is a fine alluſion to the burſting forth of a dreadful volcano, and to its *darkening* the air all around; ſo the *principles of Mahometaniſm*, and its doctrines did burſt forth with fury, and cauſed darkneſs *which might be felt*.

We have, therefore, in the emblematical figures *here* mentioned, on the ſounding of this trumpet, a moſt clear deſcription, in very ſtriking characters, (and which can be applied to no other age of the world,) of what paſſed from 568 to 1281.

A falſe religion ſet up by Mahomet; and the conſequent conqueſts of the Saracens; who gained many crowns; and alſo *boaſted that they always wore crowns:* who wore their hair alſo like women; and who were remarkable for *ſparing* the fruits of the earth; in the midſt of their conqueſts, and oppreſſions; and even made laws and iſſued out proclamations for this purpoſe. But who yet left the *ſting* and poiſon of their falſe doctrine, and erroneous principles, every where behind them. All this is exactly pourtrayed in the moſt ſtriking manner.

Their ſting of bigotry and falſe doctrine, they carried with them every where; and drew after them, as in their tails; and their firſt object always was to ſmite men *therewith*, and to compel them to turn Mahometans, for the ſake of eaſe; although they profeſſed not to perſecute.

It is ſtill further remarkable alſo concerning them; that they made *all* their vaſt conqueſts, in the ſpace of 150 *years*, or *five prophetical months*, i. e. from 612 to 762; and *after that*, made no more.

And it is as remarkable that they always made all their excurſions, merely in the ſummer months, as the locuſts do.

Mahomet alſo himſelf might well be compared to *a ſtar, that had fallen from heaven.* Since he really began his attempts for reformation (as far as we can, or ought to judge, from what we know of him) with great ſincerity, and auſterity, at firſt, (however he changed afterwards;) and with ſomething ſo like a *real zeal* for truth, in oppoſition to *idolatry*, and the falſe corruptions of religion in the world; that unleſs we could penetrate into the ſecret receſſes of his heart, we cannot but take it to have been *ſo*, in its firſt origin.

In ſhort, if we uſe any degree of candour, we muſt acknowledge, that, in the firſt outſet of life, he appears to have been *a pious and good man.*

It deſerves, moreover, to be remembered, that as the emblematical locuſts, were to ſpare *the graſs, and green herbs, (or young ſhoots,) and the trees.* And as the Saracens did really obſerve this rule literally, and would never cut down a fruit tree, in any ſiege, or deſtroy the fruits of the earth; ſo, beſides this, although they deſtroyed the library at Alexandria, yet they became, in reality, in the end, even the means of *encreaſing ſcience*; ſparing, and preſerving the knowledge of *mathematics*, and *chemiſtry*, and even of logic, and ſaving the works of Ariſtotle. And from the budding and green ſhoots of ſcience thus preſerved in their empire, was derived, all the learning almoſt, that grew, and proſpered, for ſome ſucceeding centuries, in the world.

Having made theſe ſhort remarks; ſome of which are in addition to what has been ſaid by Biſhop Newton. I ſhould forbear to do juſtice to the light that has been afforded to us, if I were not to add the *original* expoſition of this prophecy, which has been given us by that learned man: and, therefore, I hope it will not be thought an attempt to ſwell theſe pages unneceſſarily, if I add his own words.

" * At the ſounding of the fifth trumpet (ver. 1, 2, 3.) *a ſtar* " *fallen from heaven*, meaning the wicked impoſtor Mohammed, " *opened*

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* The inſerting this very long extract, and one other, from the excellent work of Biſhop Newton, may perhaps, at firſt ſight, appear to be an unneceſſary means of encreaſing the number of *pages* in this book; and alſo an unwarrantable liberty taken with regard to the writings of a prior Commentator. But as it is neceſſary, in order to avoid breaking the chain of hiſtory, to give an account of all the events under the fifth and ſixth Trumpets; and as I cannot but aſſent, in the fulleſt manner, and in almoſt every particular, to the interpretation given by the Biſhop of

“ *opened the bottomleſs pit, and there aroſe a ſmoke out of the pit,* “ *and the ſun and air were darkened* by it; that is, a falſe “ religion was ſet up, which filled the world with darkneſs and “ error; and ſwarms of Saracen or Arabian *locuſts* overſpread “ the earth. A falſe prophet is very fitly typified by a blazing “ *ſtar* or meteor. The Arabians likewiſe are properly compared “ to *locuſts*, not only becauſe numerous armies frequently are “ ſo, but alſo becauſe ſwarms of locuſts often ariſe from Arabia; “ and alſo becauſe in the plagues of Egypt, to which conſtant “ alluſion is made in theſe trumpets, *the locuſts* (Exod. X. 13.) “ are *brought by an eaſt wind*, that is, from Arabia, which lay “ eaſtward of Egypt; and alſo becauſe in the book of Judges “ (VII. 12.) the people of Arabia are compared to *locuſts* or “ *graſhoppers for multitude*, for in the original the word for both “ is the ſame. As the natural locuſts are bred in pits and “ holes of the earth, ſo theſe myſtical locuſts are truly *infernal*, “ and proceed with the ſmoke *from the bottomleſs pit*. It is too “ a remarkable coincidence, that at this time *the ſun and the air* “ *were* really *darkened*. For we learn from an eminent “ Arabian hiſtorian, that ‘ in the ſeventeenth year of Heraclius “ half the body of the ſun was eclipſed, and this defect “ continued from the former Tiſrin to Haziran, (that is, from “ October to June,) ſo that only a little of its light appeared.’

of Briſtol; it is more juſt, and leſs liable to the charge of plagiariſm, to add the whole in his own words, than to give a ſimilar account in any other form. And I alſo the rather add the whole *verbatim*; becauſe, in the following *Section* of this work, I venture to differ materially from the learned Biſhop, in another part of his Commentary; and found *my differing from him* upon the conformity of another part of prophecy, with all that is here foretold.

" The ſeventeenth year of Heraclius coincides with the year " of Chriſt 626, and with the 5th year of the Hegira; and at " this time Mohammed was training and exerciſing his " followers in depredations at home, to fit and prepare them " for greater conqueſts abroad.

" *It was commanded them* (ver. 4.) *that they ſhould not hurt the* "*graſs of the earth, neither any green thing, neither any tree*; " which demonſtrates that theſe were not natural, but ſymbo-" lical locuſts. The like injunctions were given to the Arabian " officers and ſoldiers. When Yezid was marching with the " army to invade Syria, Abubeker charged him with this " among other orders; ‘ Deſtroy no palm-trees, nor burn any " fields of corn; cut down no fruit trees, nor do any miſchief " to cattle, only ſuch as you kill to eat.’ Their commiſſion is " to *hurt only thoſe men who have not the ſeal of God in their* "*foreheads*; that is, thoſe who are not the true ſervants of " God, but are corrupt and idolatrous Chriſtians. Now from " hiſtory it appears evidently, that in thoſe countries of Aſia, " Africa, and Europe, where the Saracens extended their " conqueſts, the Chriſtians were generally guilty of idolatry in " the worſhipping of ſaints, if not of images; and it was the " pretence of Mohammed and his followers to chaſtiſe them " for it, and to re-eſtabliſh the unity of the Godhead. The " parts which remained the freeſt from the general infection " were Savoy, Piedmont, and the ſouthern parts of France, " which were afterwards the nurſeries and habitations of the " Waldenſes and Albigenſes: and it is very memorable, that " when the Saracens approached theſe parts, they were defeated " with great ſlaughter by the famous Charles Martel in ſeveral " engagements.

" As they were to hurt only the corrupt and idolatrous " Chriſtians, ſo theſe (ver. 5, 6.) they were not to *kill* but "only to *torment*, and ſhould bring ſuch calamities upon the "earth, as ſhould make men weary of their lives. Not that it "could be ſuppoſed that the Saracens would not *kill* many "thouſands in their incurſions. On the contrary their angel "(ver. 11.) hath the name of *the deſtroyer*. They might *kill* "them as individuals, but ſtill they ſhould not *kill* them as a "political body, as a ſtate or empire. They might greatly "harraſs and *torment* both the Greek and the Latin churches, "but they ſhould not utterly extirpate the one or the other. "They beſieged Conſtantinople, and even plundered Rome; "but they could not make themſelves maſters of either of thoſe "capital cities. The Greek empire ſuffered moſt from them, "as it lay neareſt to them. They diſmembered it of Syria, "and Egypt, and ſome other of its beſt and richeſt provinces; "but they were never able to ſubdue and conquer the whole. "As often as they beſieged Conſtantinople, they were repulſed "and defeated. They attempted it in the reign of Conſtantine "Pogonatus A. D. 672; but their men and ſhips were miſerably "deſtroyed by the ſea-fire invented by Callinicus, and after "ſeven years fruitleſs pains they were compelled to raiſe the "ſiege, and to conclude a peace. They attempted it again in "the reign of Leo Iſauricus A. D. 718; but they were forced "to deſiſt by famin, and peſtilence, and loſſes of various kinds. "In this attempt they exceeded their commiſſion, and therefore "they were not crowned with their uſual ſucceſs. The taking "of this city, and the putting an end to this empire, was a "work reſerved for another power, as we ſhall ſee under the "next trumpet.

"In the following verſes (7, 8, 9, 10.) the nature and "qualities of theſe locuſts are deſcribed, partly in alluſion to "the properties of natural locuſts and the deſcription given of "them by the prophet Joel, and partly in alluſion to the habits

“ and manners of the Arabians, to ſhew that not real but “ figurative locuſts were here intended. The firſt quality “ mentioned is their being *like unto horſes prepared unto battle*; “ which is copied from Joel (II. 4.) *The appearance of them is* “ *as the appearance of horſes, and as horſemen, ſo ſhall they run.* “ Many authors have obſerved that the head of a locuſt “ reſembles that of an horſe. The Italians therefore call them “ *cavalette*, as it were little horſes. The Arabians too have in “ all ages been famous for their horſes and horſemanſhip. Their “ ſtrength is well known to conſiſt chiefly in their cavalry.

“ Another diſtinguiſhed mark and character is their having “ *on their heads as it were crowns like gold*; which is an alluſion “ to the head-dreſs of the Arabians, who have conſtantly wore “ turbants or mitres, and boaſt of having thoſe ornaments for “ their common attire, which are crowns and diadems with “ other people. The *crowns* alſo ſignify the kingdoms and “ dominions which they ſhould acquire. For, as Mr. Mede “ excellently obſerves, ‘ No nation had ever ſo wide a command, “ nor ever were ſo many kingdoms, ſo many regions ſubjugated “ in ſo ſhort a ſpace of time. It ſounds incredible, yet moſt “ true it is; that in the ſpace of eighty or not many more years, “ they ſubdued and acquired to the diabolical kingdom of “ Mohammed Paleſtine, Syria, both Armenia's, almoſt all Aſia “ Minor, Perſia, India, Egypt, Numidia, all Barbary even to “ the river Niger, Portugal, Spain. Neither did their fortune “ or ambition ſtop here, till they had added alſo a great part of “ Italy, as far as to the gates of Rome; moreover Sicily, Candia, “ Cyprus, and the other ilands of the Mediteranean Sea. Good “ God! how great a tract of land! how many *crowns* were “ here! Whence alſo it is worthy of obſervation, that mention “ is not made here, as in the other trumpets, *of the third part*; “ foraſmuch as this plague fell no leſs without the bounds of

“ the Roman empire than within it, and extended itſelf even to “ the remoteſt Indies.’

“ They had alſo *faces as the faces of men, and hair as the hair* “ *of women:* and the Arabians wore their beards, or at leaſt “ muſtachoes, as men; while the hair of their heads was “ flowing or plaited like that of women; as Pliny and other “ ancient authors teſtify. Another property copied from Joel “ is their having *teeth as the teeth of lions*; that is ſtrong to “ devour. So Joel deſcribes the locuſts (I. 6.) as *a nation,* “ *whoſe teeth are the teeth of a lion, and he hath the cheek teeth of* “ *a great lion:* and it is wonderful how they bite and gnaw all “ things, as Pliny ſays, even the doors of houſes. They had “ alſo *breaſt-plates, as it were breaſt-plates of iron:* and the “ locuſts have a hard ſhell or ſkin, which hath been called “ their armour. This figure is deſigned to expreſs the defenſive “ as the former was the offenſive arms of the Saracens. *And* “ *the ſound of their wings was as the ſound of chariots of many* “ *horſes running to battle.* Much the ſame compariſon had been “ uſed by Joel, (II. 5.) *Like the noiſe of chariots on the tops of* “ *mountains ſhall they leap:* and Pliny affirms, that they fly “ with ſo great noiſe of their wings, that they may be taken “ for birds. Their *wings*, and *the ſound of their wings*, denote “ the ſwiftneſs and rapidity of their conqueſts; and it is indeed “ aſtoniſhing, that in leſs than a century they erected an “ empire, which extended from India to Spain.

“ Moreover they are thrice compared unto *ſcorpions*, (ver. 3, “ 5, 10.) and *had ſtings in their tails like unto ſcorpions*; that is “ they ſhould draw a poiſonous train after them, and wherever “ they carried their arms, there alſo they ſhould diſtil the venom “ of a falſe religion. It is farther added (ver. 11.) that *they had* “ *a king over them*; the ſame perſon ſhould exerciſe temporal “ as well as ſpiritual ſovranty over them; and the caliphs were

“ their emperors, as well as the heads of their religion. The king is the ſame as the *ſtar* or *angel of the bottomleſs pit*, whoſe name is *Abaddon* in Hebrew, and *Apollyon* in Greek, that is *the deſtroyer*. Mr. Mede imagins, that this is ſome alluſion to the name of *Obodas*, the common name of the kings of that part of Arabia from whence Mohammed came, as *Pharaoh* was the common name of the kings of Egypt, and *Cæſar* of the emperors of Rome: and ſuch alluſions are not unuſual in the ſtile of ſcripture. However that be, the name agrees perfectly well with Mohammed and the caliphs his ſucceſſors, who were the authors of all thoſe horrid wars and deſolations, and openly taught and profeſſed that their religion was to be propagated and eſtabliſhed by the ſword.

“ One difficulty, and the greateſt of all, remains yet to be explained; and that is the period of *five months* aſſigned to theſe locuſts, which being twice mentioned, merits the more particular conſideration. They *tormented men five months*, (ver. 5.) and again (ver. 10.) *their power was to hurt men five months*. It is ſaid without doubt in conformity to the type; for locuſts are obſerved to live about *five months*, that is from April to September. Scorpions too, as Bochart aſſerts, are noxious for no longer a term, the cold rendering them torpid and inactive. But of theſe locuſts it is ſaid, not that their duration or exiſtence was only for *five months*, but their *power of hurting and tormenting men* continued *five months*. Now theſe months may either be months commonly ſo taken; or prophetic months, conſiſting each of 30 days, as St. John reckons them, and ſo making 150 years at the rate of each day for a year; or the number being repeated twice the ſums may be thought to be doubled, and *five months* and *five months* in prophetic computation will amount to 300 years. If theſe months be taken for common months, then, “as the natural locuſts live and do hurt only in the five ſummer months, ſo the Saracens, in the five ſummer months too, made their excurſions, and retreated again in the winter. It appears that this was their uſual practice, and particularly when they firſt beſieged Conſtantinople in the time of Conſtantine Pogonatus. For ‘from the month of April till September, they pertinaciouſly continued their ſiege, and then deſpairing of ſucceſs, departed to Cyzicum, where they wintered, and in ſpring again renewed the war: and this courſe they held for ſeven years, as the Greek annals tell us.’ If theſe months be taken for prophetic months or 150 years, it was within that ſpace of time that the Saracens made their principal conqueſts. Their empire might ſubſiſt much longer, but their *power* of *hurting* and *tormenting men* was exerted chiefly within that period. Read the hiſtory of the Saracens, and you will find that their greateſt exploits were performed, their greateſt conqueſts were made, between the year 612 when Mohammed firſt opened *the bottomleſs pit*, and began publickly to teach and propagate his impoſture, and the year 762 when the caliph Almanſor built Bagdad, to fix there the ſeat of his empire, and called it *the city of peace*. Syria, Perſia, India, and the greateſt part of Aſia; Egypt, and the greateſt part of Africa; Spain, and ſome parts of Europe, were all ſubdued in the intermediate time. But when the caliphs, who before had removed from place to place, fixed their habitation at Bagdad, then the Saracens ceaſed from their excurſions and ravages like locuſts, and became a ſettled nation; then they made no more ſuch rapid and amazing conqueſts as before, but only engaged in common and ordinary wars like other nations; then their power and glory began to decline, and their empire by little and little to moulder away; then they had no longer, like the prophetic locuſts, *one king over them*, Spain having

" revolted in the year 756, and ſet up another caliph in oppo-
" ſition to the reigning houſe of Abbas. If theſe months be
" taken doubly, or for 300 years, then, according to Sir Iſaac
" Newton, 'the whole time that the caliphs of the Saracens
" reigned with a temporal dominion at Damaſcus and Bagdad
" together, was 300 years, viz. from the year 637 to the year
" 936 incluſive;' when their empire was broken and divided
" into ſeveral principalities or kingdoms. So that let theſe *five*
" *months* be taken in any poſſible conſtruction, the event will
" ſtill anſwer, and the prophecy will ſtill be fulfilled; though
" the ſecond method of interpretation and application appears
" much more probable than either the firſt or the third.

" In the concluſion it is added, (ver. 12.) *One woe is paſt,*
" *and behold there come two woes more hereafter.* This is added
" not only to diſtinguiſh the woes, and to mark more ſtrongly
" each period, but alſo to ſuggeſt that ſome time will intervene
" between this firſt woe of the Arabian locuſts, and the next
" of the Euphratéan horſemen. The ſimilitude between the
" locuſts and Arabians is indeed ſo great that it cannot fail of
" ſtriking every curious obſerver: and a farther reſemblance is
" noted by Mr. Daubuz, that 'there hath happened in the
" extent of this torment a coincidence of the event with the
" nature of the locuſts. The Saracens have made inroads into
" all thoſe parts of Chriſtendom where the natural locuſts are
" wont to be ſeen and known to do miſchief, and no where
" elſe: and that too in the ſame proportion. Where the locuſts
" are ſeldom ſeen, there the Saracens ſtayed little: where the
" natural locuſts are often ſeen, there the Saracens abode moſt;
" and where they breed moſt, there the Saracens had their
" beginning and greateſt power. This may be eaſily verified
" by hiſtory *."

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* Diſſertations on the Prophecies, vol. III. p. 98, &c.

The events deſcribed under the next trumpet are no leſs diſtinct and well defined.

Revelations, ch. ix. ver. 13, 14.

13. Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ,

14. λέγουσαν τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα· Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτη.

13. *And the ſixth Angel ſounded, and I heard a* [*remarkable*] *voice from the four horns of the altar of gold that was before God.*

14. *Saying to the ſixth Angel which had the trumpet, Looſe the four angels that are bound* BY MEANS OF *the river the great Euphrates.*

The expreſſion in the original ſeems to intimate, as if there was one diſtinct voice from each one of the four horns: but this perhaps is not material. It is of more conſequence to obſerve, that the prepoſition ἐπὶ may with as much, or more propriety, in this place, ſignify *propter* *, as *in*; and therefore may much better be tranſlated *on account of*, or *by means of*, *the river*, than as it uſually has been rendered *in the river*. For it is well known, *the Euphrates* was the very means of confining the Turks within bounds, for ſo long a ſeaſon, after their firſt beginning to invade and plunder the Eaſt. They firſt came out of Scythia about the year 760; they began to harraſs and plunder all round about them in 842; but they were bound, and reſtrained, by the river Euphrates, and made no *great* conqueſts, till about 1281, when they were let looſe.

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* See, as to the right uſe of this prepoſition, *Vigerus De Idiotiſmis Græcæ Dictionis*, p. 603. and H. Stephens, tom. I. p. 1211.

Ch. ix. ver. 15, &c.

15. Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν ϗ ἡμέραν ϗ μῆνα ϗ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων.

16. Καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ, δύο μυριάδες μυριάδων· [ϗ] ἤκουσα τὸν ἀριθμὸν αὐτῶν.

17. Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, ϗ τοὺς καθημένους ἐπ᾽ αὐτῶν, ἔχοντας θώρακας πυρίνους ϗ ὑακινθίνους ϗ θειώδεις· ϗ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, ϗ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ ϗ καπνὸς ϗ θεῖον.

18. Ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς ϗ [ἐκ] τοῦ καπνοῦ ϗ [ἐκ] τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.

19. Ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστιν ϗ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς· ϗ ἐν αὐταῖς ἀδικοῦσι.

16. *And the four Angels were looſed; who were prepared for an hour, and a day, and a month, and a year; that they might ſlay the third part of men.*

16. *And the number of the armies of cavalry* [*was*] *two myriads of myriads: and I heard the number of them.*

17. *And thus I ſaw the horſes in the viſion, and thoſe who were ſitting upon them, having fiery breaſt plates, both of a jacinth colour* [*i. e. red mixed with yellow*] *and ſulphureous* [*i. e. blueiſh*]. *And the heads of the horſes as the heads of lions, and from their mouths went forth fire, and ſmoke, and brimſtone.*

18. *By theſe three means of ſtriking, were the third part of men killed; by the fire, and by the ſmoke, and by the brimſtone that went out of their mouths.*

19. *For the power of theſe horſes is in their mouths, and in their tails; becauſe their tails are like ſerpents, for they have heads; and with them they injure.*

Nothing ſurely but Divine Wiſdom, and the ſpirit of prophecy from on high, could ever have put together ſuch an aſtoniſhing and accurate aſſemblage of images, as is here found in this emblematical deſcription. An aſſemblage, which to the ignorant and uninformed may at firſt ſight appear indeed abſurd: and muſt do ſo, to any perſons, if an attempt be made to apply it to the outlines of the hiſtory, of *any one other period of time in the world, except to that alone to which it clearly relates.* But *here*, when once righty applied, every part of the portraiture has its full force and meaning: and not one figure could with propriety be omitted. So exceedingly does this divine hieroglyphical writing ſurpaſs all that was ever deſigned or framed in the world.

We have *here*, an exact deſcription of the *breaking forth* of the *four Sultanies* of the Turks, and of their ſubſequent conqueſts; and of their founding the Turkiſh empire in Europe. And yet, at the ſame time, a fair account of their having made their irruption from Scythia, and of their having broken into ſome parts of Aſia, and gained ſtrength *before* this time: *only* they remained *bound* and confined, by means of the river Euphrates.

We have here even their *warlike dreſs* exactly deſcribed; which was ſcarlet, blue, and yellow: for the *jacinth* is red and yellow; and *ſulphur* when it burns, is of the fineſt blue colour *.

And we have *here*, (long before any ſuch thing was introduced into Europe, or heard of in the Chriſtian world,) an account of the introduction of *fire arms*, and *ordnance*, which were firſt uſed and introduced by the Turks; and were the principal means of their making *their* conqueſts, and of their deſtroying what remained of the Eaſtern empire; which might well be deſcribed as the *third part* of men.

And it is moſt remarkable, concerning the prophecy under *this trumpet*, as it was alſo concerning that under the preceding trumpet, that the *very period* of their conqueſts is limited exactly right.

For the Turks, in reality, made all their conqueſts in 391 years, or a little more, i. e. in a common prophetical hour, and day, and month, and year, (or $360 + 30 + 1 = 391$,) namely from 1281 to 1672.

They alſo moſt truly, left the bite and poiſon of the falſe Mahometan doctrine *behind* them, every where; and *that*, mixed with much more of *ſerpentine* ſubtlety, and miſchief, than it was in the time of the Saracens. The *tails* of this dreadful cavalry, might now therefore with great propriety be ſaid not merely *to have ſtings*, but even to be *like ſerpents*, and to have *heads*.

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* In this account of the colours, I cannot but adopt a different mode of explaining them from Biſhop Newton, although the inference as to *what* the *three* colours were, is exactly the ſame; for I cannot but apprehend that the *jacinth coloured* (ὑακινθίνȣς;) means, being of the colour of the *precious ſtone* ſo called; and not of the flower the *hyacinth*. And that *ſulphureous* means *brimſtone burning*, and not as it is in its ſolid ſtate.

And this very *difference*, ſeems to have been the original great cauſe of the abhorrence which the *Perſian Mahometans* ſtill have for the *Turkiſh*: the former, more adhering to the *original* ſimple principles; and profeſſing avowedly to do ſo; and conſidering the *Turks* as the great *corrupters of their religion*.

As I did in the preceding part, ſo here I think it right again, on account of the excellency of the expoſition, of this particular prophecy, to add Biſhop Newton's own words *.

" At the ſounding of the ſixth trumpet (ver. 13, 14, 15.) a " voice proceeded *from the four horns of the golden altar*, (for the " ſcene was ſtill in the temple) ordering the angel of the ſixth trumpet " *to looſe the four angels which were bound in the great river Euphrates*; " and they *were looſed* accordingly. Such a voice proceeding " *from the four horns of the golden altar* is a ſtrong indication of " of the divine diſpleaſure; and plainly intimates that the ſins " of men muſt have been very great, when the altar, which " was their ſanctuary and protection, called aloud for vengeance. " *The four angels* are the four ſultanies or four leaders of the " Turks and Othmans. For there were four principal ſultanies " or kingdoms of the Turks, bordering upon the river " Euphrates: one at Bagdad founded by Togrul Beg, or " Tangrolipix, as he is more uſually called, in the year 1055: " another at Damaſcus founded by Tagjuddaulas or Ducas in " the year 1079: a third at Aleppo founded by Sjarfuddaulas " or Melech in the year 1079: and the fourth at Iconium in " Aſia Minor founded by Sedyduddaulas or Cutlu Muſes, or

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* Diſſertations on the Prophecies, vol. III. p. 113, &c.

" his ſon, in the year 1080. Theſe four ſultanies ſubſiſted " ſeveral years afterwards; and the ſultans were *bound* and " reſtrained from extending their conqueſts farther than the " territories and countries adjoining to the river Euphrates, " primarily by the good providence of God, and ſecondarily by " the croiſades or expeditions of the Européan Chriſtians into " the Holy Land in the latter part of the eleventh, and in the " twelfth and thirteenth centuries. Nay the Européan " Chriſtians took ſeveral cities and countries from them, and " confined them within narrower bounds. But when an end " was put to the croiſades, and the Chriſtians totally abandoned " their conqueſts in Syria and Paleſtine, as they did in the " latter part of the thirteenth century; then *the four angels on the* " *river Euphrates were looſed.* Soliman Shah the firſt chief and " founder of the Othman race, retreating with his three ſons from " Jingiz Chan and the Tartars, would have paſſed the river " Euphrates, but was unfortunately drowned, the time of " *looſing the four angels* being not yet come. Diſcouraged at " this ſad accident, two of his ſons returned to their former " habitations: but Ortogrul the third, with his three ſons " Condoz, Sarubani, and Othman, remained ſome time in " thoſe parts, and having obtained leave of Aladin the ſultan " of Iconium, he came with four hundred of his Turks, and " ſettled in the mountains of Armenia. From thence they " began their excurſions; and the other Turks aſſociating with " them, and following their ſtandard, they gained ſeveral " victories over the Tartars on one ſide, and over the Chriſtians " on the other. Ortogrul dying in the year 1288, Othman " his ſon ſucceeded him in power and authority; and in the " year 1299, as ſome ſay with the conſent of Aladin himſelf " he was proclamed ſultan, and founded a new empire; and " the people afterwards, as well as the new empire, were called "by his name. For tho' they diſclame the name of *Turks*, "and aſſume that of *Othmans*, yet nothing is more certain, "than that they are a mixt multitude, the remains of the four "ſultanies above mentioned, as well as the deſcendents "particularly of the houſe of Othman.

"In this manner and at this time *the four angels were looſed*, "*which were prepared for an hour, and a day, and a month, and a* "*year, for to ſlay the third part of men*, that is, as before, the "men of the Roman empire, and eſpecially in Europe the "third part of the world. The Latin or weſtern empire was "broken to pieces under the four firſt trumpets; the Greek or "eaſtern empire was cruelly *hurt* and *tormented* under the fifth "trumpet; and here under the ſixth trumpet it is to be *ſlain* "and utterly deſtroyed. Accordingly all Aſia Minor, Syria, "Paleſtine, Egypt, Thrace, Macedon, Greece, and all the "countries, which formerly belonged to the Greek or eaſtern "Cæſars, the Othmans have conquered, and ſubjugated to their "dominion. They firſt paſſed over into Europe in the reign of "Orchan their ſecond Emperor, and in the year 1357; they "took Conſtantinople in the reign of Mohammed their ſeventh "emperor, and in the year 1453; and in time all the remaining "parts of the Greek empire ſhared the fate of the capital "city. The laſt of their conqueſts were Candia or the ancient "Crete in 1669, and Cameniec in 1672. For the execution "of this great work it is ſaid that they *were prepared for an* "*hour, and a day, and a month, and a year*; which will admit "either of a litteral or a myſtical interpretation; and the "former will hold good, if the latter ſhould fail. If it be "taken litterally, it is only expreſſing the ſame thing by "different words, as *peoples and multitudes and nations and tongues* "are jointly uſed in other places: and then the meaning is,

"that

“ that they were prepared and ready to execute the divine
“ commiſſion at any time or for any time, any *hour*, or *day*,
“ or *month*, or *year* that God ſhould appoint. If it be taken
“ myſtically, and the *hour*, and *day*, and *month*, and *year* be a
“ prophetic *hour*, and *day*, and *month*, and *year*, then a *year*
“ (according to St. John's, who follows herein Daniel's
“ computation) conſiſting of 360 days is 360 years, and a
“ *month* conſiſting of 30 days is 30 years, and a *day* is a year,
“ and an *hour* in the ſame proportion is 15 days; ſo that the
“ whole period of the Othmans *ſlaying the third part of men*, or
“ ſubduing the Chriſtian ſtates in the Greek or Roman empire,
“ amounts to 391 years and 15 days. Now it is wonderfully
“ remarkable, that the firſt conqueſt mentioned in hiſtory, of
“ the Othmans over the Chriſtians, was in the year of the
“ Hegira 680 and the year of Chriſt 1281. For Ortogrul ‘ in
“ that year (according to the accurate hiſtorian Saadi) crowned
“ his victories with the conqueſt of the famous city of Kutahi
“ upon the Greeks.’ Compute 391 years from that time, and
“ they will terminate in the year 1672: and in that year, as it
“ was hinted before, Mohammed the fourth took Cameniec from
“ the Poles, ‘ and forty eight towns and villages in the territory
“ of Cameniec were delivered up’ to the ſultan upon the treaty
“ of peace. Whereupon Prince Cantemir hath made this
“ memorable reflection, ‘ This was the laſt victory by which
“ any advantage accrued to the Othman ſtate, or any city or
“ province was annexed to the ancient bounds of the empire.’
“ Agreeably to which obſervation, he hath intitled the former
“ part of his hiſtory *of the growth of the Othman empire*, and
“ the following part *of the decay of the Othman empire*. Other
“ wars and ſlaughters, as he ſays, have enſued. The Turks
“ even beſieged Vienna in 1683; but this exceeding the bounds
“ of their commiſſion, they were defeated. Belgrade and other

" places may have been taken from them, and ſurrendered to " them again: but ſtill they have ſubdued no new ſtate or " potentate of Chriſtendom now for the ſpace of between 80 " and 90 years; and in all probability they never may again, " their empire appearing rather to decreaſe than increaſe. Here " then the prophecy and the event agree exactly in the period " of 391 years; and if more accurate and authentic hiſtories of " the Othmans were brought to light, and we knew the very " day wherein Kutahi was taken as certainly as we know that " wherein Cameniec was taken, the like exactneſs might alſo " be found in the 15 days. But though the time be limited for " the Othman's *ſlaying the third part of men*, yet no time is " fixed for the duration of their empire; only this ſecond woe " will end, when the third woe, (XI. 14.) or the deſtruction " of the beaſt, ſhall be at hand.

" A deſcription is then given (ver. 16, 17, 18, 19.) of the " forces, and of the means and inſtruments, by which the " Othmans ſhould effect the ruin of the eaſtern empire. " Their armies are deſcribed as very numerous, *myriads of* " *myriads*; and who knoweth not what mighty armies the " Othman emperors have brought into the field? When " Mohammed the ſecond beſieged Conſtantinople, he had about " four hundred thouſand men in his army, beſides a powerful " fleet of thirty larger and two hundred leſſer ſhips. They are " deſcribed too chiefly as *horſemen*; and ſo they are deſcribed " both by Ezekiel and by Daniel, as there was occaſion to " obſerve in the laſt diſſertation upon Daniel: and it is well " known, that their armies conſiſted chiefly of cavalry, eſpecially " before the order of Janizaries was inſtituted by Amurath the " firſt. The Janizaries may be the guard of the court, but the " Timariots, or horſemen holding lands by ſerving in the wars, " are the ſtrength of the government: and theſe, as Heylin

" affirms,

"affirms, are in all accounted between ſeven and eight hundred "thouſand fighting men; ſome ſay that they are a million; "and beſides theſe, there are Spahi's and other horſemen in the "emperor's pay.

"*In the viſion*, that is in appearance, and not in reality, they "*had breaſt-plates of fire, and of jacinct* or hyacinth, *and* "*brimſtone.* The color of *fire* is red, of *hyacinth* blue, and of "*brimſtone* yellow: and this, as Mr. Daubuz obſerves, 'hath a "litteral accompliſhment; for the Othmans, from the firſt time "of their appearance, have affected to wear ſuch warlike apparel "of ſcarlet, blue, and yellow.' Of the Spahi's particularly "ſome have red, and ſome have yellow ſtandards, and others "red or yellow mixt with other colors. In appearance too *the* "*heads of the horſes were as the heads of lions*, to denote their "ſtrength, courage, and fierceneſs; *and out of their mouths* "*iſſued fire, and ſmoke, and brimſtone.* A manifeſt alluſion to "great guns and gunpowder, which were invented under this "trumpet, and were of ſuch ſignal ſervice to the Othmans in "their wars. For *by theſe three was the third part of men killed*, "by theſe the Othmans made ſuch havoc and deſtruction in the "Greek or eaſtern empire. Amurath the ſecond broke into "Peloponneſus, and took ſeveral ſtrong places by the means of "his artillery. But his ſon Mohammed at the ſiege of Con-"ſtantinople employed ſuch great guns, as were never made "before. One is deſcribed to have been of ſuch a monſtrous "ſize, that it was drawn by ſeventy yoke of oxen and by two "thouſand men. There were two more, each of which "diſcharged a ſtone of the weight of two talents. Others "emitted a ſtone of the weight of half a talent. But the "greateſt of all diſcharged a ball of the weight of three talents, "or about three hundred pounds; and the report of this canon "is ſaid to have been ſo great, that all the country round about "was ſhaken to the diſtance of forty furlongs. For forty days "the wall was battered by theſe guns, and ſo many breaches "were made, that the city was taken by aſſault, and an end "put to the Grecian empire.

"Moreover *they had power to do hurt by their tails*, as well "as *by their mouths, their tails being like unto ſerpents, and* "*having heads*. In this reſpect they very much reſemble *the* "*locuſts*, only the different tails are accommodated to the "different creatures, the tails of *ſcorpions to locuſts*, the "tails of *ſerpents with an head at each end to horſes*. By "this figure it is meant, that the Turks draw after them "the ſame poiſonous train as the Saracens; they profeſs and "propagate the ſame impoſture; they do hurt not only by their "conqueſts, but alſo by ſpreading their falſe doctrin; and "wherever they eſtabliſh their dominion, there too they eſtabliſh "their religion. Many indeed of the Greek church remained, "and are ſtill remaining among them: but they are made to "pay dearly for the exerciſe of their religion; are ſubjected to "a capitation-tax, which is rigorouſly exacted from all above "fourteen years of age; are burdened beſides with the moſt "heavy and arbitrary impoſitions upon every occaſion; are "compelled to the loweſt and moſt ſervile drudgery; are abuſed "in their perſons, and robbed of their property; have not only "the mortification of ſeeing ſome of their friends and kindred "daily apoſtatize to the ruling religion, but had even their "children taken from them to be educated therein, of whom "the more robuſt and hardy were trained up to the ſoldiery, "the more weakly and tender were caſtrated for the "ſeraglio: but notwithſtanding theſe perſecutions and "oppreſſions ſome remains of the Greek church are ſtill to be "preſerved among them, as we may reaſonably conclude, to "ſerve ſome great and myſterious ends of providence."

We have now gone through all that can *at preſent* be explained concerning the *Trumpets*: the reſt, (as relating to a period ſtill to come,) being neceſſarily in a great degree inexplicable, till the *great event*, ſhall itſelf give us the true interpretation.

Thus much, however, appears clear; that, as the three *laſt* trumpets were to introduce *three* great *woes*; and *two* of them are already paſt; (which we perceive totally deſtroyed the *Eaſtern Roman empire*; and were the dreadful puniſhment of the corruptions of Chriſtianity in the *Eaſt*:) ſo the *third woe*, on ſounding the *ſeventh trumpet*, which is yet to come, will complete the puniſhment of the corruptions of Chriſtianity in the *Weſt*. And as the laſt, and moſt ſtriking image mentioned under *it*, is preciſely the ſame with that on pouring out the *ſeventh vial* *; and it is moreover declared, that the ſounding of this trumpet ſhall *finiſh* all evil things, and introduce *perfection*; we may be aſſured, that the *ſeventh vial* and *ſeventh trumpet* are *contemporary*; and therefore we may with confidence proceed to conſider, whether the emblems *under the vials*, are not as exactly characteriſtic of *peculiar periods*; and as intelligible *now*, as thoſe of the ſeals or trumpets.

We find the emblems under the vials deſcribed in a *little book*, or ſort of *epiſode*, or *appendix* to the prophecy; as relating entirely to peculiar matters detached from the reſt; *that is*, to the affairs of the *Weſt*, and to tranſactions which paſſed even during the prevalence of the effects of the *fourth* and *fifth* trumpet in the *Eaſt*.

To the *Weſtern* part of Europe, therefore, and to *that period* of time, we muſt turn our attention.

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* See Revelations, ch. xi. ver. 19, and ch. xvi. ver. 18, and ver. 20.

The account of the effects of the firſt vial, is as follows:

Revelations, ch. xvi. ver. 1, 2.

1. Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις· Ὑπάγετε, καὶ ἐκχέατε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

2. Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς τῇ εἰκόνι αὐτοῦ προσκυνοῦντας.

1. *And I heard a great voice out of the temple, ſaying to the ſeven Angels, Go, and pour out the ſeven vials of the wrath of God upon the earth.*

2. *And the firſt Angel went, and poured out his vial upon the earth; and there came an evil and foul ſore upon the men who have the mark of the wild beaſt, and upon thoſe who worſhip his image.*

We have here, in the firſt place, a clear account concerning *the perſons* who ſhould be the immediate objects of this puniſhment. And that is, plainly, *thoſe* who had been the means of corupting, and had conſented to the corruptions of Chriſtianity, in the manner deſcribed in ſeveral preceding chapters of this prophecy; all which has been now well explained to us, by the accurate and indefatigable labours of many very learned and judicious men; and, therefore, I ſhall make no recapitulation of what they have ſaid. But we may, from hence, be led, with ſufficient reaſon, not to begin our enquiries concerning the *firſt vial,* till *after the time* that theſe corruptions had arrived at their full height, i. e. till after the year 600 or 700.

And *here* we are almoſt inſtantly ſtruck by meeting with a ſtrange ſeries of events, of ſuch a peculiar kind, that we can ſcarce avoid (if we would) the applying this emblematical deſcription *to them.* And when, moreover, we find, that all the *ſucceeding* periods, down to the preſent time, anſwer as exactly to the *ſubſequent emblematical deſcriptions* of the reſt of the vials; we may undoubtedly venture to fix our *beginning* here; i. e. about the year 713.

At that time began a continued ſcene of troubles, and annoyances; fretting and exhauſting mankind like a grievous ſore.

Hiſtory *(as to the Weſtern world)* is almoſt ſilent, and barren, excepting as far as relates to the means uſed for corrupting the church; from the time of the deſtruction of the Weſtern empire, till about the year 715; and *then* it is filled with an account of troubles, and annoyances, truly fretting and exhauſting mankind like a grievous continued ſore, till 1042; when the ſcene began to change, by the rude, barbarous, irritable diſpoſitions of mankind, taking another turn.

The period, therefore, marked out under this firſt vial; when all things are duly conſidered; can ſcarcely be miſtaken.

In 713 was the great invaſion of *Spain,* by the Saracens and Moors; who perſecuted, and drove the Spaniards into the mountainous part of their country; and harraſſed them continually for a long ſeries of years.

For a long ſeries of years alſo; and particularly in 787, 830, 840, 866, and 946. The Danes were inceſſantly invading and harraſſing the coaſts of *England and France:* their inroads having both begun and ended within the period under this vial. And in 1002 was the general maſſacre of the Danes in England.

In this period alſo, was the dreadful continued ſcene of murder, and bloodſhed, that took place in conſequence of the petty ſquabbles, and wars, between the Saxon kings, of the heptarchy in England; who were continually fretting and worrying one another.

Italy alſo had its full ſhare of this ſort of evil. It was ravaged by the Hungarians, and alſo by the Saracens, who fixed themſelves at Tarento.

Bavaria, Swabia, and Saxony, *in Germany*, were ravaged alſo by the Hungarians: and there were moſt horrible quarrels and civil wars alſo between the ſucceſſors of Charlemaigne.

And that no concomitant, or correſpondent, and more truly *typical ſigns* of the times might be wanting; *real plague ſores* exiſted alſo.

For about 746 was a dreadful peſtilence all over Europe for 3 years.

And another peſtilence raged all over Europe about 1006 for 3 years.

And about this time the *leproſy* alſo was *firſt* brought into Europe, and began to rage, with great fury.

And there are not wanting reaſons, that may lead us to conclude, that the firſt introduction of another *ignominious diſeaſe* was about this time.

The mention indeed, and inveſtigation of this matter, are perhaps beneath the dignity of this ſubject; but yet, if the fact be, that ſuch diſeaſe now firſt appeared, it ought not to be paſſed by quite unnoticed.

The diſeaſe in queſtion ſeems clearly from moſt authentic records*, of the year 1162, to have been *then long* introduced,

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* Relating to the ſtews under the juriſdiction of the Bp. of Wincheſter.

and *well known* in England. And yet it cannot be diſcovered, by any fair proofs, to have exiſted at all, in this country, before the years 800 or 900. It had its firſt beginning and introduction, therefore, at ſome time between 713 and 1000.

May we not then infer, upon the whole, that the events intended under the *firſt* vial, are preciſely thoſe moſt vexatious and galling ones, which happened in the *Weſt*, in Europe, from 713 to 1042, ſince they all had ſuch a peculiar conformity to the emblem made uſe of?

After this, when that ſavage race of men, who in thoſe days called themſelves Chriſtians, had caſt from them that moſt precious gem, *the true light of the Goſpel*; and had, like ſwine, trampled it under their feet *; and had turned to worſhip idols and *Mahuzzim* †; their barbarous ferocity and violence took a different turn: and inſtead of fretting and teazing one another any longer, they *united:* united however only to produce ſtill *more miſchief*; and, (by a *miſinterpretation* of holy prophecies,) to endeavour, if it were poſſible, to give the lie to prophecy itſelf; and to make even *it* appear as an impoſtor. The effects of this turn are deſcribed under the ſecond vial.

Revelations, ch. xvi. ver. 3.

Καὶ ὁ δεύτερος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτȣ̃ εἰς τὴν θάλασσαν· ϗ ἐγένετο αἷμα ὡς νεκρȣ̃· ϗ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.

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* Matth. ch. vii. ver. 6.

† As to *Mahuzzim*, ſee Mede's Works, B. III. p. 669, 670, and Newton on the Prophecies, vol. II. p. 176, 177, 185, 186.

And the ſecond angel poured out his vial upon the ſea; and it became blood, like that of a dead man; and every living ſpirit died in the ſea.

The emblematical *ſore* having, in every ſhape in which the emblem could well be applied, produced all *its* miſchievous effects; the humours of the maſs of mankind took a different turn. From about 1096 to 1273, they became infatuated with the moſt violent prejudices. And were eaſily inflamed, by a falſe light, to unite all their efforts, to pour miſchief on diſtant regions, though at a greater expence of blood and treaſure to themſelves: wanting both forecaſt and abilities, (in the midſt of their ſtupidity, and rage, and zeal,) to execute their dire purpoſes with any advantage to themſelves.

The *ſea*, we are told, (even by the prophetical angel* himſelf,) ſignifies *multitudes of people*.

The pouring out of the vial therefore upon the ſea, is the beſt image that could be deviſed, to deſcribe miſchief that ſhould ariſe from a *general infatuation* of all ranks of people: and of the whole bulk and maſs of mankind, in the weſtern part of the world; and from the efforts of the people at large rather than of princes.

This miſchief began and appeared on the preaching the *firſt croiſade*, by Peter the Hermit; and on its being undertaken in 1096.

The whole hiſtory is well known: and I have only to add, that the expreſſion, *every* LIVING SPIRIT *died in the ſea*, is remarkably characteriſtic of another ſtriking circumſtance;

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* Revelations ch. xvii. ver. 15.

namely, that thoſe well-informed *ſpirits* of men, who began *truly to live*, and to apprehend ſome *right, and really important meaning in the words of prophecy*; were hindered in their efforts; and ſtifled, and ſmothered, by means of this ſad and groſs miſapplication made of the prophetic writings, by others, who thus inſtigated the weſtern world to the croiſade: and the endeavours of wiſe men to produce *true light*, were rendered abortive. And *they* were defeated utterly, in their enquiries and purſuits; and therefore died and periſhed, as to any good uſe they might have been of to the world.

It is well known, that the whole of the undertaking of the croiſade, was founded upon a groſs *miſinterpretation* and *miſapplication* of the prophecy of the Revelations, relating to the *thouſand years*.

However; whilſt theſe perverſe, erroneous men, were perverting one prophecy, they were actually fulfilling another; and were truly cauſing *the ſea*, (the whole maſs of the people,) to become *as blood* itſelf; abounding in ſlaughter, periſhing alſo by ſhipwreck, and by famine, and by contagious diſeaſes in their raſh undertaking; inſomuch that, in the end, Europe was drained of a multitude of inhabitants, and a deluge of blood poured out.

Revelations, ch. xvi. ver. 4, &c.

4. Καὶ ὁ τρίτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτȣ͂ εἰς τȣ̀ς ποταμȣ̀ς ϗ εἰς τὰς πηγὰς τῶν ὑδάτων· ϗ ἐγένετο αἷμα.

5. Καὶ ἤκȣσα τȣ͂ ἀγγέλȣ τῶν ὑδάτων, λέγοντος· Δίκαιος, [Κύριε,] εἶ, ὁ ὢν, ϗ ὁ ἦν, [ϗ ὁ] ὅσιος, ὅτι ταῦτα ἔκρινας·

6. ὅτι αἷμα ἁγίων ϗ ϖροφητῶν ἐξέχεαν, ϗ αἷμα αὐτοῖς ἔδωκας ϖιεῖν· ἄξιοι [γάρ] εἰσι.

7. Καὶ ἤκουσα [ἄλλου ἐκ] τοῦ θυσιαστηρίου, λέγοντος· Ναὶ, Κύριε ὁ Θεὸς ὁ ϖαντοκράτωρ, ἀληθιναὶ ϗ δίκαιαι αἱ κρίσεις σου.

4. *And the third Angel poured out his vial upon the rivers, and upon the fountains of waters; and there was blood.*

5. *And I heard the angel of the waters ſaying, Righteous O Lord, art Thou, who now exiſteſt; and who waſt, and who art holy*, becouſe Thou haſt adjudged theſe things.*

6. *For they have poured out the blood of holy men, and prophets, and Thou haſt given them blood to drink; for they are worthy [of it.]*

7. *And I heard another from the altar, ſaying, Yea, O Lord God, the Ruler of all; true and juſt are Thy judgements [and determinations.]*

Nothing can be more *characteriſtic* than this deſcription is, of the principal events which happened from 1273 to 1493; whilſt little elſe worthy of note paſſed in the Chriſtian world.

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* The Alexandrian Manuſcript has οσιος; and therefore I have thus tranſlated this verſe: but Theodore Beza ſays he found ὁ ἐσόμενος inſtead of ὁ ὅσιος, in an ancient manuſcript of good authority; and therefore prefers the tranſlating it, more conſiſtently with three other paſſages in the book of Revelations, *Who waſt, and who art, and who art to come* [*or ſhall be*]. The other paſſages are ch. i. ver. 4, ch. iv. ver. 8, and ch. xi. ver. 17. And a conſiſtency with them in this place, does indeed render the expreſſion more ſublime: but either way the general deſcription and intimation in the prophecy is the ſame.

From the acceſſion of the Emperor Rodolph, in 1273, to the reign of Maximilian, the immediate predeceſſor of Charles V. the empire, *the chief fountain of waters*; and all *that part* of the world that might be deemed the ſource of rivers, either of knowledge, or of power; or the original fountain-head of *dominion* in the world, and of *corruption* in the church; all this ſeat of empire felt every calamity ariſing from civil diſcord.

Perpetual private wars, rapine, outrage, exactions, became univerſal: commerce was interrupted, induſtry ſuſpended; and every part of Germany reſembled a country plundered and laid deſolate.

This was the conſequence, partly of the continued quarrels between the *Guelfs* and *Ghibbellines*, both in Italy and Germany; (which had indeed *firſt begun* ſo long before as in 1077, concerning the inveſtitures, between Gregory VII. and the emperor Henry IV. but produced its *moſt direful* effects now in this period) and partly it was the conſequence of the enormous overgrown power of the German *eccleſiaſtical princes*, uncontrouled by any ſuperior juriſdiction.

And now, after this, enſued a ſcene of things, that cannot well be miſtaken, as to the application of the ſubſequent prophetical emblems.

For I even venture to affirm, that, let *that* application of theſe divine emblems, which at firſt ſight appears moſt obvious, be deranged; and let them be, by any kind of ingenuity, applied otherwiſe; ſtill none of them can with *ſuch propriety*, or indeed with the leaſt *propriety* at all, be made to correſpond with the hiſtory of any *other* parts of the world, or of any *other periods* of time; than of thoſe to which at once we are led to adapt them. So little foundation is there for thoſe vain ſcoffs of profane men, which have ſo often been thrown out againſt the words of this book of prophecy.

Revelations, ch. xvi. ver. 8, 9.

8. Καὶ ὁ τέταρτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· ϗ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί.

9. Καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, ϗ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· ϗ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

8. *And the fourth Angel poured out his vial upon the ſun; and it was given unto him to ſcorch men with fire.*

9. *And men were ſcorched with great heat, and blaſphemed the name of God, who has power over theſe plagues. And they did not repent* [*ſo as*], *to give glory to Him.*

The *ſun*, throughout the prophecies, is an emblem of *ruling power* and *dominion*. This therefore was to be an æra, in which ſovereignty, and dominion, was to become both oppreſſive, and perſecuting; and yet the bulk of mankind would remain unreformed. And ſuch was the caſe from 1519 to 1713.

The power of crowned heads was, at this time, in a moſt remarkable manner, raiſed higher in Europe, than ever it had been before. Germany, England, France, and Spain, ſaw moſt effectual proofs of this: and Italy particularly, above all, experienced it in the moſt feeling manner. And great oppreſſions, in many places, were the firſt conſequences that enſued.

How arbitrary Henry VIII. became in England; and what ſort of uſe *he* made of that power, we well know. Charles V. firſt, and afterwards Philip II. in Spain, gave ſtill greater proofs of this. And Italy and Rome (the ſeat of the greateſt corruptions of Chriſtianity) felt the heat of this ſcorching; and the conſequences of the vehement exerciſing of this power, in the moſt effectual manner.

Rome was plundered, and ſacked; and the Pope himſelf taken priſoner, by the general of Charles V. It was even plundered *twice*; firſt by the Colonnas, and afterwards by the Duke of Bourbon's ſoldiers: and notwithſtanding this, Charles profeſſed himſelf at the ſame time, to be ſuch an humble ſon of the church, that on a certain occaſion he *kneeled* to kiſs the Pope's toe.

To theſe ſcenes ſucceeded the formidable power, and conqueſts, of *Lewis* XIV. of France, in the beginning of his reign.

And in the mean while was a moſt horrible deſtruction of the human ſpecies, by the Spaniards in South America, and Mexico, acting expreſsly under the authority of the Court of Spain.

In Bohemia alſo, Ferdinand, by artifices, got poſſeſſion of the crown; and afterwards cauſed the perſon to be murdered who had obtained it for him; overturned all the liberties of that country; and ruled in the moſt tyrannical and oppreſſive manner.

But *ſtill theſe* are not *all* the features of the times now under conſideration: there are ſuch as are even much ſtronger. For this period, in all parts of Europe, produed every where a ſcene of continued and moſt cruel *Perſecutions*.

Thoſe in France; by Francis I. and Charles IX. and the horrid *maſſacre of Paris*, are well known.

And the cruel perſecution of the *Hugonots* by Lewis XIV. is no leſs famous.

The dreadful perſecutions in Spain, by Charles V. and Philip II. and the *eſtabliſhment of the inquiſition*; and its rage; both *there*, and in Portugal; is what few can be unacquainted with.

The horrid maſſacre, and *burning*, of ſincere good men in England, by Henry VIII. and Queen Mary, is alſo a fact of ſuch common notoriety; that almoſt every child is acquainted with it.

The violent perſecution in Savoy, moreover, in 1685, at the inſtigation of Lewis XIV. (though not ſo well known) ought to be particularly mentioned, on this occaſion.

And to this may be added, that Charles V. as tyrannically and violently, enforced obedience to the *Interim*, in matters of religion, in Germany; (againſt the inclinations both of Roman Catholics and Proteſtants,) as Henry VIII. enforced obedience to his *own particular ſyſtem* of religion, in England.

And as by theſe means it appeared, how *Sovereign power* (of which the ſun was an emblem) did in theſe days *ſcorch men to their hurt:* ſo, (to compleat the hieroglyphical deſcription concerning an extraordinary power of the Sun, in every ſenſe,) there was, moreover, in theſe days, a burſt of *True light*, ſhining upon the earth, both convicting and convincing men of *error*, in conſequence of the opening of the knowledge of the Holy Scriptures; and the ſucceeding *revival* and *improvement* of learning; and of the eſtabliſhment of a more reformed ſtate of religion.

Can any one doubt then, at *what* particular period of time, this vial was poured out upon the *Sun*. The period from 1519 to 1713 is full of events that could ſcarce be deſcribed by any other emblematical figure.

Revelations, ch. xvi. ver. 10, 11.

10. Καὶ ὁ ϖέμπτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ϑρόνον τοῦ ϑηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ ϖόνου·

11. καὶ ἐϐλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν ϖόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν· καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

10. *And the fifth Angel poured out his vial upon the throne of the wild beaſt; and his kingdom became darkened, and they gnawed their tongues for grief.*

11. *And blaſphemed the God of heaven, becauſe of their griefs, and becauſe of their ſores, and did not repent of their works.*

If the words of prophecy really have their completion *near our own* times, we ought with integrity to ſpeak out, when we can at all apprehend their interpretation; and that, without or reſerve.

And if the corruptions of the Chriſtian Church, are indeed (as they appear to have been) moſt unqueſtionably, the conſequence of the uſurpations of the See of Rome; and if, *at Rome*, has been the great ſeat and *ſource* of all oppreſſion, and perſecution, both *Pagan*, and *Chriſtian*; (and therefore the *Seat*, or *throne*, of the emblematical *wild beaſt* has continually been *there*;) then nothing can anſwer more fully to the deſcription given of the effects of the pouring out the *fifth vial*, than the events relating to the Church of Rome, and its power, in every part of Europe have done, from 1713 to 1780.

Its power is now almoſt every where nearly taken away; and the glory of the kingdom has been *truly darkened*, by a ſucceſſion of moſt marvellous events.

The body of *the Jeſuits* *; who had been the moſt ſtrenuous aſſertors of the utmoſt extent of its dominion; and the great means of cauſing *crowned heads* to be moſt ſubject to it; were *firſt* of all others deprived of power and influence: their rich and moſt extraordinary kingdom in the Weſt, in *Paraguay*, in South America, was taken from them; and, in the Eaſt, they were driven from acceſs to the throne of China, and deprived of the influence they had long artfully ſupported even amongſt unbelievers: and at *home*, in Europe, they were plundered; and perſecuted by thoſe into whoſe hands they had put the power of perſecution; and at laſt are ſunk into a ſtate of annihilation, ſcorned and deſpiſed. They have been utterly driven out of Spain, which was the moſt bigotted of all kingdoms; and alſo out of France and Germany, where they had moſt influence.

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* There are many very excellent obſervations on this ſubject, in Mr. Burton's Eſſay concerning the Numbers of Daniel and St. John, p. 305, 317.

The diſgrace and the darkening of the glory of this ſurpriſing and dreadful body of men, has been alſo followed by the aboliſhing the influence of *all the other religious orders* dependant upon the Court of Rome: and that, in France, and in Germany, and even in Spain itſelf.

And, at the ſame time, mens eyes have been greatly opened to receive *philoſophical truths*. And, although the human mind (moving too rapidly, like a pendulum, from *extreme* to *extreme*) hath, in ſeveral inſtances, whilſt fleeing from error on the one hand, ruſhed into error on the other; by which means mankind have failed, as yet, of availing themſelves of the full benefit of the *light dawning upon the world*; and have, in many parts, become *infidels* and *ſcoffers*, rather than *enlightened Chriſtians*, freed from bigotry and falſhood; and do *ſtill blaſpheme*, by ſubſtituting merely atheiſtical tenets in the room of ſuperſtitious prejudices: yet the original ſeat of perſecution and oppreſſion, and of the impoſition of error, is effectually darkened, and prevented from having any influence to occaſion further miſchief.

Certainly then we may finally affirm, that there never was any *other* period, yet in the world, that would anſwer ſo compleatly to the emblematical deſcription which we have on the pouring out of the *fifth vial*, as that in which we ourſelves

have

have lately lived: nor can it well be imagined that any other period yet to come, can, by any means, more effectually accord with it in all circumſtances.

We muſt, therefore, before we finiſh, our reading of *this tremendous hieroglyphical writing*, venture to proceed a little further: and acknowledge, that the end of all things is perhaps *nearer at hand*, than moſt men are willing to ſuppoſe.

We ought, at leaſt, to read the words, concerning the pouring out of the *ſixth vial* with great attention and caution: and to enquire, whether we *can yet* at all rightly apprehend them?

For truly it ſeems, as if the characteriſtic marks of the *preſent years*, were *ſuch*, as could not indeed be applied to any other emblematical deſcription in the whole book, with ſo much propriety, as to that of the *ſixth vial*. And yet ſuch as do very compleatly accord with it.

Revelations, ch. xvi. ver. 12.

12. Καὶ ὁ ἕκτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου.

12. *And the ſixth Angel poured out his vial upon the river, the great river, the Euphrates. And its water was dried up, that the way of the Kings, who are from the eaſtward,* [FROM THE RISING OF THE SUN], *might be* MADE READY *for them.*

The river Euphrates (if we conſider the emblem as deſcribing a mere *boundary)* is the great *bar*, that has cut off all communication, between the kingdoms of Europe, and thoſe of the

Eaſt. And this we are told, is to be dried up; in the period to which this part of the prophecy relates. The meaning, therefore, ſeems to be, that the barrier that has hitherto ſubſiſted, between the Eaſt and the Weſt, (and which has prevented the communications of ſcience, and the interchange of good offices,) is to be taken away; in order to prepare a ready means of acceſs; in conſequence whereof thoſe kingdoms that are ſituated in the Eaſtern parts of the world, may be enabled to partake of all the light, and knowledge of the Weſt; and to communicate their good things in return.

And ſurely no period of time did ever, in ſo ſtriking a manner, anſwer to this deſcription, as that now preſent does.

In the years 1741, 2, 3, and 4, Commodore Anſon firſt made his *complete* voyage *round the world.* And, from that day to this, have been a ſucceſſion of *circumnavigators*; the effect of whoſe labours has been, the opening a free and eaſy communication with all parts of the globe; and particularly with thoſe very countries, to which the acceſs is moſt properly *eaſtward*.

Even *New Holland* is now likely to be inhabited; and to be, in a degree, ſomewhat civilized. And the very motives of ſelf intereſt will, ere long, prompt the inhabitants of Europe, by degrees, to open a commerce of real uſe, with the iſlands of the great Southern ocean, to which the moſt ready approach is by the Eaſt.

Many, very many, new countries have been diſcovered, in the period from 1740 to this hour. And it is *now* only, and within this ſhort ſpace of time, that we have become *fully* acquainted with the geography of our whole globe.

We ought not to forget alſo; that, during this period, a moſt expeditious mode has been diſcovered by *Commodore James*, in

1754 *, of doubling the great Cape of India, and of paſſing, from the coaſt of Malabar, to the coaſt of Coromandel, at all ſeaſons; notwithſtanding the *Monſoons*, which had before been a great and impenetrable *bar* during the chief part of every year.

And moreover, a moſt expeditious way of paſſing from Ruſſia into the Eaſt, by the North, and through the deſerts, has been rendered practicable; and brought even into conſtant uſe: inſomuch, that at laſt a ſolemn embaſſy, *from China* to Ruſſia (a thing never heard of before theſe years) has paſſed that way.

Whilſt, on the other hand, in the South, a conſtant road to India, is now made uſe of, alſo by land, from Suez to Baſſora. And a way opened in thoſe parts to the Eaſt, even acroſs the *Euphrates* itſelf; as effectually as if *the Euphrates were dried up.*

And truly it may be added; that almoſt all the great news of the few preceding years has been, concerning *what* expeditions have been preparing for the *Eaſt*; and what means of commerce with the *Eaſt*, have been planned; and concerning what is doing there.

And further; as we have advanced in this period under the ſixth vial, *commercial plans* and *treaties* have been formed between the powers of Europe, at home; of which the firſt effect muſt unavoidably be, a greater extent of trade to the Eaſt; and of intercourſe with thoſe parts.

Surely then, this emblematical deſcription, of the *drying up the river Euphrates*, and of preparing a way for Kings from the eaſtward; *(who would take no pains to prepare it for themſelves;)* is exactly applicable to what is *now doing* on the face of the earth; and to no other period of time whatever, that has yet exiſted.

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* See Ives's Voyage to India, p. 78, 94.

But this is not all: for, if we take the emblem in another light; and conceive (as we may do with propriety enough) that, by *a great river*, is meant *an influx of people:* and, therefore, that the Euphrates (as it was in ancient times known to be an emblem of the King of Aſſyria *, and of his glory), is now an emblem of that power which has ſucceeded in thoſe parts to the ſeat of the King of Aſſyria, and to his dominion; an emblem of the influx of the *Turks* from *Scythia*, and of the eſtabliſhment of their kingdom, both in Europe, and Aſia; (which kingdom, and dominion ſo eſtabliſhed, has been the great *barrier* between the Eaſt and the Weſt; at the very ſame time that it has deluged all the *Holy Land* of Judæa, and deſtroyed its beauty and proſperity;) then, here again, even in this ſenſe, we ſee this *great emblematical river*, *drying up*. We ſee this empire fading away, and growing exceeding weak. It has already been in great danger from Ruſſia; and has yielded up much. It no longer is formidable to the Empire of Germany. And there is actually now, at this very time, a great fleet juſt built on the Black ſea, by the Empreſs of Ruſſia; which may probably, ere long, produce and effect ſuch events, as will be a compleat fulfilling of the Prophecy, whatever interpretation be put upon it. And, at leaſt, we may add, that whether this fleet undertakes any operations or no, yet the ſtate of things, that by this means has taken place, cannot be without *moſt important conſequences*; tending to annihilate that obſtruction to free communication with the Eaſt, which the Ottoman power has hitherto occaſioned.

To the emblematical figure of the *drying up of the river Euphrates*, is added another figure.

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* See Iſaiah, ch. viii. ver. 7.

Revelations,

Revelations, ch. xvi. ver. 13, 14.

13. Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, ϗ ἐκ τοῦ στόματος τοῦ θηρίου, ϗ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι·

14. εἰσὶ γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς [τῆς γῆς ϗ] τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.

13. *And I ſaw out of the mouth of the dragon; and out of the mouth of the wild beaſt; and out of the mouth of the falſe prophet; three unclean ſpirits reſembling* [*croaking*] *frogs.*

14. *For they are the ſpirits of dæmons working ſigns** (OR SETTING UP STANDARDS) *which go forth unto the Kings of the earth, and of all the habitable region, to gather them together to the war of that day, the great day of God, who hath dominion over all.*

There is not one word, in the original, expreſſing that theſe emblematical *croaking* beaſts, were all, *at this preciſe period of time*, in the act, *of coming out of the mouths* of the three other emblematical figures; nor indeed could they be ſo; as we find, in the reſt of the prophecy, that the three emblematical figures mentioned were not themſelves *contemporary*.

They therefore muſt have proceeded out of thoſe mouths, at *three different* times: only they were all *unitedly* to produce their moſt dire effects in the age, under the *ſixth vial*; and therefore were *here* to be deſcribed.

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* It is not unuſual, in the Prophecies, to denote *kingdoms at large*, merely by naming the kings.

Now to *what* can the emblem of *croaking frogs* be more aptly applied, than to *falſe* teachers, of ſuch errors, as diſturb the quiet, and deject the minds of men? teachers of Atheiſtical doctrines (or of ſuch mere Deiſtical doctrines, as they are called, as have finally juſt the ſame tendency, and lead to the ſame ſort of concluſions)? teachers and ſetters up of ſuch opinions, as have unavoidably had a tendency to weaken the authority of the word, and law of God; and to break down and deſtroy the reſtraint and ſanction of Divine revelation, and of all good laws; and by that means to prepare mankind, in the end, to be let looſe, without controul, upon one another; to injure each other, in defiance of all the commands of God; and, as it were, to fight againſt God himſelf?

And if this is a fair interpretation of the emblem; we may *now* begin to apprehend, that this prediction alſo has been verified in a moſt ample manner, in our days: and, by means *exactly*, of *three ſpirits*, proceeding from the *three emblematical mouths* mentioned. Which *ſpirits* have been *croaking*, with too much ſucceſs, for very many years.

For in the firſt place, the *ſpirit of Atheiſm*, with all its horrid conſequences, proceeded originally out of the mouth of the *dragon* (i. e. out of *the old Roman empire*, in its firſt ſtate, in Pagan times). For it began there, even ſo long ago, as by the teachings of *Epicurus*, and *Lucretius*, and other deluded men of letters, at Rome.

And then, in the next place, a *like ſpirit* proceeded out of the mouth of *the beaſt* (i. e. out of *the Roman empire in its ſecond ſtate*, when it became the corrupted ſeat of Chriſtianity). For it is well known, that even *Cardinals* have been promoters of Atheiſm, in its modern dreſs: and that it has had, for its abettors, ſome of the *Popes* themſelves; and has made its progreſs even chiefly from Popiſh countries; where it has moreover, of late years, been greatly encouraged, as the firſt, and moſt effectual means, of getting rid of the impoſitions of the court of Rome.

Hence the numbers of celebrated *Atheiſtical writers*, and of maintainers of principles tending to Atheiſm, in France, and elſewhere; whoſe names I will paſs by in ſilence; as every friend of mankind, and of true and real ſolid knowledge, and ſcience, muſt wiſh their works alſo ſoon to be forgotten: which indeed they are very likely to be.

However, it muſt be confeſſed, as ſome apology for their miſguided efforts; that, *the mere miſtaking* the *corruptions* of Chriſtianity, for *Chriſtianity itſelf*, was what originally miſled ſeveral of them; and induced them to oppoſe the truth. And that, whilſt they have been the means of introducing ſome very fatal errors; they have, nevertheleſs, alſo been the means (and perhaps there hardly could have been a more rapid and effectual one) of ſubverting that *impoſition* with regard to religion, that had taken place, and held dominion in ſo great a part of the world. In ſo wonderful a manner is good often produced out of evil, by the over-ruling hand of Divine Providence.

Thus diſeaſes in the human frame, are ſometimes cured by means of ſuch remedies, as are in themſelves only a ſpecies of poiſon.

In a ſtill further ſenſe, therefore, theſe *ſpirits* may be ſaid to have proceeded out of the mouth of the *dragon*, and out of the mouth of the *beaſt*, and out of the mouth of the falſe prophet; inaſmuch as the corruptions of the *one* have been a very great and principal cauſe of producing the *other*.

Theſe *croaking* writers; *croaking* forth doctrines of annihilation, or at leaſt of uncertainty as to any thing hereafter; and ſuch doctrines as could only produce, in their conſequences, firſt licentiouſneſs, and then deſpondency, and deſperation; have both abroad, and in this kingdom, in the fulleſt ſenſe of the word, *ſet up ſtandards*. Standards of *profeſſed faſhionable opinions*, under which they have *enliſted* vaſt multitudes, in every civilized country in Europe: and which *ſtandards*, a prodigious number of people follow, merely for the ſake of going with the ſtream; and becauſe ſuch opinions, *are ſtandards*; without having either leiſure, or abilities, to weigh and conſider, or even really to apprehend, or underſtand, thoſe *opinions* at all.

And ποιοῦντα σημεῖα may ſurely, in this place, with much propriety be tranſlated *ſetting up ſtandards*, rather than *working miracles* (as the words are rendered according to the common tranſlation): For σημεῖον is much rather *vexillum*, and *ſignum militare*, *a ſtandard, or a ſign, or mark, to be reſorted to*, than *miraculum, a miracle*: ſince, indeed, even a *miracle*, is no further properly deſcribed by the word σημεῖον, than as it becomes a ſign, or *ſtandard**.

Beſides

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* In ſome very remarkable paſſages of Scripture, *a miracle* is deſcribed with more energy by the word δύναμις, as for inſtance, in Mark, ch. ix. ver. 39; Acts, ch. xix. ver. 11; 1 Cor. ch. xii. ver. 10; ver. 28, 29; Galatians, ch. iii. ver. 5. And as σημεῖον, when uſed to ſignify *a miracle*, almoſt always denotes *its* being wrought, *merely as a ſign*, or proof of the truth of a doctrine or opinion; ſo in Acts, ch. ii. ver. 22, the diſtinction of the words, and the intention of ſuch uſage, clearly appears: as alſo, ch. vi. ver. 8; and ch. viii. ver. 13; ch. xv. ver. 12; and Hebrews, ch. ii. ver. 4.

That σημεῖον alſo properly ſignifies, merely, *a ſign, or token*, moſt fully appears from the uſe of the word, Matthew, ch. xii. ver. 38; Mark, ch. viii. ver. 11, 12; Luke, ch. xi. ver. 16, 29, 30; Matth. ch. xxiv. ver. 3, 30; ch. xxvi. ver. 48; Luke, ch. ii. ver. 34; John, ch. ii. ver. 18; Rom. ch. iv. ver. 11; 1 Cor. ch. i. ver. 22; ch. xiv. ver. 22. Alſo from the uſe of it by the LXX. Geneſis, ch. ix. ver. 12, 13, 17; ch. xvii. ver. 11; ch. iii. ver. 12; ch. xii. ver. 13; ch. xiii. ver. 16.

And

Beſides which it may be added, that the tranſlation, *ſetting up ſtandards*, is more proper here, than merely that, of *doing or working miracles*; becauſe it appears, from the words that follow, concerning the *effect* thereof; that it ſhould be, *to gather people together to war*. And unqueſtionably, although we do not *yet* ſee the full effect, of the miſchievous conſequences, of freeing ſo great a part of mankind from all reſtraints of *religious principles*; yet nothing has a greater tendency to produce uproar and confuſion, and tumults, and rebellions, and a ſubverſion of good government in all parts of *the world*, than the various kinds of Atheiſtical doctrines lately propagated have.

Thus we may perceive, how *two* of theſe *evil ſpirits* have proceeded out of the mouth of the *dragon*, and out of the mouth of the *beaſt*; and have conjointly ſet up *their ſtandards*, in theſe days. And as to the *third*; *proceeding out of the mouth of the falſe prophet*; the emblem is as true: whether by that figure, (which is here for the firſt time introduced in this Prophecy,) be meant, the corrupt body of the Roman clergy *, as diſtinct from the Great Ruling power in that Church; conſiſtently with the deſcription mentioned in the book of Revelations, chap. xiii. ver. 11, 12, 13, 14, 15, 16, 17, (for many of that Body alſo have been the moſt profeſſed *abettors* of thoſe enſnaring, falſe, Atheiſtical, and pretended *philoſophical principles*, which have *now* ſo dangerous an influence in Europe); or whether, by *this* figure, *the falſe prophet*, be meant, what we are more accuſtomed,

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And that σημεῖον may, with the utmoſt propriety, be tranſlated, *a ſtandard, or enſign*, appears from ſeveral paſſages in the verſion of the LXX. as for inſtance, Numbers, ch. ii. ver. 2; Jeremiah, ch. li. ver. 12, 27; Iſaiah, ch. xi. ver. 12; ch. xiii. ver. 2; ch. xviii. ver. 3; Pſalm lx. ver. 4; lxxiv. ver. 4.

* Newton on the Prophecies, vol. III. p. 234—244.

in common language, to underſtand by that word; (and what I take to be the real meaning;) the *falſe prophet* of the Eaſt; *Mahomet*; and the profeſſors of his religion.

For ſure enough it is, that *Atheiſtical principles* have, of late years, been the *favourite* opinions of vaſt numbers of Mahometans; and have prepared the minds of men, in the Eaſtern parts of Europe, for the ſame ſort of *libertiniſm*, as they have been prepared for in the Weſt.

In every ſenſe of the words, therefore, *this part* of the prophecy is made good in theſe days: and we ſeem, from every ſign of the times that can well be given, to live under the *ſixth vial*, *in the Weſt*; and under the effects of the *ſixth trumpet*, ſtill prevailing in the *Eaſt*, and throughout the world.

Here therefore, whilſt we maintain due reverential fear, and hope, our interpretation muſt end.

Nothing but the events themſelves, when they come to paſs, can rightly explain the reſt. And they will certainly ſpeak *loudly enough* for themſelves; as thoſe before have done.

I ſhall therefore ſimply endeavour, to tranſlate fairly, the ſhort *deſcriptions* that follow, with regard to what *ſhall* happen, before *the great completion* of that *illuſtrious ſcene of things*, which is declared to be the final object of *the whole* diſpenſation of Divine Providence.

Only I muſt juſt remark; that it ſeems as if *perſecution*, and the horrid influences of *ſuperſtition*, and of *ignorance* and *barbariſm*, were allowed to produce their dire effects, during the *firſt* part of the period of time deſcribed under the *vials*; and as if *irreligion*, *vanity*, and a *total want of all ſerious principle*, and a *miſapplication* of the *refinements of civilization*, were to be allowed to produce *their* miſchief alſo, in the *latter* end of that period.

Which, if it be the caſe, may too juſtly lead us to fear, that the *latter end* may be worſe than the *beginning*.

Let us proceed with the concluding words.

Revelations, ch. xvi. ver. 15, 16.

15. Ἰδοὺ, ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν, καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.

15. *Behold, I come as a thief does. Happy is he that is watching, and is preſerving his garments, that he may not walk naked, and* [*in a manner that*] *men ſee his diſgrace.*

Here is a manifeſt declaration, that the great and final event of all, may poſſibly *ſoon* ſurprize the world, juſt after the fulfilling of the *preceding predictions*: and a warning, therefore, to every ſincere man, to preſerve *the true veſture of the ſoul.*

16. Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών.

16. *And he gathered them together to the place* [*or the ſtate of argument, and concluſion* *,] *called in Hebrew Armagedon.*

It is impoſſible as yet rightly to explain what this can mean.

And it was equally impoſſible fourteen hundred years ago, to explain what any one of the *trumpets*, or *vials*, could mean. For indeed the whole matter remained, for many ages after that,

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* See as to *this* meaning of the word τόπος, H. Stephens, v. III. p. 1593.

inexplicable; till the *facts*, having at laſt actually come to paſs, ſpoke ſo loudly for themſelves, that they have compelled us to hear. No doubt, therefore, the fact, explanatory of this laſt verſe, will, in the end, do the ſame.

Revelations, ch. xvi. ver. 17, 18.

17. Καὶ ὁ ἕβδομος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· ϗ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα· Γέγονε.

18. Καὶ ἐγένοντο φωναὶ ϗ βρονταὶ ϗ ἀστραπαὶ, ϗ σεισμὸς ἐγένετο μέγας. οἷος οὐκ ἐγένετο ἀφ᾽ οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικοῦτος σεισμὸς οὕτω μέγας.

17. *And the ſeventh Angel poured out his vial* INTO *the air. And there went a great voice out of the temple that is in heaven, from the throne, ſaying,* IT IS DONE.

18. *And there were voices, and thunderings, and lightnings, and there was a great earthquake, ſuch as never was* FROM THE TIME THAT MEN WERE UPON THE EARTH, *ſuch a ſort of an earthquake ſo great.*

From the time that men were upon the earth, is a very remarkable expreſſion, and deſerves much conſideration; eſpecially if it be compared with what has been ſaid, in theſe remarks, in commenting upon the firſt and ſecond verſes of the firſt chapter of Geneſis; for it ſeems to be a plain intimation, that the earth exiſted *before the preſent race of men* were upon it.

Revelations, ch. xvi. ver. 19.

19. Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, ϗ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· ϗ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον

τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ϖοτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς οργῆς αὐτοῦ.

19. *And the city, the great city, became divided into three parts; and the cities of the nations fell: and Babylon the great was remembered before God, to give unto her the cup of the wine of the fury of his wrath.*

It is impoſſible unqueſtionably, at preſent, to ſay what all this can prefigure. And hence indeed appears the excellence of Divine prophecy; that it cannot, by any means, be interpreted, with preciſion, *till it be actually fulfilled:* and *then* its interpretation can hardly be miſtaken.

Ch. xvi. ver. 20, 21.

20. Καὶ ϖᾶσα νῆσος ἔφυγε, ϗ ὄρη οὐχ εὑρέθησαν·

21. ϗ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· ϗ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς ϖληγῆς τῆς χαλάζης· ὅτι μεγάλη ἐστὶν ἡ ϖληγὴ αὐτῆς σφόδρα.

20. *And every iſland fled away; and the mountains were not found.*

21. *And a great hail, as conſiſting of* [*ſtones weighing*] *talents, fell from heaven upon men. And men blaſphemed God, in conſequence of the plague of the hail. For great is its plague, exceedingly.*

This muſt be juſt as unintelligible, *at preſent*, as the former *verſe*; ſaving only, that we know, that *a ſtorm of hail*, prophetically denotes the *inroads of barbarous people*, and the *depredations of mankind, let looſe from the reſtraints of laws, and of civil power, and government*.

But knowing *that*, let us venture to proceed, juſt to conſider the account given of the effects produced on the ſounding the *ſeventh trumpet:* in order to ſhew the *analogy* there is between the *ſeventh vial*, and the *ſeventh trumpet.*

After the deſcription of what happened, on ſounding the *ſixth* trumpet, there is a pauſe: and an appendix (or ſort of epiſode to the viſion) is, with great ſolemnity, introduced; which contains a diſtinct account of tranſactions in the Weſt, deſcribed in ſubſequent chapters. And then is given an account of two emblematical *witneſſes of truth*; who ſhould be preſerved, (during all the corruptions and evils, both *in the Eaſt*, and *in the Weſt*,) 'till the great miſchief of all, that ſhould enſue, in the *laſt days*, ſhould put an end to their teſtimony. And after this immediately follow theſe words:

Revelations, ch. xi. ver. 14, &c.

14. Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν, ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

14. *The* SECOND *woe is paſt, behold the* THIRD *woe cometh quickly.*

In which *words* we find a moſt ſolemn affirmation, that after the *ſecond woe* (i. e. after the end of the prevalence of the Turkiſh dominion), the *third woe*, the pouring out of the *ſeventh vial*, (i. e. the final wrath to be compleated, *in the Weſt*, on the corruptions in that part of the world,) ſhould come *very ſpeedily.* And thus much we cannot but underſtand clearly. After which we read,

Revelations, ch. xi. ver. 15, &c.

15. Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ

μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες· Ἐγένετο ἡ βασιλεία τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, ϗ τοῦ Χριστοῦ αὐτοῦ, ϗ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

16. Καὶ οἱ εἴκοσι [ϗ] τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ κάθηνται ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, ϗ προσεκύνησαν τῷ Θεῷ,

17. λέγοντες· Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν ϗ ὁ ἦν [ϗ ὁ ἐρχόμενος·] ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην, ϗ ἐβασίλευσας.

18. Καὶ τὰ ἔθνη ὠργίσθησαν, ϗ ἦλθεν ἡ ὀργή σου· ϗ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, ϗ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, ϗ τοῖς ἁγίοις ϗ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς ϗ τοῖς μεγάλοις· ϗ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

19. Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, ϗ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· ϗ ἐγένοντο ἀστραπαὶ ϗ φωναὶ ϗ βρονταὶ ϗ σεισμὸς, ϗ χάλαζα μεγάλη.

15. *And the ſeventh Angel ſounded, and there were great voices in the heaven, ſaying, the kingdom of the world, is become the kingdom of our Lord, and of his Anointed, and He ſhall reign* THROUGH THE AIONS OF AIONS.

16. *And the four and twenty elders (or nobles*, and firſt born), who*

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* It is very ſtrange indeed; and a moſt aſtoniſhing inſtance of human perverſeneſs; that the words *elders*; *firſt born*; and *elect*; (uſed in *Holy Scripture*;) ſhould have become words of *contempt*, in the apprehenſion

who were ſitting before God, upon their Thrones, fell down upon their faces and worſhipped God,

17. *Saying, we give thanks unto Thee, O Lord, O God, O thou Who haſt univerſal dominion, Who now exiſteſt, and Who waſt, and Who art ſtill to come; becauſe Thou haſt effectually aſſumed Thy great power, and haſt* SHEWN THY MIGHT IN REIGNING.

18. *For truly the nations have raged, and* THY *anger* [*alſo*] *is come; and the* TIME OF THE DEAD, *to be judged, and to give the reward to thy ſervants the Prophets, and to* THOSE WHO [ARE BECOME] HOLY, *and to thoſe who fear Thy Name, both to the ſmall and to the great; and to ſpoil thoſe who ſpoil the earth.*

19. *And the temple of God in Heaven was opened, and there appeared the ark of His covenant in* HIS TEMPLE, *and there were lightnings, and voices, and thunders, and an earthquake, and* A GREAT HAIL.

apprehenſion of ſeveral modern writers; and a ground for blaſphemous reproaches againſt the *word of God*, and againſt the *ſervants of God*: when, in fact, thoſe words, (expreſſing degrees of *dignity* in heaven, and in a future ſtate,) are manifeſtly, moſt conſiſtent with, as well as uſed in perfect conformity to, the ideas to which we are moſt accuſtomed in this world. For *elders* means plainly, *thoſe* who are of the firſt and moſt ancient origin; and who can trace, and ſhew, a deſcent before, and beyond others: which is exactly agreeable to our idea, on earth, of being of the *firſt families*. *Firſt born* as plainly denotes, the being *firſt produced*, or being the eldeſt branch of any *Rank* or *Eſtate*: which is alſo conſonant to the idea of being the *head* of any family. And *elect* means, as clearly, the having an advantage given to any one; and a certain dignity beſtowed upon any one; for wiſe and good reaſons, and from ſufficient motives; by the Great Ruling Power: who is the ſole proper judge, *whom* to call forth to *eminence*, for the beſt advantage of the whole. Every one of theſe words, therefore, really imply diſtinctions of *true and everlaſting nobility*. And if there is any opportunity poſſible for ſcoffing; it is only, becauſe things earthly, are not worthy to be compared with things heavenly.

And to theſe words we ought alſo to ſubjoin; what is ſaid,

Revelations, ch. x. ver. 7.

7. Ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοὺς δούλους αὐτοῦ τοὺς προφήτας.

7. *But in the days of the voice of the* SEVENTH ANGEL, *when he ſhall be about to ſound,* THEN ALSO THE MYSTERY OF GOD SHALL HAVE BEEN FINISHED *, *according to the* GOOD NEWS *which He has declared to His ſervants the prophets.*

Such is the deſcription given of what ſhall happen on the ſounding of the *ſeventh trumpet*. And, on reading this, it is, one would think almoſt impoſſible to avoid perceiving the ſtrong analogy there is between theſe emblematical images, and the deſcription given of the pouring out of *the ſeventh vial*. They ſeem therefore to be *expreſsly declared* to be *contemporary*; by this ſimilitude of figures, as well as from their being both, affirmed to be the *final* concluſion of the evils to come.

It is ſaid, on the pouring out of the *one*, Γέγονε, *it is done*: and on the ſounding of the other, καὶ Ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, *then alſo the myſtery of God ſhall have been finiſhed.* Both which expreſſions imply a final concluſion of all thoſe things to which the emblems relate.

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* This may appear rather a ſingular mode of expreſſion in our own language; but I take this to be the exact tranſlation of the Aoriſtus primus, paſſive in *this place*. Perhaps it may not be impertinent, on this occaſion, to refer thoſe who do not immediately recollect the great nicety of this tenſe; to the note in Ward's Inſtitutio Græcæ, &c. p. 42.

Under both are thunderings; and lightnings; and voices; and *a great ſtorm of hail*: and they both concur in giving us a prophetical account of things, *exactly concurring with our Lord's* FIRST *prophecy concerning the ſigns of his* SECOND *coming*: namely, that as there ſhould be *falſe Chriſts*, and *falſe Prophets*; ſo there ſhould be alſo *a dreadful ſubverſion of all good government, and order*; and that men ſhould be let looſe, upon each other, in defiance of all civil power, and juſt rule, and of legal reſtraint.

It will be happy for thoſe who ſhall live ſome years hence, if they can prove me guilty of miſtake, in this point. I ſpeak and write with cautious reverence, and fear: acknowledging I am liable to error, and may be miſtaken; and by no means pretending to prophecy: but, ſtill, as apprehending myſelf bound not to conceal *the truth*, where any matter appears to be revealed in Holy Scripture: and eſpecially, when the bringing an impending denunciation to light, (if it be a truth,) may be an uſeful warning, and caution, to many; and prevent their becoming acceſſary to the evil.

I CANNOT help obſerving, in the concluſion of theſe remarks, that the very words ſo ſingularly introduced at the firſt beginning of this Book of the *Revelations*, chap. i. ver. 3, ſhew us plainly, that the emblems under the *firſt ſeal* could not relate to any events (however recent), *ſuch as that of the deſtruction of Jeruſalem, and the conqueſts of Veſpaſian and Titus*, that were *paſt*, at the time of the delivery of the prophecy; and that they therefore muſt have related only to events that were to begin to take place *almoſt immediately after this Divine information was communicated to mankind*. Which circumſtance manifeſtly confines the interpretation of the emblem under the *firſt ſeal* to the reign of Trajan. For the words are,

3. Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

3. *Bleſſed is he that readeth (or rightly apprehendeth), and they that hear the words of the Prophecy, and obſerve the things written in it. For the time is at hand.*

Such an expreſſion, and declaration, cannot well be ſuppoſed to relate to the full accompliſhment of *the final end of the Prophecy*; (which is not come to paſs even yet; after ſo many hundred years elapſed) whatever diſtinctions may be made, concerning a thouſand years being moſt truly in *the ſight of God* only as one day: neither can they relate to the *whole* of the period of time, which the events deſcribed in the Prophecy was to take up: for that was to be ſo very long, that even 1260 years was only to be conſidered as a part of it. They muſt, therefore, moſt obviouſly, relate to *the beginning* of thoſe events, which was to be almoſt directly after the prophecy was given. And the primary meaning of this verſe, moſt apparent to common ſenſe, ſeems to be,

Bleſſed is he that readeth (or rightly apprehendeth), and they that hear the words of the Prophecy; and that (mark and) obſerve the things written in it. For the time is at hand: the time of the *beginning* of the events deſcribed is at hand, now *immediately*; and the Prophecy is not to be conſidered as relating merely to future ages: but, in every ſucceſſive age, and period, *the time is at hand, to every attentive and intelligent reader*; becauſe ſtill ſome one of the *ſucceſſive events*, herein deſcribed, *is coming immediately to paſs*, and that continually, till the final end of all things: and even the great conſummation of all, (conſidering the juſt compariſon of the duration of this world, with the ages of eternity,) *is at hand alſo.*

SECTION X.

AFTER having made the preceding Remarks, on the various æras, and marvellous ſucceſſion of events, deſcribed and foretold in ſuch a wonderful and ſublime manner, in the book of the Revelations; it may not be an uſeleſs inveſtigation, to beſtow a little further attention, upon that very ſingular prophecy, which we find in the book of Daniel, concerning the *Little Horn* of the *He Goat*. And the rather, becauſe it ſeems as if (from the *ſimilarity* of the *image)* this part of prophecy had hitherto been improperly confounded with that concerning the little horn of *the fourth beaſt*, *the dragon**. The ſetting of which matter right, may now lead us to perceive, that the purport of the viſions vouchſafed to the holy prophet

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* Daniel, ch. vii. ver. 8.

Daniel, was even of ſtill greater, and more wide *extent*, than has hitherto been conceived.

We find the whole prediction, in our preſent tranſlation of the Holy Scriptures, in theſe words,

Daniel, ch. viii. ver. 8, &c.

8. *Therefore the he-goat waxed very great, and when he was ſtrong, the great horn was broken: and for it came up four notable ones, toward the four winds of heaven.*

9. *And out of one of them came forth a little horn, which waxed exceeding great, toward the ſouth, and toward the eaſt, and toward the pleaſant* LAND.

10. *And it waxed great, even to the hoſt of heaven, and it caſt down ſome of the hoſt, and of the ſtars to the ground, and ſtamped upon them.*

11. *Yea he magnified himſelf even to the prince of the hoſt, and by him the daily ſacrifice was taken away, and the place of his ſanctuary was caſt down.*

12. *And an hoſt was given him againſt the daily ſacrifice by reaſon of tranſgreſſion, and it caſt down the truth to the ground, and it practiſed and proſpered.*

13. *Then I heard one ſaint ſpeaking, and another ſaint ſaid unto that certain ſaint which ſpake, How long ſhall be the viſion concerning the daily ſacrifice, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be trodden under foot?*

14. *And he ſaid unto me, unto two thouſand and three hundred days; then ſhall the ſanctuary be cleanſed.*

After which follows a further explanation by the Angel:

19. *And he ſaid, Behold, I will make thee know what ſhall be*

be in the laſt end of the indignation: for at the time appointed the end ſhall be.

20. *The ram which thou ſaweſt having two horns, are the kings of Media and Perſia.*

21. *And the rough goat is the king of Grecia, and the great horn that is between his eyes, is the firſt king.*

22. *Now that being broken, whereas four ſtood up for it, four kingdoms ſhall ſtand up out of the nation, but not in his power.*

23. *And in the latter time of their kingdom, when the tranſgreſſions are come to the full, a king of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up.*

24. *And his power ſhall be mighty, but not by his own power: and he ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the mighty, and the holy people.*

25. *And through his policy alſo he ſhall cauſe craft to proſper in his hand, and he ſhall magnify himſelf in his heart, and by peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the prince of princes, but he ſhall be broken without hand.*

Biſhop Newton *, having obſerved that this *Little Horn* has, by the generality of interpreters, both Jewiſh and Chriſtian, and eſpecially by *Jerome*, been ſuppoſed to mean *Antiochus Epiphanes*, adduces many ſubſtantial reaſons, to ſhew, that in *ſuch* interpretation they muſt have been miſtaken; except as far as *Antiochus Epiphanes* was a type of the dreadful and miſchievous Power ultimately intended.

An *Horn*, he juſtly remarks, in the ſtyle of Daniel's prophecy, doth not ſignify *any particular king*, but is uniformly an emblem of *a kingdom.* And then he proceeds to ſhew, that there was *another* kingdom beſides that of *Antiochus*, to which the character and circumſtances aſcribed to the power of the Little Horn, is even much more applicable: and this kingdom he ſays was *the Roman.*

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* Diſſertations on the Prophecies, vol. II. p. 50.

The Romans were a new and different power among the *four preceding horns*; they roſe from ſmall beginnings to an exceeding great Empire; they firſt ſubdued Macedon and Greece, the capital kingdom of *the goat*; and from thence ſpread and enlarged their conqueſts over the reſt: and the time of their final dominion and uſurpations agrees better than that of Antiochus with the *time* mentioned in the prophecy (viz. *the latter part of the kingdom of the four great horns.*)

The Romans he further ſays, (having firſt ſubdued Macedon and Greece,) inherited, by the will of Attalus, the kingdom of Pergamus, which was the remains of the kingdom of Lyſimachus; and afterwards they converted into a province the kingdom of Syria, and laſtly the kingdom of Egypt.

When the Romans ſtood up, alſo, *the tranſgreſſions were come to the full*; very abominable iniquities (which he enumerates) being practiſed amongſt the Jews, even with regard to the High prieſthood; and with regard to religion.

The Romans, moreover, *waxed exceeding great towards the ſouth, towards the eaſt, and towards the pleaſant land,* even *within* the territories of the *goat.* They made provinces of Egypt in the ſouth, of Syria in the eaſt, and of Judea.

The Romans alſo took away the daily ſacrifice, and deſtroyed the temple at Jeruſalem, and put an end to the government of the Jews.

The Romans alſo, in one ſenſe of the word, ſtood up againſt the *Prince of Princes,* the Meſſiah; becauſe, although it was in conſequence of the malice of the Jews, and of their *proſecution*, yet it was by the *ſupreme power* of the Romans, that Our Bleſſed Lord (when humbled in the fleſh) was put to death.

After making theſe obſervations, the Biſhop proceeds to give ſtill another turn to the metaphorical emblem; endeavouring to ſhew, in the moſt forcible manner, that the *Romans* not only crucified our Saviour, and were perſecutors of his diſciples; but that, moreover, embracing the Chriſtian Religion, they *then* very ſoon corrupted *it*; and perſecuted thoſe who had preſerved its principles untainted: inſomuch that it might be queſtioned, whether their favour was not as hurtful to the Church of Chriſt, as their enmity.

And he adds, that as the power of the *Roman Emperors* declined, that of the Roman Pontiffs encreaſed; and that it may, with equal juſtice, be ſaid of the latter, as of the former, that they *caſt down the truth to the ground, and practiſed and proſpered.*

But notwithſtanding all this is very ingenious, and obſerved with much penetration; and there are certainly *ſuch* characters marked in the deſcription of this dreadful Power, (which ſhould harraſs the Jews, and the ſervants of God *in the Eaſt,)* as have a moſt aſtoniſhing *ſimilarity*, in ſome points, to the characters, of *that other Power*, which ſhould harraſs the people of God and the Church, *in the Weſt:* yet nevertheleſs it cannot but be obvious to every conſiderate reader, how much embarraſſed this excellent Writer is, to reconcile ſome obvious difficulties, if all the outlines of the emblematical figure be minutely and properly attended to: and to account for *certain parts* of the prophecy, which are even more ſtriking than the reſt: and how unable he is to do ſo, (conſiſtently with his own explanation,) in a ſatisfactory manner.

The circumſtances which embarraſs him; and the particularities in this part of the prophecy, which render it not truly and accurately applicable to the *Roman empire*, are,

First.

Firſt. That the Roman power and dominion had *already* been prefigured in a former part of Daniel's viſion, by the emblem of a *diſtinct great and furious beaſt*, ch. vii. ver. 7 and 8; and if this preſent interpretation of Biſhop Newton's is to be admitted, it is here again repreſented, in a very different manner, under the image only of *a little horn of another beaſt*; whilſt the original emblem is forgotten, and departed from entirely.

Secondly. And, in the next place, it is not only deſcribed by a *new and different image, a little horn*; but that *horn* appertains, in reality to, and is part of, the emblem, *(the He Goat,)* which related to a very different and diſtinct Empire. And it is hardly a ſufficient ſolution of this difficulty, or a ſatisfactory anſwer to the objection that may obviouſly be made, to ſay, that the Romans are here deſcribed only *with reſpect to* THAT *power which they had in the Eaſt*, when they conquered part of the dominions which had belonged to the Grecian empire, that was originally prefigured by the *He Goat*.

Thirdly. If this Little Horn is an emblem of any *Roman Dominion* whatever; it renders totally nugatory, and uſeleſs, the emblem of the *other little horn*, which had been deſcribed, ch. vii. ver. 8, as ariſing on the head of the fourth great and dreadful beaſt, repreſenting the Roman Empire; *before which little horn three of the firſt horns of that beaſt were plucked up by the roots*. And it introduces much embarraſſment; by confounding theſe two images together; and deſtroys that clearneſs and perſpecuity, for which this whole wonderful prophecy is otherwiſe ſo remarkable in all its parts.

Fourthly. The character given of the *beginning* of this formidable power; that it ſhould be by means of *a king of fierce countenance, and underſtanding dark ſentences*; does little agree with *that* of the Roman power; which exiſted without *any king at all*, at that time; and was Republican, or rather Ariſtocratical, during the conqueſts in the Eaſt; and was compoſed of a people, concerning whom it could by no means be ſaid, during that period; that they underſtood *dark ſentences*, or were famed for any ſuch kind of ſcience. And it is ſurely by no means a ſatisfactory ſolution of this difficulty, to ſay merely, that the Roman power was *politic, and artful.*

Fifthly. That other part of the deſcription; *that his power ſhould be mighty, but not by his own power*, is explained in a manner that is liable to much objection, when Biſhop Newton ſays, in commenting upon theſe words, "that the Roman "empire, as a horn, or kingdom of the goat, was not mighty "by its own power, was not ſtrong by virtue of the goat; "but drew its nouriſhment and ſtrength from Rome and Italy. "There grew the trunk and body of the tree, though the "branches extended over Greece, Aſia, Syria, and Egypt." For ſuch a ſort of explanation as this, borders too nearly upon a quibble; and makes the Romans, as thus deſcribed, ſometimes to be *themſelves*, and ſometimes not *themſelves*.

For all theſe reaſons, therefore, I cannot but be perſuaded, that there is ſome miſtake in this interpretation; and that we ought to ſearch for another explanation: conceiving, rather, that the *poſſibility of applying ſo much of the deſcription to the Roman power*, ariſes merely from the *ſimilarity* that exiſts, between the two great Adverſaries and Impugners of the truth; the one in the Eaſt; and the other in the Weſt; which two *Antichriſts* (if *that* word is to be allowed to be made uſe of on this occaſion, or indeed at all) were prefigured by the *two little horns*; the one on that *dreadful beaſt*; the fourth beaſt; which was an emblem of the Roman power: the other on the *He Goat*, an emblem of the Grecian empire.

Before, however, we proceed to inveſtigate what may perhaps appear to be the truer mode of interpretation; I muſt juſt obſerve, that although Sir Iſaac Newton had entertained the ſame ideas as Biſhop Newton afterwards did, concerning the *Roman power* in the Eaſt being *that* which was prefigured by the little horn of the *He Goat*; yet he made, moreover, *one* very ſingular obſervation; the concluding part of which may ſerve as a clue to help us to devellop the whole matter rightly.

For he ſays *, "Henceforward the laſt horn of the goat "(i. e. *the little horn*) continued mighty under the Romans, "till the reign of Conſtantine the Great and his ſons: and "then, by the diviſion of the Roman Empire, between the "Greek and Latin Emperors, it ſeparated from the Latins, "and became the Greek Empire alone, but yet under the "dominion of a Roman family; *and at preſent it is mighty "under the dominion of the Turks.*"

Theſe laſt words lead us to perceive, that the *little horn* is then ſtill, in the latter period of its exiſtence, moſt diſtinctly a part of the *He Goat*; and appertains properly to that emblem; and not to the *fourth beaſt*.

Our enquiry, therefore, will naturally be directed to diſcover, whether it did not alſo uniformly belong, from the very firſt, merely to *that* body; and to what was uniformly, and preciſely, and uninterruptedly, deſcribed as appertaining to *it*, diſtinct from what appertained to any other emblem? and therefore whether it does not in reality deſcribe *a power* which, from firſt to laſt, never had any connection whatever with the *Roman power?*

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* In his Obſervations on the Prophecies, p. 122.

And I apprehend *that* indeed to have been the very caſe. For whereas the little horn of the *fourth beaſt*, ſeems certainly to prefigure the corruptions and miſchiefs ariſing from the *Roman power* in the *Weſt*, in the latter end. So this little horn of the *He Goat*, as clearly ſeems to prefigure the corruptions and miſchief ariſing in the *Eaſt*, in the immediate kingdoms of the *He Goat*, in the latter end: namely, thoſe occaſioned *by Mahomet, and the Saracens, and Turks; and by the Mahometan corruption of religion.*

All this will, I truſt, moſt fully appear, from a thorough and cloſe inveſtigation of the words of the Prophecy; as they ſtand in the Septuagint.

Daniel, ch. viii. ver. 8.

8. Καὶ ὁ τράγος τῶν αἰγῶν ἐμεγαλύνθη ἕως σφόδρα· καὶ ἐν τῷ ἰσχύσαι αὐτὸν, συνετρίβη τὸ κέρας αὐτοῦ τὸ μέγα· καὶ ἀνέβη ἕτερα κέρατα τέσσαρα ὑποκάτω αὐτοῦ εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ.

8. *And the He Goat [the leader] of the goats, was rendered powerful to an exceeding great degree indeed. And, at the very time when he was at his utmoſt ſtrength, his great horn was utterly broken down. And there aroſe four other horns* BENEATH *it towards the four winds of the heaven.*

We well know, that nothing can be more preciſely deſcriptive of the hiſtory of Alexander the Great, and of his four ſucceſſors, than this one verſe.

He was the Leader, and Head of the Grecian power; and he magnified himſelf exceedingly indeed; and advanced to ſuch dominion and power as had never before been poſſeſſed on earth: for both the Perſian Empire, and the Great Aſſyrian Empire, were only *a part* of his; and he poſſeſſed dominions and territories, unknown to thoſe preceding conquerors, who had founded thoſe empires. Nevertheleſs, when he was at his utmoſt ſtrength, when he had juſt entered Great Babylon, triumphing for all his conqueſts, after a long triumphant march from the Eaſt Indies (where *he firſt* of all men conquered), he was utterly broken to pieces, in an inſtant; and all this vaſt dominion vaniſhed away; and was loſt for ever.

And inſtead thereof, ὑποκάτω, *far beneath it*, aroſe four *inferior* horns, towards the four winds of heaven. The Macedonian; the Syrian; the Egyptian: and the Thracian kingdoms. All of which, taken together, comprehended but a ſmall part of the empire of the firſt great horn (the empire of Alexander), and were no ways worthy to be compared with it.

Daniel, ch. viii. ver. 9.

9. Καὶ ἐκ τȣ̃ ἐνὸς αὐτῶν ἐξῆλθεν κέρας ἓν ἰσχυρὸν, ϗ ἐμεγαλύνθη περισσῶς πρὸς τὸν νότον, ϗ πρὸς ἀνατολὴν, ϗ πρὸς τὴν δύναμιν.

9. *And out of one of them there came forth one* [*other*] *ſtrong horn, and* [*this*] *was rendered abundantly powerful, towards the South, and towards the Eaſt**, *and* [*even*] *towards* THE *hoſt* † *(or with regard to the congregation of the righteous).*

The

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* Πρὸς ἀνατολὴν, is left out in the Vatican copy.

† Τὴν δύναμιν. Δύναμις, ſignifies with the utmoſt propriety, *copiæ* or *exercitus*; *an hoſt of forces*; or *an army*; and therefore may be tranſlated (as it actually is in the next verſe, in our tranſlation of the Bible), *the*

hoſt

The meaning of this verſe ſeems nearly to be as clear as the preceding, when candidly taken into conſideration, without any preconceived prejudices.

Out of one of the four *horns* (which indeed now appears to have been the Syrian Empire, becauſe out of the three others *none* ever aroſe.) *Out of this one of theſe horns, there was to come forth one* [*other*] *ſtrong horn*; that is, a power, or dominion, of a quite *different kind, although great and ſtrong.* For *this*

Hoſt of heaven; eſpecially as the *article* ſeems added to it on purpoſe to encreaſe the energy of the expreſſion. This word then, leads us to infer, that the *extraordinary power* that ſhould ariſe, ſhould not only prevail ſo as to obtain great dominion on the earth, and a vaſt extent of territory; but ſhould prevail, moreover, *ſpiritually* againſt the truth, and againſt righteouſneſs; or againſt *heavenly virtues.* Which ſeems a much more obvious interpretation, than to ſuppoſe Δύναμις, or the *heavenly hoſt*, could mean merely the people of the Jews; or as our tranſlation has it, *the pleaſant land*, or *Judea*; for *that* was included in Syria, the very region and empire where the power aroſe.

What I have mentioned above, may therefore be deemed, without heſitation, to be the ſenſe and right meaning of this expreſſion, correſponding with the ideas of the LXX, whoſe tranſlation I profeſs to follow in all theſe obſervations: and we can hardly doubt but that they, who were ſo well acquainted with the original, had good and ſufficient reaſons for rendering this paſſage of Scripture in this manner.

It is very remarkable, however, that in ch. xi. ver. 41, where the ſame kind of expreſſion, in the original, occurs again, they have rendered it *differently*: and have choſen to retain the original word, in Greek letters, τοῦ Σαβαεῖμ, or τοῦ Σαβεῖν. Which, from its etymology, according to the beſt interpretations given to us, ſignifies *glorious*, or *lovely*, or *well adorned*, or ſomething *ſwelling and increaſing to eminence.* From a perſuaſion of the accuracy of *their* tranſlation, I cannot but ſuppoſe that they are ſufficiently to be juſtified, for this *difference* in rendering of the word in different places: and therefore I follow *it* in both places; though perhaps the Prophecy would not be very materially injured in its meaning, by doing otherwiſe.

difference ſeems to be intimated, by its being diſtinguiſhed ſo clearly from the horn out of which it ſprung; whilſt that horn was ſtill ſubſiſting, and not plucked up, or broken down, as the firſt great horn had been.

It muſt, therefore, in order to ſupport this diſtinction fully, mean a *Spiritual*, or *Religious power*, as well as a civil and military one. And what Power on earth has ever exiſted, which ſo exactly anſwers ſuch a deſcription, as *the Mahometan Power* does, which actually aroſe out of the Syrian *Empire?*

For although Mahomet was born and taught the firſt rudiments of his religion in Arabia, and died there himſelf; yet the Mahometan power firſt broke forth, and began to be known to the world *in Syria* *, under *Abubeker*; which country was conquered, and entirely ſubdued by the Saracens; or rather (to keep cloſe to the idea conveyed in the Prophecy) by the *Mahometan power*, in the ſpace of ſix years †. The whole country of the Perſians ‡ alſo falling under its dominion. After which, in about fourſcore years, the Saracens (or Mahometans) conquered more than the Romans did in four hundred §.

So ſtrong was this horn; and ſo exactly *an horn*, or *Empire*, growing out of a preceding horn, or empire, viz. *the Syrian*: and *that* alſo by means of the ſtrength and forces of *the Syrian*, (which the Mahometans incorporated, and made uſe of,) and not merely by forces of their own brought *from Arabia* to invade that country. And, it is very remarkable ‖, that in Syria, Mahometaniſm was firſt eſtabliſhed as a *ſettled religion*, by Abubeker's gathering together the ſcattered chapters of the Alcoran into *one* volume.

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* Ockley's Hiſtory of the Saracens, vol. I. p. 18, 20.

† Ibid. p. 297.

‡ Ibid. p. 111.

§ Ibid. vol. II. p. iv.

‖ Ibid. vol. I. p. 101.

This power *waxed great* alſo; or was *rendered abundantly powerful*; preciſely according to the words of the Prophecy, towards the *South:* for Egypt, as well as Arabia, and the whole coaſt of Africa, became ſubject to it. And ſtill more literally did it prevail *towards the Eaſt:* for not only all the extent of the old Syrian Empire, and Perſia, was conquered; but *India* alſo (which the Romans had never ſubdued) fell into the hands of the Mahometans *. And in Uzbeck †, and alſo in the Eaſt India iſlands, it is well known that *Mahometaniſm* prevails to this very hour. So much more exactly does this Prophecy belong to the *Mahometan Religion* and power, than to the *Roman.*

It prevailed alſo againſt THE HOST, or congregation of the righteous: whether by thoſe words we mean, (as former commentators have ſuppoſed,) the country of Judea; or *the body of Chriſtians*; or whether we interpret the words to mean *againſt truth and righteouſneſs, and heavenly virtues.*

For the Mahometans ſubdued Judea; *and* built a moſque for Mahometan worſhip, on the very ſpot on which the temple of Solomon had ſtood ‡: where they preached and ſupported the falſe doctrine of Mahomet; affirming him to be the greateſt of all prophets. They raged § againſt all Chriſtians alſo with the greateſt fury; and harraſſed them by the moſt oppreſſive tyranny, unleſs they would turn Mahometans: and they brought the moſt dreadful deſolation on the whole Chriſtian world in the Eaſt. They denied, moreover, and trod down

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* Ockley's Hiſtory of the Saracens, vol. II. p. 325.

† Ibid. p. 74.

‡ Ibid. vol. I. p. 229.

§ Ibid. p. 34, 197.

all the leading truths of Chriſtianity; and ſet up a mock righteouſneſs of their own; of a very different kind from that taught in the Goſpel.

The enſuing words of the Prophecy, will bear as cloſe and literal an interpretation. And, as we find them in the Septuagint, are even ſtill more characteriſtic. For they are as follows:

Daniel, ch. viii. ver. 10.

10. Καὶ ἐμεγαλύνθη ἕως τῆς δυνάμεως τοῦ οὐρανοῦ· ϗ ἔπεσεν ἐπὶ τὴν γῆν ἀπὸ τῆς δυνάμεως τοῦ οὐρανοῦ ϗ ἀπὸ τῶν ἄστρων, ϗ συνεπάτησαν αὐτά.

10. *And it was rendered powerful even with reſpect to the hoſt of heaven. And* [*indeed*] *it fell, upon the earth from the hoſt of heaven, and from the ſtars; but* [*men*] *trampled under foot* THOSE THINGS, [*or ſuch conſiderations*].

However novel, and uncommon the tranſlation here given of this verſe, may appear; it will, nevertheleſs, I truſt, be found faithful and accurate, and moſt conſiſtent with truth; and it does, ſurely, moſt ſtrongly deſcribe the features of the *Mahometan* corruption.

For, in the firſt place, the word ἔπεσεν, which is found both in the Vatican and in the Alexandrian copy, is in the third perſon *ſingular*, of the *aoriſtus ſecundus*, and not *plural*; and therefore cannot be tranſlated either *they fell*, or *they were caſt down*, (as relating to any other perſons, or religions, caſt down by this power; according to the idea conveyed by the common tranſlation of the Bible): neither can it ſignify (according to the words of that tranſlation) that this power *caſt down any others* from heaven; becauſe, in reality, the word will not bear any ſuch conſtruction. It muſt mean then, we may conclude, what this preſent tranſlation here given implies; namely, that this Power *itſelf* fell from an *heavenly ſtate:* that is, from profeſſions of righteouſneſs. And that, however corrupt it became in the end, it nevertheleſs originated in a zeal for righteouſneſs and truth.

And this deſcription of it is exactly conformable to the deſcription of the very *ſame Power*, given in the book of the Revelations, ch. ix. ver. 1; where it is figured under the emblem of *a ſtar that fell from heaven to the earth*; and *where* there can be no doubt but that the *Mahometan power*, in its firſt ſtate, and as it firſt began to prevail by the help of the Saracens, was intended to be deſcribed.

And indeed this idea of its origin, as proceeding from what at firſt appeared *good and right, and honourable,* is exactly conformable to every matter of fact we are made acquainted with. For it has been faithfully and juſtly related in the very beſt account we have of Mahomet *, that he was not only born of one of the nobleſt families, and of one of thoſe the moſt highly honoured of any in Mecca *; (his grandfather having been Governor of Mecca, and Preſident of the Caaba;) but that his *firſt* object really was to be a *Preacher of righteouſneſs*, and a Reformer of corrupt religion, and an oppoſer of the horrible *idolatry* of his countrymen †; teaching for doctrines, the unity of God; a reſurrection; a future ſtate of rewards and puniſhment; and many moral duties.

It appears alſo that he was very fervent and earneſt in prayer ‡; and we have no authority to ſuſpect that he was not, at the time, ſincere.

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* That written by Dr. Long, and prefixed to Ockley's Hiſtory of the Saracens, p. 6.

† P. 19.

‡ P. 39, 54.

And *Abubeker*, under whom the Mahometan power firſt began to be diſtinguiſhed *in Syria*; and who was the firſt head of that power, when it began to be formidable; was moſt remarkable for his piety [*], juſtice, chaſtity, and temperance, and neglect of the things of this life.

Omar, alſo his immediate ſucceſſor; and one of Mahomet's companions, as well as Abubeker; was remarkable for ſingular fidelity [†], and religious obſervance of his promiſe; and for abſtinence, piety, gravity, great mortification, juſtice, and a conſtant obſervance of religious duties [‡].

So truly did this Mahometan power, in many reſpects, on its firſt appearance ſeem to deſcend, and fall from heaven; and to proceed from a love and fear of God, and from a regard for righteouſneſs. And ſo truly (becoming afterwards moſt corrupt, oppreſſive, full of falſhood; and labouring to root out Chriſtianity); may it be ſaid to have *fallen indeed from*, inſtead of continuing amongſt, the hoſt of heaven, or united with real righteouſneſs and truth.

In the next place it may be obſerved, in ſupport of the tranſlation given above; that the word *συνεπάτησαν*, at the latter end of the verſe, is in the third perſon *plural* (in both copies), and therefore cannot have *κέρας (this power or horn)* for the *nominative caſe*; or ſignify that IT *trampled* any things or powers under foot (according to the idea conveyed by the tranſlation in our bible). Neither can it have any *nominative caſe* exiſting with regard to any perſons or things mentioned in the preceding part of the verſe. The *nominative caſe* therefore, to be underſtood as belonging to this *verb plural*, muſt be ſimply *they*, or *men in general*. And the accuſative that follows the verb being αὐτὰ, (*in the neuter gender,*) it cannot poſſibly ſignify any *perſons*, or any of the hoſts of heaven, or of the ſtars (as is implied in our common verſion), but muſt mean ſimply *thoſe things*, that is, *ſuch conſiderations*. *Men trampled ſuch things, or ſuch conſiderations, under foot.* And, according to this, plain mode of tranſlation, the interpretation of this verſe will be, after this manner.

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[*] Ockley's Hiſtory of the Saracens, vol. I. p. 22, 103.

[†] Ibid. p. 227.

[‡] Ibid. p. 317.

That *this horn* (a power, that was to ariſe,) ſhould have power even with regard to *religious matters*, as well as temporal dominion; and ſhould prevail againſt ſound religion, and the truth. But that nevertheleſs it had indeed itſelf originated at firſt from a regard for religion and truth (only that regard, and firſt good intention was perverted). This matter, however, men would not duly conſider, nor obſerve; but would trample the whole conſideration of it under their feet; and would ſome of them, on the one hand, be deceived by the ſpecious appearance of righteouſneſs, and ſo become converts and proſelytes to Mahometaniſm; and others of them, through terror, would ſubmit, neglecting to diſtinguiſh the abominableneſs of the perverſion (the apprehenſion of which ſhould have hindered their compliance): whilſt the bulk of mankind in thoſe countries, would, as uſual, follow the prevailing ſtream, without any enquiry or conſideration at all.

Let us now proceed with the tranſlation.

Daniel, ch. viii. ver. 11.

11. Καὶ ἕως οὗ ὁ ἀρχιστράτηγος ῥύσηται τὴν αἰχμαλωσίαν, ϗ δι' αὐτὸν θυσία ἐράχθη, ϗ ἐγενήθη, ϗ κατευωδώθη αὐτῷ· ϗ τὸ ἅγιον ἐρημωθήσεται.

11. *And until the time of the Chief Prince's*[*] *reſcuing the captivity, even by* HIM (i. e. by this power) *the propitiatory ſacrifice was interrupted*[†], [*or hindered*], (i. e. ſhall be interrupted or hindered,) *and it was done unto him* [*according to his will*], *and he was made to proſper. And the holy ſanctuary ſhall be made deſolate* [*or laid waſte*].

Whether we thus tranſlate this verſe literally from the Septuagint; or whether we take it as it ſtands in our tranſlation in the Bible, as follows:

Yea he magnified himſelf even to the Prince of the hoſt, and by him the daily ſacrifice was taken away; and the place of his ſanctuary was caſt down.

Either way, and with regard to the whole duration of their dominion, the deſcription ſuits *the Mahometan Power* moſt exactly: and there was no one period of time, in which it was not more applicable to *that power*, than to *the Roman*; to which latter, in ſome reſpects, it was not applicable at all.

For, by the Mahometan power, all reliance on *the Great, and alone* PROPITIATORY SACRIFICE *of Jeſus Chriſt*, was effectually taken away, in the Eaſt; and men were taught to conſider HIM as being at moſt only a reſpectable Prophet.

And *this* ſurely, (which was never attempted by the Romans at any one period of time,) was a much more effectual taking away, or interruption, and hindrance of the *propitiatory ſacrifice*; than merely the deſtruction of the city of Jeruſalem, by the Romans; where indeed there never had been any thing better than a mere *Type* of the great propitiatory ſacrifice; and where, even that Type had ceaſed to be of the uſual importance, many years before, by the great Antetype being come; or by *the great Propitiatory Sacrifice itſelf* being really perfected and offered up.

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[*] This expreſſion ſeems to have a manifeſt reference to that other remarkable expreſſion, Daniel, ch. xii. ver. 1. which in the tranſlation in our Bible is rendered, *And at that time ſhall Michael ſtand up, the Great Prince which ſtandeth for the children of thy people.*

[*] The Vatican copy has ἐταράχθη, inſtead of ἐράχθη, and leaves out the next words, καὶ ἐγενήθη.

And if we take the words of the firſt part of the verſe, as they ſtand in our tranſlation in the Bible; *yea he magnified himſelf even to the prince of the hoſt*; ſurely the *Mahometan power* has done *this* much more effectually, by placing *Mahomet*, as a prophet, even *above* JESUS CHRIST, than ever the Romans did, by any exertions of authority, or by any corruptions of religion whatever.

The Mahometan power alſo has *ſucceeded according to its will*, for ages, in all its efforts in the Eaſt; and has been made to *proſper* wonderfully.

And by the *Mahometan power*, much more effectually than by the *Roman*, has the *Holy ſanctuary* been made *deſolate*, *and laid waſte*, and *caſt down*; (whether by it we underſtand the *Temple at Jeruſalem*, or the *Holy Land* in general.) For, upon the very ſite of the temple, is built a Mahometan moſque*, which was firſt erected by *Omar*; the rites and religious ſervice performed in which, have eradicated in that country, as far as is poſſible, all idea of the ancient Jewiſh worſhip, and have ſubſtituted the authority of *Mahomet*, as being ſuperior to that of *Moſes*, or of any Prophet of God, or even of OUR LORD JESUS CHRIST Himſelf.

By the *Mahometans*, moreover, the Holy Land is kept in a deſolate uncultivated ſtate; ſo unlike what it was in the days of its proſperity, that the apparent barrenneſs has even occaſioned ſome raſh opponents of the truth to blaſpheme, and to call in queſtion the veracity of God's words; becauſe Paleſtine has been deſcribed, in the Holy Scriptures, as having formerly been ſo very fruitful. Such objections, however, are fully anſwered, and this matter is well explained by Dr. Shaw*, who ſays, *the barrenneſs which ſome authors either ignorantly or maliciouſly complain of, does not proceed from the incapacity, or natural unfruitfulneſs of the country, but from the want of inhabitants; and from the great averſion likewiſe there is to labour and induſtry in thoſe few who poſſeſs it.*

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* Ockley's Hiſtory of the Saracens, vol. I. p. 229.

The next verſe again is as peculiarly applicable to the *Mahometan power*.

Daniel, ch. viii. ver. 12.

Καὶ ἐδόθη ἐπὶ τὴν θυσίαν ἁμαρτία, ϗ ἐρίφη χαμαὶ ἡ δικαιοσύνη· ϗ ἐποίησεν, ϗ κατευωδώθη.

And there was given [or eſtabliſhed] *above* [or contrary to, and in the room of,] *the propitiatory ſacrifice*, SIN, *and righteouſneſs was caſt down to the ground, and it* [i. e. the power alluded to] *did this, and was made to proſper* †.

According to a mode of ſpeaking, uſual in the prophecies, what is predicted as hereafter to come to paſs, is ſpoken of *here*, as being done and accompliſhed; the prophet expreſſing himſelf, as having actually *beheld*, *typically*, that which was to be done.

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* In his Travels, p. 333. Sandys alſo relates what tends to explain this matter, p. 183. And ſo does Maundrell, p. 65. And a more thorough inveſtigation, and explanation of this fact, may be ſeen, in the Notes annexed to a book entitled *Hymns to the Supreme Being*, p. 119, 120, 121, 122, 123.

† There are a very few and trifling alterations in the reading of the Vatican copy of this verſe. We there find ἐῤῥίφη inſtead of ἐρίφη; and εὐωδώθη inſtead of κατευωδώθη.

And it cannot but be obſerved, that the prepoſition ἐπὶ, being joined to an *accuſative* caſe, muſt, in this inſtance, be tranſlated *ſuper*, or *ſupra*, or *contra*; and therefore the interpretation of this verſe ſeems plainly to be.

That, in the room of the *Great Propitiatory Sacrifice*; (the application of the benefit of which, and the uſe of the Type whereof was taken away;) there ſhould be eſtabliſhed *in the Eaſt*, SIN; that is, according to the real meaning of the word ἁμαρτία, *a fixed inveterate error**: or the error of the *Mahometan mode of ſalvation.*

And *righteouſneſs*, that is, the true and real righteouſneſs taught by the Word of God, and in the Goſpel, was to be caſt down to the ground. And ſo it has been, in the Eaſt, moſt effectually.

And the Power that *did all this* has ſucceeded; from the Mediterranean, to the Indian Ocean; and has been proſpered, beyond almoſt all powers upon earth.

Next follows a moſt remarkable prediction indeed.

Daniel, ch. viii. ver. 13.

Καὶ ἤκουσα ἑνὸς ἁγίου λαλοῦντος· καὶ εἶπεν εἷς ἅγιος τῷ Φελμωνὶ τῷ λαλοῦντι· ἕως πότε ἡ ὅρασις στήσεται ἡ θυσία ἡ ἀρθεῖσα, ϗ ἡ ἁμαρτία ἐρημώσεως ἡ δοθεῖσα, ϗ τὸ ἅγιον ϗ ἡ δύναμις συμπατηθήσεται;

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* This is the true meaning of ἁμαρτία, according to H. Stephens's etymology of the word.

And I heard one certain Holy One ſpeaking. And a certain Holy One ſaid to that Revealer of Secrets* *that was ſpeaking; For how long ſhall the viſion be eſtabliſhed,* [concerning] *the* [propitiatory] *ſacrifice which ſhall be taken away* [or ſet aſide]; *and the Sin* [or error] *of deſolation* [or that maketh deſolate] *that ſhall be given,* [or ſet up in the room thereof;] *and concerning the ſanctuary, and the heavenly hoſt,* [or truth and righteouſneſs] *which ſhall be trodden under foot?*

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* Some of our early tranſlations of the Bible, (and particularly that printed in 1595,) tranſlate this paſſage thus: *Upon this I heard one of the ſaints ſpeaking, and one of the ſaints ſpake* unto Palmoni, *ſaying, &c.*— And the *gloſs* in the margin adds by way of explanation of the word Palmoni, *That is* a secret one *or a Marvellous one; whereby is underſtood* Christ *the Revealer of all Secrets.* And ſuch interpretation is perfectly conſiſtent with what is ſaid concerning Christ by the Prophet Iſaiah.

Iſaiah, ch. ix. ver. 6.

Ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, ȣ̃ ἡ ἀρχὴ ἐγενήθη ἐπὶ τȣ̃ ὤμȣ αὐτȣ̃· καὶ καλεῖται τὸ ὄνομα αὐτȣ̃ μεγάλης βȣλῆς ἄγγελος, θαυμασὸς, σύμβȣλος, ἰσχυρὸς. ἐξȣσιασὴς, ἄρχων εἰρήνης, πατὴρ τȣ̃ μέλλοντος αἰῶνος. Ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τȣ̀ς ἄρχοντας, εἰρὴνην καὶ ὑγείαν αὐτῷ.

Which may be literally tranſlated,

For unto us a Child has been born, and unto us a Son has been given, Whoſe was the dominion; placed [*even*] *upon* his *ſhoulder. And His Name is called, Angel of Great Counſel, Wonderful*†, *the Perſon Conſulted, a*

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* The Vatican Copy leaves out this and the following ſublime epithets.

Ch.

Strong

Ch. viii. ver. 14.

Καὶ εἶπεν αὐτῷ· ἕως ἑσπέρας ϗ ϖρωῒ ἡμέραι δισχίλιαι ϗ τριακόσιαι, ϗ καθαρισθήσεται τὸ ἅγιον.

And he ſaid unto him, Until evenings and mornings [*amounting to*] *two thouſand and* THREE HUNDRED *days, and* [*then*] *the ſanctuary ſhall be cleanſed.*

Here we have a plain intimation, that the viſion, and information, was communicated by OUR LORD CHRIST *Himſelf, the Revealer of Secrets,* (unto whom all things were made

Strong One, One having Great Power, Having the Command of Peace, the Father of the aion to come. For I will bring peace upon thoſe who rule.—Peace and welfare to Him.

Or, as it is elegantly tranſlated, from the Hebrew, in our verſion.

Unto us a Child is born, unto us a Son is given, and the Government ſhall be upon His ſhoulder: and His name ſhall be called, Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace.

Conſiſtently with the original Promiſe to *Abraham* relating to the MESSIAH, which Dr. Clarke excellently well explains, in his 22d Sermon, vol. III. p. 378. ſaying; that “ the term *wonderful* ſignifies that the “ perſon ſpoken of was to be of *ſecret* and *greater dignity* than the Jews “ expected; conſiſtently with the more ancient intimation given to *Jacob,* “ when he wreſtled with him; and that the term *counſellor* ſignifies *the* “ *Revealer of the ſecret counſel of God.*”

And we find this verſe in Daniel tranſlated by Tremellius and Beza, Tunc audivi quendam ſanctum loquentem: dixit enim quidam ſanctus, *illi qui occulta in numerato habet* loquenti, quouſque, &c.

I ſhall only add, that I have tranſlated the latter words of this verſe, from the *Septuagint* in the manner above, becauſe this ſenſe is more conſonant to the manner in which they ſtand in the Vatican Copy, where there is no repetition of the word εἰρήνην: but they might be tranſlated, *I will bring peace upon thoſe who are active inſtruments of peace and welſare to Him.*

known by *the Father* from the beginning.) And the queſtion being aſked, how long a ſpace of time the prophecy related to, and how long it would be, before the cauſe of deſolation that ſhould come upon the Holy Land, and ſubvert the truth therein, ſhould be at an end? the anſwer, (as it ſtands in Dr. Grabe's edition of the Septuagint from the Alexandrian copy, conſiſtent with what we find in our verſion in the Bible,) is; *for two thouſand and three hundred days*. But in the Vatican copy we read δισχίλια ϗ τετρακόσιαι, *two thouſand and four hundred*.

How this difference firſt crept into either of theſe two copies, is difficult to ſay; and it is perhaps ſtill more difficult, at preſent, to aſcertain poſitively *which* of the two is the right reading of the text; in ſuch a manner as to determine the *final* dates with abſolute preciſion. And in conſequence of *this* we muſt needs be left in ſome uncertainty as to a period of about one hundred *prophetical days*, or *years*.

But it is moſt remarkable, and deſerves no ſmall degree of attention, that if we take the number of the days to be *two thouſand three hundred*, as we find them in Dr. Grabe's edition from the Alexandrian Manuſcript, (which on account of its agreeing with our tranſlation from the Hebrew, and with ſo many other copies, is moſt likely to be the right reading;) then this number ſeems to afford us an uncommon degree of light, and information.

For if we allow the *days* to be *prophetical days*; and to denote *years*, conſiſtently with the interpretation of ſo many other parts of prophecy; and begin to compute *them* from the time of the full eſtabliſhment of the power of the Ram, (i. e. of the Medo-Perſian Empire, by the conqueſt of Babylon in the year 538, A. C.) with the eſtabliſhment of which Power, the ſpace of time, mentioned in the viſion, ſeems manifeſtly to have begun; (becauſe the queſtion is concerning the *whole duration* of what was repreſented in the viſion *from firſt to laſt.)* If, I ſay, we thus take the days, according to the Alexandrian Manuſcript; then the duration of the viſion, will bring us down to the year 1762; when *that Great Northern Power and Reign* began to appear, which ſeems to have been deſigned by Divine Providence to check, (and has already *firſt* and *only* of all others *begun* effectually to check,) and to diminiſh *that Mahometan Power*, that for ſo many ages has been the cauſe of the *deſolation*, and of the long ſubverſion of truth.

And if we take the whole period, from the time when the power of the Ram was *compleat*; that is, when the Medo-Perſian power was arrived at *its greateſt height of all*, by the ſubduing of Egypt in 525 A. C. it will bring us down preciſely to the year 1775, when the *Mahometan Power* had juſt been obliged to conclude, and ſign, the *firſt* peace, by which, (inſtead of obtaining conqueſts and extending, as it had always formerly done, its dominions,) it was obliged to give up a very conſiderable part of its territories; to yield up in event *the Crimea*; and to ſubmit to ſuch a diminution of command, even on its own ſeas, as muſt prepare the way for ſtill greater inroads upon its future influence.

The terms of the treaty, which were preſcribed by the Conquering Power of Ruſſia, after moſt aſtoniſhing ſucceſſes, were; * *the eſtabliſhing the independency of the* CRIMEA, (which has ſince been conſidered as being even part of the Ruſſian Empire;) *the abſolute ceſſion to Ruſſia, of Kilburn, Kerche, and Jenickala*; *and of all the diſtrict between the Bog and the Dnipier*;

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* See Annual Regiſter for 1774, p. 7.

a free navigation in all the Turkiſh Seas, in which is included the paſſage through the Dardanelles, with all the privileges and immunities which are granted to the moſt favoured Nations; and beſides all this, *Ruſſia was to retain of her conqueſts* AZOPH *and* TAGANROK: *and moreover there were ſeveral private ſtipulations in favour of the inhabitants of Moldavia, and Walachia, and of the Greek Iſlands.*

And the train of victories, which led to this Treaty, is ſo remarkable; that the ſhort detail cannot be omitted, if we wiſh either to do juſtice to the hiſtory of ſo celebrated a period, or to be enabled to reflect properly, and with right apprehenſions, on the words of Divine Prophecy.

Till about the year 1698, the *Mahometan Power* had been uniformly ſucceſsful: having indeed continually been *increaſing* its influence and extent of rule; both in the time of the Saracen Empire, and in the time of the Turkiſh; till its moſt diſtinguiſhed *Imperial ſeat* was fixed at laſt at Conſtantinople, the former reſidence of the head of the EASTERN *Roman Empire.*

But (as had been foretold, on the ſtrength of the words of Prophecy, by the excellent Biſhop Lloyd*); after the year 1698, it made no more conqueſts; nor even what could be called in any degree ſucceſsful wars.

At laſt, in 1762, the *Great Empreſs Catharine II.* appeared eſtabliſhed upon the Throne of Ruſſia; whoſe Reign and marvellous Energy of ſpirit, has been attended with the moſt happy and glorious conſequences, both to her own Country, and to the whole world.

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* A mere inadvertent mode of expreſſion, brought almoſt the whole of Biſhop Lloyd's excellent Obſervations into diſcredit; notwithſtanding its being

And in 1768, this *Wonderful Princeſs* found herſelf under an abſolute neceſſity of engaging in a war with the Porte [*].

In 1769, the Turks began to ſuſtain great loſſes; and the Ruſſians became maſters of *Moldavia* and *Walachia*; and the poor Greek Chriſtian inhabitants, at length relieved from their long ſubjection to the *Mahometan yoke*, with gladneſs took the oaths of allegiance to the Empreſs of Ruſſia as their Sovereign [†].

being founded, *in ſubſtance*, on moſt poſitive declarations in prophecy: and notwithſtanding its having appeared *hitherto*, in effect, (when candidly conſidered as to its *real* meaning and intent,) moſt perfectly conſiſtent with truth.

He ſaw clearly, from the conſideration of the TIMES mentioned in that famous prophecy, which has been delivered down to us, under the emblems of the *Sixth Trumpet*, that the *Turk's* power of doing any further miſchief was at an end. And, meaning to expreſs *this* in its fulleſt extent, (inſtead of confining his words, to their *not being able to* ADD TO *their territories, or to obtain any further dominion*; *or to hurt and harraſs mankind any more*;) he unfortunately made uſe of ſuch expreſſions, as implied that they would *not make war any more*; which unqueſtionably they both might do, and have done; and may ſtill do; only without any ſucceſsful iſſue. This whole matter has been fully elucidated, by the learned Biſhop Newton, who has done juſtice to the memory of his learned predeceſſor.

We muſt wait, however, for the final events of all things, and even till ſuch events have been ſome time paſt; before they can be properly applied, *ſo* as to give the full ample teſtimony to the Divine Word of Prophecy. But it is a matter of high import to be able to diſcern truly any the leaſt *ſigns of the times*; in ſuch a manner as to catch glimpſes of real light, ſufficient in ſome degree to enable us to know our preſent *relative* ſituation. And both Biſhop Lloyd, and other attentive ſpirits, of deep thought and reflection, who have enabled us at all to do *this*; deſerve ſurely a favourable reception, and thanks, on that account; and not to be treated with ſcorn, and loaded with reproaches, merely becauſe of little inaccuracies of expreſſion, and certain unavoidable miſtakes, in the midſt of the real light which they afford to the world.

[*] Annual Regiſter, 1768, p. 27.

[†] Ibid. 1769, p. 27.

In 1770 the Ruſſians gained a great and compleat victory over the Turks, near the Danube; between the Pruth and the Cabul; after this Bender was taken by the Ruſſians; and other places of importance: and the Turks were entirely driven beyond the Danube[*]. But, what was more than all this, Ruſſia now firſt became a *great maritime power*; ſent, (to the aſtoniſhment of all Europe,) a fleet into the Mediterranean; and deſtroyed the Turkiſh navy in their own ſea[†].

Next, in 1771, Crim Tartary was diſmembered from the Ottoman power, and fell into the hands of Ruſſia; the whole peninſula being conquered. And a ſecond time alſo the Turkiſh army was routed, and driven from the Danube to the Mountains[‡].

In 1772 the Crim Tartars totally renounced the Ottoman government[§]; and, by a ſolemn treaty, put themſelves under the protection of the Empreſs of Ruſſia; (and we have *ſince* ſeen, what aſtoniſhing and unexpected effects have followed, contrary to what the writers of that time previouſly imagined.)

In 1773 the Turks, making efforts to regain their loſt influence, were again defeated in ſeveral engagements. And, after meeting with ſimilar repulſes, in 1774, on the 21ſt of July, were finally compelled to accede to a peace, on terms *preſcribed by their Great Conqueror*[||]; which were ſuch, that conſidering the effects they have already produced, we cannot but *henceforth*, look forward, with earneſt expectation, to a time when the *Mahometan Power*, and its dreadful influence in the Eaſtern world, ſhall be no more.

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[*] Annual Regiſter for 1770, from p. 11 to p. 26.

[†] Ibid. p. 36.

[‡] Ibid. 1771, p. 73 to 85.

[§] Ibid. 1772, p. 16.

[||] Ibid. 1773, p. 11 to 23.

The Mufti's words in his *Fetſa*, containing his conſent to the peace, were, *Seeing our troops will no longer fight the Ruſſians, it is neceſſary to conclude a peace.*

This being done; even ſo ſoon as in the latter end of the year 1775, the ſucceſsful Empreſs of Ruſſia had amply rewarded her brave general and officers; had taken off impoſts from her ſubjects occaſioned by the war; had eſtabliſhed the means of trade and commerce on the Black Sea: and the Turkiſh empire was left weak, and enfeebled; and was ſtill further harraſſed by the Egyptians and by the Perſians.

And we cannot *now*, ſurely, without wonderful aſtoniſhment, and *ſingular attention*, view the Turks, in the preſent year, provoking another war with this Great Northern Power; and labouring to draw down ſpeedy ruin on their own devoted Empire.

It is impoſſible to read of theſe events, with any degree of due reflection, and not to have ſome reſpect to the words of Daniel's intereſting prophecy.

If we take the number of prophetical days, or years, to be as we find them in the Alexandrian Manuſcript, they bring us down to *this* marvellous *beginning of the diminution* of the Mahometan Power; which we have every reaſon to believe, ſhall go on, till that power is annihilated.

And if, inſtead of the reading of the Alexandrian copy, we take the reading of the Vatican, viz. *two thouſand and four hundred days*, it only brings us down a little later; and as it were to the *compleat* and *final* accompliſhment of the prophecy; to the years 1862 or 1875*; when *that Power* will probably be entirely at an end; when perhaps the Reſtoration of the Jews will be at hand; and when the TIMES will be approaching, in which (according to what has been obſerved in the preceding Sections) the Chriſtian world will, with great reaſon, be looking forwards to the ſpeedy accompliſhment of the moſt important promiſes in the Word of God.

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* It ought to be juſt mentioned, that Jerome informs us †, that ſome verſions, differing from the LXX, read *two hundred days*, inſtead

* See Newton on the Prophecies, vol. II. p. 76.

But *how*, or in what manner, they ſhall be accompliſhed, is not for us to know, till the events ſhall themſelves declare. Our buſineſs is merely (convinced by what is already paſt) to look forward with reverential hope and fear.

To ſtrengthen our expectations, however, we ſhall find, that every other part of this word of prophecy, is as remarkably applicable to the *Mahometan Power*, as that part which we have already taken into conſideration.

It would be wrong to omit paying a due attention to the whole. Let us therefore conſider what immediately follows, which is even ſtill more explicit than the preceding verſes.

Daniel, ch. viii. ver. 15.

15. Καὶ ἐγένετο ἐν τῷ ἰδεῖν με, ἐγὼ Δανιὴλ, τὴν ὅρασιν, ϗ ἐζήτουν σύνεσιν, ϗ ἰδȣ̀ ἔϛη ἐνώπιον ἐμȣ̃, ὡς ὅρασις ἀνδρὸς,

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either of *three hundred*, or *four hundred*. But as theſe verſions may juſtly be deemed of no very great authority, it is not of importance to form any particular concluſions from ſuch reading. Nevertheleſs I cannot forbear mentioning it, as a ſtrange concatenation of circumſtances; that if we take even this reading of *two hundred* days; and compute them, as before, from the full eſtabliſhment of the *Medo-Perſian Empire*, it will bring us down to the year 1675; which was only about two or three years after the *birth*, and a very few years before the *acceſſion* to the Throne, of the Great *Czar Peter*, the very Founder of the *Ruſſian Power* and Empire.

16. ϗ ἤκȣσα φωνὴν ἀνδρὸς ἀναμέσον τȣ̃ Οὐβὰλ, ϗ ἐκάλεσεν, ϗ εἶπεν, Γαβριὴλ, συνέτισον ἐκεῖνον τὴν ὅρασιν.

17. Καὶ ἦλθεν, ϗ ἔϛη ἐχόμενα τῆς ϛάσεώς μȣ· ϗ ἐν τῷ ἐλθεῖν αὐτὸν ἐθαμβήθην, ϗ ϖίπτω ἐπὶ ϖρόσωπόν μȣ· ϗ εἶπεν ϖρὸς μέ· σύνες υἱὲ ἀνθρώπȣ· ἔτι γὰρ εἰς καιρȣ̃ ϖέρας ἡ ὅρασις.

18. Καὶ ἐν τῷ λαλεῖν αὐτὸν μετ᾿ ἐμȣ̃, ἐθαμβήθην ϗ ϖίπτω ἐπὶ ϖρόσωπόν μȣ ἐπὶ τὴν γῆν, ϗ ἥψατό μȣ, ϗ ἔϛησέν με ἐπὶ ϖόδας μȣ,

19. ϗ εἶπέν μοι· ἰδȣ̀ ἐγὼ γνωρίζω σοι τὰ ἐσόμενα ἐπ᾿ ἐσχάτȣ τῆς ὀργῆς· ἔτι γὰρ εἰς καιρȣ̃ ϖέρας ἡ ὅρασις.

20. Ὁ κριὸς ὃν ἴδες, ὁ ἔχων τὰ κέρατα, βασιλεὺς Περσῶν ϗ Μήδων.

21. Καὶ ὁ τράγος τῶν αἰγῶν, βασιλεὺς Ἑλλήνων· ϗ τὸ κέρας τὸ μέγα ὃ ἦν ἀναμέσον τῶν ὀφθαλμῶν αὐτȣ̃, αὐτός ἐϛιν ὁ βασιλεὺς ὁ ϖρῶτος.

22. Καὶ τȣ̃ συντριβέντος· ȣ̔̃ ἔϛησαν ὑποκάτω τέσσαρα κέρατα, τέσσαρες βασιλεῖς ἐκ τȣ̃ ἔθνȣς αὐτȣ̃ ἀναϛήσονται, ϗ ȣ̓κ ἐν τῇ ἰσχύϊ αὐτȣ̃.

23. Καὶ ἐπ᾿ ἐσχάτῳ τῆς βασιλείας αὐτῶν, ϖληρȣμένων τῶν ἁμαρτιῶν αὐτῶν, ἀναϛήσεται βασιλεὺς ἀναιδὴς ϖροσώπῳ ϗ συνιῶν ϖροβλήματα.

15. *And it came to paſs that I Daniel, on my ſeeing the viſion, moreover ſought [right] conception [of the matter], and behold there ſtood before me as the appearance of a man.*

16. *And I heard a voice of a man from the midſt of the Oubal [the Ulai] and he called, and ſaid, Gabriel, cauſe that man to underſtand the viſion.*

17. *And he came and ſtood near unto* * *the place where I ſtood. And on his coming I was ſtruck with great dread, and fell upon my face. And he ſaid unto me, ſon of man apprehend; for the viſion relates to a time as yet* † *very far off.*

18. *And on his ſpeaking to me, I was affected with great dread* ‡, *and fell upon my face, upon the earth. And he touched me, and ſet me [firm] upon my feet;*

19. *And he ſaid unto me, Behold I will make thee to know the things that ſhall be at the very latter end* § *of the [executing of the] wrath. For the viſion relates to a time as yet very far off.*

20. *The Ram which thou ſaweſt, which had the horns, is a King* || *of the Perſians and Medes.*

21. *And the He Goat, [the Leader] of the Goats, is a* ** *king*

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* The Vatican copy has ἐχόμενος inſtead of ἐχόμενα, which word Dr. Grabe has; but neither of the words ſeem to have been in the original Alexandrian Copy. The word ἐχόμενος is however uſed in the ſame ſenſe by the LXX, 1 Kings, ch. xiii. ver. 25, and is found there in both copies.

† This tranſlation, which the LXX lead us to make, appears ſurely much more intelligible than that in our Bible. It might be tranſlated perhaps thus, *for the viſion relates to the very end of time.*

‡ This verſe is moſt ſtrangely tranſlated in our verſion in the Bible. The Vatican copy leaves out the word ἐθαμϐήθην.

§ The Vatican copy has ἐσχάτων inſtead of ἐσχάτου.

|| If we follow the LXX, this is wrongly tranſlated in our verſion in the Bible. And by the verſion of the LXX we are led to what ſeems to be moſt preciſely the true date of the beginning of the viſion, namely the time of *Cyrus*, when he was compleatly eſtabliſhed on the throne of Babylon.

** The article being left out, this ſhould not be tranſlated *the king*, but *a king*.

of the Grecians. And the horn, the great horn which was in the midſt between its eyes, this is the firſt king.

22. *And* [*whereas*] *this being utterly broken down, there aroſe up far beneath it four* [*other horns*] ; *four kings ſhall ariſe out of his nation, but not with ſuch ſtrength as his**.

23. *And in the latter* † *period of their kingdom, when their ſins are come to the full, there ſhall riſe up a king of* [*a ſtout*] *fierce countenance, and underſtanding dark ſentences* [*or problems.*]

By adhering cloſely to the Septuagint verſion, in tranſlating the firſt eight of theſe verſes, we cannot but perceive, that the expreſſions in them, are more nervous, and intelligible, than in our tranſlation, as it ſtands at preſent in the Bible.

And with regard to the laſt verſe, it muſt be obſerved, that ἀναιδὴς, properly ſignifies *not having any ſhame or ſcruple as to any part of his conduct.*

And whether we take the word in this ſenſe, or as it is moſt commonly tranſlated, as ſignifying *a fierce bold countenance*; either way this deſcription of the King, or Power, which ſhould ariſe, in the latter period of the duration of the four horns or four Grecian kingdoms, anſwers much more exactly to *Mahomet*, and the *Mahometan Power*, than to the Romans.

For *Mahomet*, and his Saracen *ſucceſſors*, were *indeed* Princes of a *fierce, ſtout countenance*, if there ever were any ſuch in the world. And they were really *Kings*; and each of them *a King*; which none of the Romans ever were; at leaſt till after the time of their conqueſts in Syria. And Mahomet, above all others,

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* The Vatican copy has αὐτῶν inſtead of αὐτȣ̃, but the latter ſeems obviouſly to be preferred.

† Here again the Vatican copy has the plural number.

and much more than the Romans, was *without ſhame or ſcruple as to any part of his conduct*; *ſetting up a falſe forged religion, in defiance of the truth*; which all his Succeſſors, as ſhameleſsly, maintained and propagated.

Mahomet alſo, and his ſucceſſors, might much more than the Romans be ſaid to underſtand *dark ſentences* (or *problems*); inaſmuch as they compoſed, and compiled, the *Alcoran*; a religious book full of ſuch *dark ſentences*. And if by the word *King* be meant an whole *Kingdom* or *People*, as is very uſually the caſe in the prophetical writings, then this expreſſion has moreover a ſtill ſtronger relation to the Saracens and Arabs; when we conſider further, that they were moſt remarkable for their ſkill in *mathematicks, and algebra*; inſomuch that even the beſt knowledge we *now* have of thoſe ſciences, is actually originally derived to us from *them*; whilſt in truth the Romans were not much ſkilled therein; having only a little knowledge of geometry from the Grecians.

The next verſes are as clearly deſcriptive of the *Mahometan Power*.

Daniel, ch. viii. ver. 24, &c.

24. Καὶ κραταιὰ ἡ ἰσχὺς αὐτȣ̃, ϗ ȣ̓κ ἐν τῇ ἰσχύϊ αὐτȣ̃, ϗ θαυμαστὰ διαφθερεῖ, ϗ κατευθυνεῖ, ϗ ποίησει, ϗ διαφθερεῖ ἰσχυρȣ̀ς, ϗ λαὸν ἅγιον.

25. Καὶ ὁ ζυγὸς τȣ̃ κλοιȣ̃ αὐτȣ̃ κατευθυνεῖ· δόλος ἐν τῇ χειρὶ αὐτȣ̃, ϗ ἐν καρδίᾳ αὐτȣ̃ μεγαλυνθήσεται, ϗ δόλῳ διαφθερεῖ πολλȣ̀ς, ϗ ἐπὶ ἀπωλείας πολλῶν στήσεται· ϗ ὡς ὠὰ χειρὶ συντρίψει.

26. Καὶ ἡ ὅρασις τῆς ἑσπέρας ϗ τῆς πρωϊνῆς τῆς ῥηθείσης ἀληθής ἐϛιν. Καὶ σὺ σφράγισον τὴν ὅρασιν, ὅτι εἰς ἡμέρας πολλάς.

24. *And mighty is his ſtrength, yet not in his own ſtrength* [*], *and he corrupts things that are admirable* [†], *and proſpers, and ſhall effect* [*all this*]; *and he ſpoils ſtrong perſons, and an holy people.*

25. *And his bond* [*or yoke*] *of ſubjugation* [‡] *proſpers. Deceit is in his hand, and in his heart he ſhall be exalted; and by deceit he ſpoils many, and upon the deſtruction of many ſhall be eſtabliſhed, and he ſhall cruſh* [*and break*] *them as eggs* [*are broken*], *with his hand.*

26. *And the viſion of the evening and morning* [*or concerning the period of the duration of the whole*] *which has been ſpoken, is true. And do thou ſeal the viſion, becauſe it is for many days.*

We cannot but perceive, in theſe verſes, a conſiderable difference between the tranſlation of the LXX, and that which we have in our verſion of the Bible. If, however, I have ſucceeded in rendering the former faithfully, and accurately, according to my endeavour, it only confirms ſtill more fully, how unqueſtionably this prophecy ought to be applied to the *Mahometan Power*, rather than to the *Roman*.

For, *mighty was* ITS *ſtrength indeed*; inaſmuch as in fourſcore years it ſubdued more people than the Romans did in four hundred. *Yet truly this was not properly* ITS *own ſtrength:*

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[*] Theſe words, καὶ ȣ̓κ ἐν τῇ ἰσχύϊ αὐτȣ͂ are not in the Vatican copy.

[†] The word is not θαυμαστιως, but θαυμαϛα; and that in both copies.

[‡] The more literal tranſlation is, *the yoke of his fetter*, or *of his chain wherewith he binds the necks of his captives.*

becauſe the Saracens conquered, not ſo much by means of forces raiſed in their own country, in Arabia, and made to march from thence into Syria; as by means of forces raiſed in Syria itſelf, and in all the regions of the Eaſt; and by means of converts made to their religion in different parts of the world; who were in reality, from firſt to laſt, during the height of their power, only a ſort of *renegadoes*: a circumſtance, that renders this part of the prophecy much more intelligible, than any mode of application of it to the Romans can poſſibly do.

And moſt truly might this Power be ſaid *to corrupt things admirable, and to proſper*; if we conſider, that the very eſſence of all the doctrines of the Alcoran was founded upon a corruption of the doctrines received by the Jews from the Word of God; and even of thoſe of the Goſpel: the Mahometan doctrine being a jumble of Jewiſh and Chriſtian morality, excluding many of the important truths contained in the Holy Scriptures.

Moſt truly alſo did this Power *ſpoil ſtrong perſons*, and deprive them of ſtrength; when its ruling principle was to ſuffer *no nobles*, or great independent perſons of property, under its dominion, ſuch as are found in all other countries except *the Mahometan*.

And moſt truly did it ſpoil *an Holy people*; when all Aſia, from being Chriſtians, and having the *firſt* and moſt illuſtrious churches amongſt them, became openly Mahometan; and the few Chriſtians, that remained, were forced to live in great meanneſs, and ſubjection; hidden, as it were, in corners.

The *bond of ſubjugation alſo* in the hands of this Power *has proſpered for a very long ſeaſon.* And *deceit has indeed been ever in its hand*: ſince, it is well known, and the whole hiſtory both of the Saracens and of the Turks ſhews it, that they extended their dominion, by *pretended lenity* to thoſe who would become converts to their religion; and by the artificial means, of pretending charitably to educate the children of Jews, and Chriſtians, in their Courts, even much more than by the ſword, or by conqueſt. And thus continually ſecured a ſucceſſion of violent bigots, and enthuſiaſtic warriors.

And with regard even to the extent of power and dominion obtained *by the ſword*; it cannot be forgotten; that one great cauſe of the vigour and fury, with which the Mahometan ſoldiers fought, and wielded the ſword in their hand, was the *deceitful doctrine*, and perſuaſion, that whoever fell in battle, fighting for the cauſe of *Mahometiſm*, ſhould inſtantly be tranſported into a ſenſual paradiſe.

To which we may add; that, beſides all this; to encourage their ſoldiers, the Caliphs (who even preached from the pulpit to them) and the officers, were moſt remarkable for their frequent preſumptuous *appeals to heaven* *; and for their preſumptuous uſe of the NAME OF GOD; and for pretending to know *His Will*.

In every part, as well as in Syria, and at Conſtantinople, the *Mahometan Power* was augmented and prevailed preciſely by *theſe means*. And in Egypt, the Great Mamaluke Power was maintained, by a ſucceſſion of *ſuch* ſlaves, as had been educated in the Seraglio; having been originally the children either of Jews, or Chriſtians.

And when the *deceitful ſpirit* of enthuſiaſm, concerning their paradiſe, failed; and the Mahometans began to give way to that infidelity (which is always ſooner or later, in event, produced by the pretences of falſe and corrupted religion), their power began to decline. And we ſee them now, in theſe days, in a ſtate of great debilitation, and likely to fall for ever.

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* Ockley's Hiſtory of the Saracens, vol. II. p. 175, 243, 245, 281.

By deceit therefore this Great Mahometan Power *ſpoiled many*; whilſt it was indeed *magnified, and highly exalted in its heart*, notwithſtanding the affected appearances of humility, which ſo many of the Caliphs put on; ſubmitting to much mortification and ſelf-denial; living and faring like the meaneſt of their ſubjects; and even worſe than the meaneſt of any ſubjects (if they are honeſt) ought to fare.

And upon the deſtruction of *many* people, and *many* nations, has this Power been eſtabliſhed: which has indeed effectually bruiſed thoſe nations, and left them in obſcurity, and deprived them both of all their former greatneſs: and alſo of all the greatneſs they might now, even at this time, have had, and enjoyed. And has cruſhed them; and ſpoiled both their blood, and treaſure, and glory, *even as an egg is cruſhed and ſpoiled, when preſſed by a rough hand.*

Thus, at laſt, we find, in theſe latter days, the whole *Divine* Viſion become *now* moſt explicit and clear; if we follow the verſion of the Septuagint.

And if any one chooſes rather to retain *that* which we have in the Bible; yet here again he will find that *it is*, in truth, no leſs ſo. For the meaning and interpretation is in ſubſtance the ſame, throughout; only in the 25th verſe it is added, *he ſhall ſtand up againſt the Prince of Princes.* This, however, is ſurely moſt true of the *Mahometan Power*; which has ſet up *Mahomet*, and his Religion, againſt Chriſtianity; and has proclaimed *Mahomet* to be a greater Prophet than JESUS OF NAZARETH, who is indeed *the Meſſiah, the Prince of princes, the King of kings, and Lord of lords*[*].

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[*] Revelations, ch. xix. ver. 16.

We find alſo ſtill further, in the verſion of our Bible, theſe words; *but he ſhall be broken without hand*; which (if they are a right tranſlation) relate to ſomewhat ſtill to come; and therefore can no ways interfere with what has hitherto been moſt apparent.

The concluding words relating to this viſion are,

27. Καὶ ἐγὼ Δανιὴλ ἐκοιμήθην, ϗ ἐμαλακίσθην, ϗ ἀνέςην, ϗ ἐποίȣν τὰ ἔργα τȣ͂ βασιλέως, ϗ ἐθαύμαζον τὴν ὅρασιν, ϗ ȣ̓κ ἦν ὁ συνιῶν.

27. *And I Daniel ſought reſt*, and was* [*very*] *languid and ill; after which I aroſe and did buſineſs for the King. And I was aſtoniſhed at the viſion. But there was no one who underſtood it.*

Daniel, although ſo great a Prophet, and ſo highly favoured both by God and man, was greatly affected, in conſequence of the terror occaſioned by the tremendous appearances he had ſeen; and alſo by the conſideration of the evils that were to befall mankind; (the ſad extent of which, hiſtory has *now* in theſe *latter days* made us ſo fully acquainted with.)

In the time of Daniel there was no one who could underſtand the viſion: but now *he that runs may read*, and apprehend the whole.

Surely it is therefore a very awful conſideration alſo *to us*, that we *now* live ſo *near* to the conſummation of all things.

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* There is a peculiar diſtinction between κοιμάω and ὑπνόω, which appears moſt clearly by the uſe of thoſe words, 1 Kings, ch. xix. v. 5.

The *two* Dreadful Powers, prefigured by the two *diſtinct* little Horns, which were to ſucceed the other horns on the *two* beaſts; viz. the one on the ***Fourth*** beaſt, and the other on the *He Goat*, have *now* accompliſhed their dire effects in the world: and it remains only to await the *Final iſſue* of things: which (as far as appears from the words of prophecy) cannot be very remote: ſince ſo few *ſubſequent* emblematical images remain to be fulfilled, or explained.

A very few hundred years, will probably unfold the *whole* of the Divine Myſtery; and cauſe all Doubts to ceaſe; and *ſwallow up Death in Victory*.

SECTION

SECTION XI.

HAVING had reaſon to conſider the celebrated Prophecy of Daniel concerning *the little horn of the He Goat*, in the light in which it has been repreſented in the preceding ſection, it would be a great omiſſion not to take notice, that there is ſtill another part of the ſame Divine Prophecy, which manifeſtly ſeems to relate to *the Saracens and Turks*; and upon which the tranſlation of the LXX ſeems to throw great light, when cloſely attended to: this part therefore, no leſs than the former, deſerves conſideration, before we entirely quit the ſubject.

It is in the *eleventh* chapter; where miſ-tranſlation ſeems to have introduced a great deal of confuſion. But wherein appears to be contained, in reality, a moſt wonderful abridgement of the hiſtory of the world, as far as relates to the moſt important parts of it; from the time of Alexander the Great to this very hour.

For firſt we find, the clear outlines of the hiſtory of the moſt diſtinguiſhed of *Alexander's Succeſſors:* then a full account of the rage of *Antiochus Epiphanes:* then a clear account of a great *corruption of Religion,* and of *a Formidable* Uſurpation in the Weſt: and then another account of a Dreadful Power that ſhould prevail, over the greateſt part of reſt of the Chriſtian world, in the Eaſt, and South.

The verſes in the chapter that demand our attention more immediately, to illuſtrate this, are the laſt. And are thus rendered by the LXX.

Daniel, ch. xi. ver. 40, &c.

40. Καὶ ἐν τῷ καιρῷ πέρατι συγκερατισθήσεται μετὰ τοῦ βασιλέως τοῦ νότου, ϗ συναχθήσεται ἐπ' αὐτὸν βασιλεὺς τοῦ βοῤῥᾶ ἐν ἅρμασιν ϗ ἐν ἱππεῦσιν ϗ ἐν ναυσὶν πολλαῖς, ϗ εἰσελεύσεται εἰς τὴν γῆν ϗ συντρίψει ϗ παρελεύσεται.

41. Καὶ εἰσελεύσεται εἰς τὴν γῆν τοῦ Σαβαεὶμ, ϗ πολλοὶ ἀσθενήσουσιν. ϗ οὗτοι διασωθήσονται ἐκ χειρὸς αὐτοῦ, Ἐδὼμ, ϗ Μωὰβ, ϗ ἀρχὴ υἱῶν Ἀμμών.

42. Καὶ ἐκτενεῖ τὴν χεῖρα αὐτοῦ ἐπὶ τὴν γῆν, ϗ γῆ Αἰγύπτου οὐκ ἔσται εἰς σωτηρίαν.

43. Καὶ κυριεύσει ἐν τοῖς ἀποκρύφοις τοῦ χρυσίου ϗ τοῦ ἀργυρίου, ϗ ἐν πᾶσιν ἐπιθυμητοῖς Αἰγύπτου, ϗ Λιβύων, ϗ Αἰθιόπων ἐν τοῖς ὀχυρώμασιν αὐτῶν.

44. Καὶ ἀκοαὶ ϗ σπουδαὶ ταράξουσιν αὐτὸν ἐξ ἀνατολῶν ϗ ἀπὸ βοῤῥᾶ· ϗ ἥξει ἐν θυμῷ πολλῷ, τοῦ ἀφανίσαι, ϗ τοῦ ἀναθεματίσαι πολλούς.

45. Καὶ πήξει τὴν σκηνὴν αὐτοῦ Ἐφαδανῶ. ἀναμέσον τῶν θαλασσῶν, εἰς ὄρος Σαβεὶν ἅγιον, καὶ ἥξει ἕως μέρους [ὄρους] αὐτοῦ, καὶ οὐκ ἔστιν ὁ ῥυόμενος αὐτόν.

This verſion is in ſeveral parts ſomewhat different from what we have in our tranſlation in the Engliſh Bible; and may be thus rendered.

40. *And in the time [about] the end of things, a King of the North, ſhall have conflict with the King of the South, and ſhall be united with him, with chariots, and with horſemen, and with many ſhips, and ſhall enter into* THE *land, and ſhall grind [and ſhake] it, and ſhall paſs over.*

41. *And ſhall enter into the land of* SABAEIM *[the land of delight, well ornamented,] and many ſhall be weakened [and debilitated]. But theſe ſhall be ſaved out of his hand, Edom, and Moab, and the chief of the children of Ammon.*

42. *And he ſhall ſtretch forth his hand upon the [face of the] earth, and the land of Egypt ſhall not be in ſafety.*

43. *But he ſhall have dominion over the hidden treaſures of gold and of ſilver, and over all the deſirable things of Egypt; and over the Libyans, and over the Ethiopians [or Moors] in their fortreſſes.*

44. *And tidings, and great exertions from the Eaſt, and from the North ſhall trouble him. And he ſhall come forth with great wrath, to root out, and to devote many to deſtruction.*

45. *And he ſhall pitch his tent illuſtriouſly [or gloriouſly] in the midſt of the ſeas, upon a ſacred mountain** *of the well adorned land;*

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* There is no article prefixed to ὄρος ἅγιον, and therefore it is not *the ſacred mountain*, but *a ſacred mountain.*

yet he ſhall come to his deſtined lot, [*or to his end,*] *and there ſhall be none to help him.*

There appear many moſt ſubſtantial reaſons for tranſlating the 40th verſe in the manner it is here rendered, rather than as we find it in our verſion of the Bible.

For, in the firſt place; as at the 36th verſe there begins a deſcription of a terrible and oppreſſive power, which ſhould prevail in the Weſt at the latter end; (which deſcription has plainly no connection with, nor is any part of what went before, and was predicted concerning the ſucceſſors of Antiochus and Ptolemy, or concerning Antiochus Epiphanes, but is a totally diſtinct and ſubſequent account of what ſhould happen, long after thoſe events;) ſo here, in the 40th verſe, another *new* deſcription is introduced; which plainly, in all its circumſtances, relates to *a dreadful dominion,* that ſhould in the latter end take place, in the *Eaſt:* even that of the *Saracens* and *Turks* united. And this whole deſcription, continuing to the end of the chapter, does not appear to have any neceſſary or proper connection with any part of *that* preceding it; but both together contain a compleat account of the ſtate of things in the latter ages, previous to the *ſecond coming* of the Meſſiah. The one relating to the affairs of the Weſt; and the other to the affairs of the Eaſt.

And, in the next place it may be obſerved; that βασιλεὺς τȣ̃ βοῤῥᾶ, *a king of the North,* may juſt as well, and even with more propriety, be taken for the nominative caſe to the verb συγκερατισθήσεται, *ſhall contend with,* than an imaginary word αὐτὸς, *he,* which is ſupplied *ad libitum,* and merely on a preſumption (without authority) of ſome reference to the perſon deſcribed in the preceding verſes.

And, if we allow this; then, further, it is to be remarked; that, as there is *no article* prefixed to the word *βασιλεὺς*, it ſhould not be tranſlated THE *king of the North* as referring to any king or power mentioned before; but merely *a king of the North*; meaning only *ſome* power that ſhould come from the North.

And, laſtly, we may obſerve; that the *verb* is not merely *κερατισθήσεται*, *ſhall puſh at*, or *annoy*; but is *συγκερατισθήσεται*, *ſhall mutually contend with*, which implies equal oppoſition and ſtruggle on both ſides. And *συναχθήσεται* is ſurely much rather *ſhall be collected with*, or *gathered together with*, or *united with*; than *ſhall be collected together againſt*: eſpecially as, by every means of interpretation, it muſt mean *a collecting, or gathering together of ſomewhat*; and *ἐπ᾽ αὐτὸν* may, after all, as well be tranſlated *with him*, as *againſt him* (as appears manifeſtly from ſome obſervations made by the learned *Vigerus* *, on another occaſion, when they are duly conſidered).

And, taking all theſe circumſtances fully into conſideration; and guiding our tranſlation by them; we ſhall find, that this verſe flings aſtoniſhing light on the hiſtory of the latter ages of the world; and does, in a moſt conciſe and comprehenſive manner, deſcribe, that great Mahometan power, *the dominion of the Saracens and Turks at laſt united*, which was to take place in the Eaſt, and has *now* long been ſeated there.

For, conſidering the verſe as we ought to do, as beginning a *new prediction*; concerning the latter times; and as unconnected with what went before; the plain meaning and ſubſtance of it is this.

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* See Vigerus de Idiotiſmis Græcæ Dictionis, p. 607, ſec. XIX.

In the latter time, *a king or power from the North*, (from whence we know the Turks actually came, having made their firſt entrance into the Eaſt, from Scythia, about the end of the 9th century; and beginning immediately to ravage it;) *a king or power from the North*, ſhall mutually contend with, and have conflict with, *the king or power of the South*; that is, with that *Saracenical* power, which, in the South, ſucceeded, in the end, to the dominions of the *Ptolemies*, and ſucceſſors of *Alexander*.

And, conſiſtently with this we know, that, for a long ſeaſon, the *Turks* (having firſt obtained a ſettlement in *Armenia*, or *Turcomania*, under their Leader, or King, *Tangrolopix*) contended fiercely, and continually, with the Saracen Caliphs, and Sultans; and very ſoon overthrew the Sultan of Perſia. And their mutual conteſts were moſt violent indeed; till at laſt the Saracen and Turkiſh power were firmly united, and became ONE great empire, under Mahomet the Second, in 1450.

The Prophecy therefore goes on, and ſays; *a king of the North (that is, as we may now underſtand it,* THE TURKISH POWER) ſhall have great conflict with *the king of the South*, the *Saracenical* power; and at laſt ſhall be ingrafted together with that power; and united with it. And their efforts, both before their union, (in their mutual conteſts,) and afterwards, with the joint power of both people, ſhall be with chariots, and with horſemen, and with many ſhips; all which we may now perceive has come exactly to paſs, with regard to the *Saracens* and *Turks*, whoſe numerous ſhips appeared, both on the Caſpian, and on the Black ſeas, and in the Mediterranean; and eſpecially when they attacked Conſtantinople; and when they attacked alſo Rhodes, and Crete, and Cyprus.

The Prophecy adds; and being ſo united, *ſhall enter into the land, and ſhall grind, and ſhake it, and ſhall paſs over.* And nothing can be more clear, than that the Turks, when the Saracenical empire was united to theirs, and *one* with their dominion; did firſt poſſeſs all THE LAND, the celebrated land of Judea, and Paleſtine; and bitterly oppreſſed the people; and did then, under Amurath, literally *paſs over*; that is, paſſed over from the Eaſt, from Aſia, into Europe, and took Hadrianople in 1364; and, at laſt, eſtabliſhed their dominion, as an European dominion and empire, at Conſtantinople, in 1453.

We find, therefore, that tranſlated plainly as above, nothing can be clearer, than the beginning of this remarkable part of Holy prophecy is. And we ſhall diſcover the remaining part to be as fully clear.

For if, in verſe 41, the land τȣ̃ Σαϐαεὶμ, or Σαϐχεὶν, according to its right derivation from the Hebrew, means *the land of delight*, or *the land well ornamented*, (as may be very fairly concluded, from the information given us concerning the original root of the word,) then it moſt clearly points out, to every intelligent reader, *Greece*, and *Aſia Minor*; where improvements of architecture, elegance, and ſcience, were carried (previous to the invaſion of the Mahometans) to the higheſt pitch of grandeur, and beauty. And as *theirs* was indeed *a well adorned land*, ſo moſt ſurely no people on earth were ever more effectually *weakened*, and *debilitated*, (conſiſtently with what is next ſaid in the Prophecy,) than the poor Greeks have been, by Turkiſh oppreſſion.

The contents of this 41ſt verſe, do therefore moſt plainly inform us, that the power deſcribed, (that is the Mahometan power, conſiſting of the Saracens and Turks at laſt united,) ſhould enter into the country of Greece, ſo celebrated for all the refinements and adornments of life, and ſo abounding with beautiful productions of the fineſt arts, and eſpecially of architecture. And that, in conſequence of this, *many*, (that is, the whole Greek people,) ſhould be debilitated and oppreſſed; and loſe all their energy and powers of excelling. But that, at the ſame time, in the midſt of all this prevalence of Mahometan dominion, ſome countries ſhould in a remarkable manner be preſerved out of the hands of theſe oppreſſors; namely, Edom, and Moab, and the chief, or head of the Children of Ammon. And it is moſt remarkable, that *thoſe Arabs*, who conſtitute the remains of theſe people, have preſerved their independency, and have *ſo* eſcaped, even to this very hour.

The next verſes, the 42d, and 43d, of this wonderful Prophecy, as we find them in the Septuagint, are as full and clear, in their deſcription. For here we are given to underſtand; that this *Saracenical* and *Turkiſh Mahometan power*, ſhould lord it over *Egypt*. Which we well know it has now done for many years. And that it ſhould have dominion over *the hidden treaſures of Egypt*; and of all its *deſirable things*. And as it ſeems not a little remarkable, that the expreſſion is not *ſhould poſſeſs them*, but *ſhould have dominion* over them, ſo the Turks have really had the command of Egypt, and of its treaſures and deſirable things, without availing themſelves hardly at all of the benefit of thoſe riches.

We are informed further, that this power ſhould rule over the *Libyans*, and *Moors*, *in all their fortreſſes*; which is an exact deſcription of the command the Turks have had over all the coaſt of *Africa*, bordering upon the Mediterranean.

Thus far the Prophecy is moſt clear: and what follows cannot but excite in us, particularly at this period of time, the utmoſt curioſity, and the greateſt attention. For we are told, verſe 44, concerning *the end* of this Formidable Power.

That *tidings, concerning great exertions, from the Eaſt, and from the North, ſhall trouble him; and in conſequence thereof, he ſhall go forth with great wrath, to root out many, and to devote many to deſtruction.*

And it is a moſt aſtoniſhing coincidence of circumſtances; that as the whole *Ruſſian* dominions, lie North of the *Turkiſh* dominions; ſo the exertions of *Ruſſia* have been not only in the *North*; but in a moſt remarkable manner in the *Eaſt*: where vaſt advantages of commerce, and of extent of dominion, have been obtained by the *Ruſſians* towards *China*. And at the ſame time (as far as the Turkiſh and Mahometan cauſe, in Europe, is connected, in point of religion, with the Mahometan power in the *Eaſt Indies)* the increaſe of European influence, and command, *there*, muſt greatly affect it; to ſay nothing of the continual alarm, and apprehenſions, which the Turks are under, with regard to their immediate neighbours in the *Eaſt*, the Perſians: from whom, ere long, they may perhaps *hear tidings* too.

It is not for us to preſume to explain before-hand, with any certainty, what this laſt part of the Prophecy actually imports. But enough is now viſibly going forward in the world, to rouſe our attention, and to convince us, that the time ſpoken of is drawing near.

The laſt verſe, the 45th, clearly deſcribes the magnificent ſeat of the Turkiſh dominion, eſtabliſhed in Europe; and declares, that notwithſtanding all this grandeur, and potent ſtrength, *it* ſhall periſh, and meet its deſtined end.

This ſeems to be the plain purport, and meaning of the verſe; notwithſtanding any prejudices that have been conceived to the contrary. For the objections made, even by Biſhop Newton, are eaſily anſwered.

The midſt of the ſeas in the land well adorned, ſurely does moſt exactly deſcribe the ſituation of Conſtantinople; in the midſt between the *Black* ſea, the Adriatick, the Archipelago, and the Mediterranean, or Levant; and alſo in the land that belonged to the Greek empire, and was in every part, almoſt, adorned with the moſt beautiful productions of art and architecture. And the mention of *a ſacred mountain*; as no article is prefixed to ὄρος ἅγιον; does by no means confine the *ſituation* to THE *mountain above all others*, or to the *Holy Land*; or to any mountain thereunto belonging or adjoining; but manifeſtly leads us to conſider, *what* mountain or hill, in any part of the Greek empire, and of the land that was once ſo well adorned, might deſerve any *ſuch* appellation? And when we reflect, that *Conſtantinople* was built upon *hills*, juſt as Rome was; and that, amongſt theſe, was the ſpot conſecrated by the very firſt open eſtabliſhment of Chriſtanity, and of *Chriſtian worſhip*, by Conſtantine; ſurely no hill or mountain on earth, can better deſerve to be called *a ſacred one*; and eſpecially in that land; than the very place where the *Porte* has eſtabliſhed its Supreme dominion.

The pitching of his tent, therefore; or, as our tranſlation in the Bible has it, *the planting the tabernacles of his palace*; muſt ſurely rather mean ſimply a deſcription of the ſpot where this dreadful power ſhould fix its final reſidence; than any place where a mere tent ſhould be pitched, on the march of an army. *And his going forth with fury and great wrath*, as mentioned, verſe 44, has nothing to do with the TIME of *this pitching of his tent, or planting the tabernacles of his palace.*

All that ſeems to be declared in the 45th verſe is; that HERE, *at the Porte*, at *Conſtantinople*, the Turkiſh empire and Mahometan power, was to appear in its fulleſt glory, and ſtrength: but yet, notwithſtanding *ſuch* an eſtabliſhment, it ſhould, at laſt, *on its making one vaſt effort to recover its fading glory*, come utterly to an end; and periſh.

Amen muſt be the heartfelt anſwer of every poor debilitated Grecian, to this prophetical declaration, whilſt pining under bitter oppreſſion, in the land *once* well adorned by *Attic* art and ingenuity; and near the *once* proud city of Conſtantinople, ſeated on hills like ancient Rome; on hills once *ſacred*; and rendered truly and moſt memorably *ſo*, by the piety of *Conſtantine* the Great, and by Chriſtians of the firſt ages.

SINCE theſe Remarks were written, and ſince this ſheet was firſt printed off, there has appeared, in our public Papers, a very remarkable tranſlation, of an *order*, *firman*, or *letter*, ſent this year, 1787; from the Grand Seignior, to the Grand Vizir, at the head of his army; committing unto him full power to act; and containing the final orders of the Porte: and accompanied with the preſent of a magnificent ſabre, with which the Vizir was to be inveſted, as a mark of favour, and badge of office.

If theſe *inſtructions* were really ſent, in *this form*; and the letter is truly authentic; it is ſo aſtoniſhing a confirmation of the words of Daniel's Prophecy, that it would be unpardonable not to inſert it, on the preſent occaſion. Becauſe it ſhews, how preciſely the Mahometan Power is *now* going forth with great fury to *root out* and *utterly to deſtroy many*.

And if it ſhould chance not to be authentic, the inſerting of it in this manner, and with ſo much caution, cannot deſerve cenſure; eſpecially as the preſent operations of the *Porte*, ſpeak *this* language preciſely; whatever their actual inſtruments or orders may do.

The letter appeared in the Public Advertiſer, December 15, 1787. and is as follows:

" My Grand Vizir,

" To give you a ſignal mark of my eſteem, I have ſent you a ſabre " ſet with diamonds, with which you muſt deſtroy our enemies; I ſend it you by my Cadvergi-Bachi. As ſoon as you have girded it on your mighty thighs, you will without delay take the meaſures neceſſary for the defence and preſervation of our empire. You will ſtation the troops in the proper places. I truſt to your care the Nobles of my Empire, my Soldiers, and Subjects. You muſt juſtify this confidence.

"I recommend you to the protection of the Moſt High, and have inveſted you with unlimited power.

"The whole world knows the uſurpation the Ruſſians have made in the Crimea, and the *number of their veſſels on the Black Sea.* What ought the ſentiments of thoſe who have any ſpark of our holy religion left in their hearts to be upon this occaſion? May the Supreme Being ſhower his graces on you, my Nobles, my Soldiers, and myſelf; may the Ruſſians, our perfidious enemies, *be exterminated!*

"The countries poſſeſſed by my anceſtors have been uſurped by the Ruſſians in violation of all treaties; in conſequence of which, war has been declared, and an oracle, iſſued from the ſanctuary of laws, has confirmed that reſolution. To fulfil our duty in the war againſt the infidels, and to accompliſh the laws of the Holy Prophet, I have publiſhed my will throughout my empire. The preparations ought to be the firſt objects of our concern.

"I deſire you, my Grand Vizir, who are animated by the moſt ardent zeal and juſtice, to make all the neceſſary diſpoſitions, to depart immediately, and take the command of the army in perſon. I recommend to you harmony and a good underſtanding with all thoſe who will be under you.

"Give the moſt rigorous orders that the officers who make the campaign keep themſelves within the bounds of their ſituation, and in good œconomy, to avoid thoſe diſorders which happened in the preceding wars by the too great number of guards.

"In fine, *accompliſh the deſtruction of the Muſcovites,* the ſworn and implacable enemies of our faith, for which end I give you the moſt unlimited powers."

I have only to remark, that the word which is tranſlated *Nobles,* can relate only to the immediate *Miniſters and Officers of the Porte,* as there are *no Nobles,* properly ſo called, in the Ottoman dominions.

SECTION XII.

HAVING now finiſhed the Obſervations, that obviouſly occurred with regard to thoſe important parts of Holy Scripture that have been the ſubject of the preceding Diſcuſſions; I ſhall juſt venture to ſubjoin, ſtill further, a few additional remarks, that may have a tendency to render a *narration plain*; which is at preſent ſomewhat *obſcure*; and to ſhew that mankind have actually received, even from the earlieſt ages, an intimation and warning, in the Word of God, that might have pointed out to them the *inexpediency* of any ſuch ſort of Inſtitutions, as could, by the remoteſt poſſibility, lead to the encouragement of *Monkiſh plans and eſtabliſhments*; however faithful and excellent the intention and deſign of thoſe might be, who were, at any time, taking ſuch ſteps, as could, in the end, be conſtrued to give encouragement to the forming of ſuch *Societies*. This warning is given us in the Hiſtory of *Ananias* and *Sapphira*.

The whole of the Hiſtory being well known, I ſhall not attempt to tranſlate the narration over again. I ſhall only endeavour to give a faithful tranſlation of *thoſe words*, in the concluſion, which ſeem to have been both miſtranſlated, and very much miſapprehended.

That the Apoſtles had the moſt benevolent, moſt religious, and moſt righteous intention, in the *Community* they had formed, is moſt unqueſtionable. That it was abſtractedly alſo, in its own nature, no ways inconſiſtent with the principles of the Goſpel, is as clear: and that their plan, and intention, was even *well* adapted to the infant ſtate of Chriſtianity, *in its earlieſt period*, cannot be denied.

Ananias and Sapphira alſo, were juſtly puniſhed, for a moſt dreadful prevarication, and inſincerity; which, if it had paſſed unnoticed, might have been a means of calling in queſtion, for ever, the ſanction given to the Apoſtle's preaching.

But this being done; and their authority, and *divine* ſupport, being eſtabliſhed; a plan and deſign, which might be moſt eaſily perverted; which plainly was very ſoon attended with inconveniences (as appears from the very next chapter); and which the error and wickedneſs of future ages, would be diſpoſed to adopt *in ſuch a manner* as would be attended with the moſt miſchievous conſequences; was inſtantly *diſcountenanced*.

And this is the light, in which a thorough attention to what is written will perhaps lead us to ſee the whole narration: and which a fair, and juſt tranſlation, warrants.

The words are,

Acts, ch. v. ver. 11.

11. Καὶ ἐγένετο φόβος μέγας ἐφ᾽ ὅλην τὴν ἐκκλησίαν, ϗ ἐπὶ πάντας τȣ̀ς ἀκȣ́οντας ταῦτα.

12. Διὰ δὲ τῶν χειρῶν τῶν ἀποςόλων ἐγένετο σημεῖα ϗ τέρατα ἐν τῷ λαῷ πολλά· (ϗ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ ςοᾷ Σολομῶντος·

13. τῶν δὲ λοιπῶν ȣ̓δεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς· ἀλλ᾽ ἐμεγάλυνεν αὐτȣ̀ς ὁ λαός.

14. μᾶλλον δὲ προσετίθεντο πιςεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε ϗ γυναικῶν.)

And our preſent tranſlation is,

11. *And great fear came upon all the church, and upon as many as heard theſe things.*

12. *And by the hands of the Apoſtles were many ſigns and wonders wrought among the people; (and they were all with one accord in Solomon's porch.*

13. *And of the reſt durſt no man join himſelf to them: but the people magnified them.*

14. *And believers were the more added to the Lord, multitudes both of men and women).*

But may we not venture to ſay, that this tranſlation makes the account both inconſiſtent, and almoſt unintelligible.

What? becauſe no one dared to join himſelf unto the Chriſtian Church, was the number of Chriſtians by that means augmented?

Who could bear ſuch a concluſion in any other book whatever?

A more miſtaken, or more inadvertent tranſlation, therefore, could hardly be had. A better is at hand to any one who can turn over a Lexicon. And how this could paſs unnoticed by thoſe excellent men who compoſed our verſion, is truly ſurprizing.

A very young proficient in the knowledge of the Greek language, will tell us, that κολλάω is *conglutino*, from κολλὰ, *gluten*; and that *conglutino* means *to glue*, or *to cement*, or *to join compactly and cloſe*; and not merely to be joined, or added, to a number of other perſons, or things. It means, in ſhort, *the forming a compact, inviolable band, by an entire union of property and intereſt*; ſuch as was formed by this firſt aſſociation of ſincere Chriſtians; but ſuch as could not, in the nature of things, be allowed to take place afterwards amongſt mankind, in this world; nor would be expedient. We find therefore, that it was *ſoon* allowed to be put an end to; by the juſt awful terror occaſioned amongſt the firſt Chriſtians, in conſequence of what happened to *Ananias* and *Sapphira*: one effect of which fearful judgement was, that the deſign was ſuffered to drop. Yet the *Chriſtian Cauſe* was not at all injured by that means; but the number of truly faithful Chriſtrians, and of ſincere believers, was even ſtill more increaſed.

The tranſlation, therefore, ſurely ſhould rather be, in words ſomewhat to the following purport; which may render the whole, conſiſtent, and intelligible.

And truly, if the whole had been, originally, either rightly underſtood, or rightly tranſlated, it might have been found a ſtanding caution, to prevent the forming *ſuch* ſorts of *Societies* as have been the bane of the Chriſtian world.

11. *And there was great fear upon the whole aſſembly, and upon all thoſe who heard of theſe things.*

12. *And by the hands of the Apoſtles were wrought many ſigns and wonders amongst the people. And* THEY *[the Apoſtles] were all of them with unanimity [or united in this cloſe band of ſociety] in the portico of Solomon.*

13. *But of the reſt* [OF THE BELIEVERS] *no one dared to* ASSOCIATE HIMSELF IN THAT INTIMATE BAND OF FELLOWSHIP AND COMMUNITY OF GOODS *with them. Yet [nevertheleſs] the people extolled them.*

14. *And believers were the more added to the Lord; a multitude of men and women.*

Τῶν λοιπῶν, *of the reſt*, ver. 13. muſt have ſome *other word* underſtood to be joined with it: and the moſt obvious word is ϖιςευόντων, *of thoſe that believed*, and not merely τῶν λαῶν, *of the people*. For if we ſupply *that word* ϖιςευόντων, the whole narration becomes moſt plain, and intelligible, being ſimply this:

That, in conſequence of the dreadful puniſhment which had fallen upon *Ananias* and *Sapphira*; both thoſe who were preſent, and thoſe who heard of what had paſſed, became afraid of having any further concern *in the aſſociation* that had been formed, as to a community of goods. Yet the Apoſtles loſt no credit; but continued to do wonderful works; and were extolled by the people. And they themſelves, and thoſe who had already joined them, remained united in their band of fellowſhip. However, of the reſt of the believers, no one any more dared to join in that aſſociation. This was, nevertheleſs of no ill conſequence; for, that obligation being looſed, believers were only ſo much the more added to the Lord.

And that *this* was the very fact, the whole ſubſequent hiſtory of the acts of the Apoſtles teſtifies. For, after the ſtoning of Stephen, and the conſequent diſperſion of the diſciples from

Jeruſalem, we no more hear of any ſuch aſſociation at all, in any part of the world whatever.

And the ſad *imitations* introduced, in ſubſequent ages, have been only thoſe moſt perverted ones, which gave riſe to the ſeveral Orders of monks and friars.

Imitations, that have ſurely as much perverted the example which this aſſociation might have afforded, (even had it been allowed to have continued,) as other errors, of the ſame perſons, have perverted the reſpect due to the Mother of our Lord; becauſe ſhe declared that *all nations ſhould eſteem her bleſſed:* and as they have perverted the meaning of our Lord's words to Peter; when He declared, that *(upon this Rock)*; i. e. upon the foundation of Peter's Noble Confeſſion; He would build His Church.

SECTION XIII.

THERE is one paſſage more occurs, from whence, in conſequence of *miſ-tranſlation*, it ſeems that falſe concluſions have been drawn.

It is this,

Jude, ver. 4.

4. Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ ϖάλαι ϖρογεγραμμένοι εἰς τȣ̃το τὸ κρίμα, ἀσεβεῖς, τὴν τȣ̃ Θεȣ̃ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν· ϗ τὸν μόνον δεσπότην Θεὸν, ϗ Κύριον ἡμῶν Ἰησȣ̃ν Χριϛὸν ἀρνȣ́μενοι.

The tranſlation, in our verſion of the Bible, is,

4. *For there are certain men crept in unawares,* WHO WERE BEFORE OF OLD ORDAINED TO THIS CONDEMNATION, *ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.*

And from hence occaſion has been taken, to draw concluſions in favour of the doctrine of *Predeſtination*, in its harſheſt ſenſe; whilſt yet there is really no foundation for any ſuch concluſions at all.

For ϖρογράφω is plainly, and ſimply, in its trueſt etymology, *prius ſcribo*, or *ante ſcribo*. *I write before hand*, or *write againſt*.

Thus we find St. Paul ſaying in his Epiſtle to the Epheſians,

Ch. iii. ver. 3.

Καθὼς ϖροέγραψα ἐν ὀλίγῳ.

As I have before written unto you in brief.

And therefore ϖρογράφομαι is *ante ſcribor*, or *prius ſcribor*, *I am written againſt*, or *have before been written to*. And ϖρογεγραμμένοι *plur. par. præt. paſſ.* is moſt literally *having been written againſt, or having been before written to.*

Again: εἰς, with an accuſative, is as truly *propter* * *(on account of)* as *ad (to)*.

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* See Vigerus de Idiotiſmis Græcæ Dictionis, p. 473. His words are, ſumitur interdum pro διὰ, *propter*, maximeque cum *de laude*, vel *reprehenſione*, aut contumelia ſermo eſt. And he cites a very ſtrong paſſage to the purpoſe, from Thucydides.

And κρίμα is *opinio* (opinion). And, in truth, no otherwiſe, *judicium*, or *damnatio*; *judgement*, or *condemnation*, or *damnation*; than as judgement, and condemnation, is founded upon *juſt opinion*, and diſcerning; for κρίνω, from whence the word is derived, is *diſcerno*, *cenſeo*; *I diſcern*, *or am of opinion*. And κρίσις, which alſo ſignifies ſometimes *judicium*, or *damnatio*, juſt as much as κρίμα, is alſo (as H. Stephens has well remarked, on the authority of Ariſtotle) *ſententia quæ fertur de re aliqua*.

Thus we find, in the Second Book of Kings, ch. i. v. 7; when *Ahaziah* enquired *what ſort of a perſon* it was who met his meſſengers, the expreſſion, in the Septuagint, is, τίς ἡ κρίσις τȣ̃ ἀνδρὸς, *what is the idea to be formed of the man?*

So in the Book of Judges, chap. xiii. ver. 12, when Manoe enquires *what ſhall be the manner of the child?* or *the idea to be formed of him?* the words are, τί ἔϛαι τὸ κρίμα τȣ̃ παιδαρίȣ; and the Vatican copy has κρίσις, inſtead of κρίμα.

This then being the caſe, ſurely we may venture to tranſlate, in ſuch manner, as follows; which at once removes all difficulties.

4. *For there are crept in privately certain men, who have been before written againſt on account of this very opinion* [*of theirs.*] *Indevout men, turning the grace of our God into laſciviouſneſs*; [*or ſubſtituting a moſt perverſe injurious doctrine, in the room of the favour of our God*], *and denying the only Ruler, God, and our Lord Jeſus Chriſt.*

Although the tranſlation here offered, of the *latter part* of this verſe, is not what needs to be inſiſted upon; yet, I truſt that *it* alſo will be found to deſerve ſome ſupport, as well as that of the former part.

For, as the words are, in the tranſlation in our Bible, the whole contents of the verſe are almoſt unintelligible; eſpecially as no one was ever found, in the Chriſtian Church, who denied the exiſtence of Almighty God.

But, *thus* tranſlated, we may plainly perceive an obvious meaning: and that the words are principally directed againſt *thoſe*, who oppoſed, the faithful and *true Doctrine*, concerning the Authority and Rule of our Lord Jeſus Chriſt, as the *Anointed King of Glory*; by Whom the power and dominion of the moſt High God is exerciſed towards us; and Who is to judge and rule, on the Throne of glory, throughout the *Aions*.

And that they are alſo directed againſt ſuch, who at the ſame time that they perverted this great truth, did alſo introduce, and allow moſt ſcandalous licentiouſneſs.

This interpretation, and tranſlation, renders the whole verſe perfectly conſiſtent with all that follows in the Epiſtle (ver. 8.) *concerning their denying the Ruling Powers; and blaſpheming glories.* And concerning the ſimilitude between their conduct and that of Korah (ver. 4). And ſhews further the propriety of introducing the prophecy of Enoch (ver. 11) concerning the Lord's coming in glory.

And this tranſlation moreover may, it ſhould ſeem, be ſupported with the utmoſt propriety; becauſe ἀσέλγεια is properly *proterva injuria*, and *petulantia*, a *froward injury*, and *petulance:* and μετατίθημι, in its true etymological ſenſe, is *to ſubſtitute one thing in the room of another.*

However, if any one ſhould think that the idiom of the Greek language will not preciſely warrant the tranſlating the paſſage *thus*, whilſt the particle εἰς remains there; the tranſlation may be otherwiſe: but nevertheleſs *ſo*, that the ſenſe and meaning *here given* will in reality be implied; though I cannot but think we ſhall ſomewhat infringe by a too cloſe tranſlation, on the other hand, in this inſtance, on the idiom of the Engliſh language.

For the tranſlation will then run; either ſimply as in our Bible, *turning the grace of our God into laſciviouſneſs*, or elſe rather *changing, (or* TRANSPOSING,) *the grace (and* FAVOR) *of our God into what is a moſt perverſe injury (a moſt perverſe and injurious return.)*

And ſurely ſuch a doctrine, as the Apoſtle refers to, is indeed, a moſt perverſe return. For great certainly is *the favour* and *grace* indulged to the ſons of men, to have our LORD JESUS CHRIST to be our EVERLASTING RULER, AND LORD, in the Throne of glory. For whereas *he was tried in all things, in the ſame manner as any of us are, and yet was without ſin.* [As the Apoſtle expreſſes it, in his Epiſtle to the Hebrews, chap. iv. ver. 15.

Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ᾽ ὁμοιότητα, χωρὶς ἁμαρτίας.]

He is able to ſympathize with our infirmities; and to have compaſſion on the ignorant, and on thoſe that err. Which conſideration, is one of the greateſt conſolations attending our Chriſtian belief.

I cannot conclude theſe Remarks, on the uſe of the word κρίμα, without obſerving, that there is alſo another remarkable paſſage in the Epiſtles, where we find it tranſlated, in our preſent Engliſh verſion, *damnation*; which paſſage might yet be rendered not only full as well, but alſo more conſiſtently with the context, by giving the ſame ſort of meaning to the word κρίμα, as has here been preferred, in tranſlating the paſſage in the Epiſtle of Jude.

And we may the rather wiſh to give ſuch a ſort of turn to the tranſlation; becauſe it is not uſual, in the Holy Scriptures, to find a denunciation of *damnation*, or of *condemnation* pronounced upon any men, without its being added, *except they repent:* and becauſe ſuch frequent caution is given to us, in other paſſages, *not to judge any before the time*; for even they who err moſt grievouſly, may be converted, and healed, and their ſins may be forgiven them.

The Bleſſed *Goſpel* of OUR LORD, the true *Good News*, does not deal in *damnation* ſo much as ſome men have been willing to ſuppoſe: and we ſhould be very careful, not to give it any ſuch aſpect unneceſſarily; by affixing *that meaning* to every word that will by poſſibility bear ſuch a conſtruction: and eſpecially in places, where (as in the preſent) another conſtruction is even more natural.

The paſſage I refer to, is in St. Paul's Epiſtle to the Romans,

Ch. iii. ver. 8.

8. Καὶ μὴ (καθὼς βλασφημούμεθα, ϗ καθὼς φασί τινες ἡμᾶς λέγειν), ὅτι ϖοιήσωμεν τὰ κακὰ, ἵνα ἔλθῳ τὰ ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐςι.

And it is thus tranſlated in our Engliſh verſion.

8. *And not rather (as we be ſlanderouſly reported, and as ſome affirm that we ſay) let us do evil that good may come? whoſe damnation is juſt.*

But, indeed, the τὸ κρίμα here (if it muſt needs ſignify *condemnation* at all) ſeems obviouſly to mean only the condemation or cenſure paſſed by *thoſe*, who cenſured Chriſtians, through miſtake, as being perſons harbouring the ſentiments they ſuppoſed : (i. e. the condemnation, or cenſure, paſſed by the τινες before mentioned). And it does not ſeem to imply *eternal damnation*; the mention of which latter, is not at all neceſſarily introduced in this verſe; whatever may finally be the puniſhment, or portion, of ſuch perverſe wicked men, as perſons of the diſpoſition alluded to are, who have dared to reaſon in ſuch a manner.

Conſidering what the true etymology of the word κϱίμα is, in conſequence of which alone, it ever is uſed to denote *judgement*, or *condemnation* at all; namely, that it is certainly derived from κϱίνω, which means to *form an opinion*, or to *diſtinguiſh*; we may fairly conceive the purport of this verſe to be plainly as follows.

Shall we not rather act, as thoſe who ſlander us Chriſtians ſuppoſe we do act? that is, do evil that good may come of it? according to the conduct of perſons, of whom, (or with regard to whom,) the idea, or opinion, formed is a juſt one; that is; they really are deſerving cenſure; and even ſuch ſevere cenſure, as thoſe think to be due on the occaſion, who wrongfully charge us Chriſtians, with harbouring ſuch a diſpoſition, and with having ſuch ſentiments.

And then the obvious tranſlation of this verſe will be as follows.

8. *And ſhall we not* [*rather*] *(as we be ſlanderouſly reported and as ſome affirm that we ſay) ſtill* do evil that good may come; of*

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* There is an ὅτι in this verſe, concerning which *Beza* ſays, Puto ὅτι redundare, ut alibi ſæpe: neque hic quicquam ſubaudio. But Mr. Bowyer

of which ſort of perſons the [*ſevere*] *opinion formed is a juſt one,* [*or, upon whom the cenſure paſſed is juſt.*]

Bowyer propoſes the reading ETI inſtead of OTI; which conjecture ſeems to carry very great weight.

And, as the allowing that alteration, gives to every identical word a full meaning; and even ſtrengthens and enforces the ſenſe, and does not at all alter it; I have ventured to tranſlate according to that idea.

SECTION XIV.

AS in the former part of this Work*, it has been neceſſary to be ſomewhat particular in the mode of tranſlating the Greek word ΨΥΧΗ, *Spirit*; ſo perhaps I ought not to conclude theſe Obſervations, without remarking, that it ſeems to have *a moſt peculiar kind of meaning* annexed to it by the LXX; not only in the paſſage alluded to, but alſo in other parts of Scripture.

Even ſuch an one as plainly leads us to infer, that they clearly intended to diſtinguiſh *it* from the *Soul*, properly ſo called. And ſuch as leaves room to ſuppoſe, that they conceived Man to be compounded of *three natures*, a Spirit, a Soul, and a Body.

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* See p. 122.

Conſiſtently with this idea we find, afterwards, a remarkable expreſſion of the Apoſtle St. Paul, in his firſt Epiſtle to the Theſſalonians, ch. v. ver. 23. which Dr. Macknight (whoſe very learned work fell into my hands ſince the greater part of this book was printed) has tranſlated thus, *and may your whole perſon, the ſpirit, and the ſoul, and the body, be preſerved unblameable*; obſerving moſt accurately, at the ſame time, that this paſſage has a great conformity to the opinion of the Pythagoreans, and Platoniſts; who divided the thinking part of man into *ſpirit* and *ſoul,* in conſequence of a notion derived from the moſt ancient tradition.

But I muſt add, that there is ſtill another moſt remarkable uſe of the word ψυχὴ by the LXX, which points out a far more extraordinary and accurate diſtinction, than merely the diviſion mentioned by the ancient philoſophers.

For although ψυχὴ certainly means, in its uſual ſenſe, *ſpirit,* of ſome ſort or other, and *life*; yet the LXX, in ſome inſtances, uſe it with reference to what is in a ſtate of *deprivation of life.*

With regard to the firſt, and more uſual *meaning,* we find it written in the law.

Leviticus, ch. xvii. ver. 11, 12, 14.

11. Ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστιν, καὶ ἐγὼ δέδωκα αὐτὸ ὑμῖν ἐπὶ τοῦ θυσιαστηρίου ἐξιλάσκεσθαι περὶ τῶν ψυχῶν ὑμῶν· τὸ γὰρ αἷμα αὐτὸ ἀντὶ τῆς ψυχῆς ἐξιλάσεται.

11. *For the ſpirit* [*or life*] *of all fleſh is its blood, and I have given* IT *unto you upon the altar to make propitiation for your ſpirits* [*or lives*]. *For* THAT *blood maketh propitiation in the ſtead of the ſpirit* [*or life.*]

12. Διὰ τοῦτο εἴρηκα τοῖς υἱοῖς Ισραήλ· ϖᾶσα ψυχη ἐξ ὑμῶν οὐ φάγεται αἷμα, ϗ ὁ ϖροσήλυτος ὁ ϖροσκείμενος ἐν ὑμῖν οὐ φάγεται αἷμα.

12. *For this reaſon I have ſaid to the ſons of Iſrael; not one living being of you ſhall eat blood; not even any proſelyte that dwelleth amongst you ſhall eat blood.*

14. Ἡ γὰρ ψυχὴ ϖάσης σαρκὸς αἷμα αὐτοῦ ἐϛιν. Καὶ εἶπα τοῖς υἱοῖς Ισραήλ· αἷμα ϖάσης σαρκὸς οὐ φάγεσθε, ὅτι ἡ ψυχὴ ϖάσης σαρκὸς αἷμα αὐτοῦ ἐϛιν· ϖᾶς ὁ ἔσθων αὐτὸ, ἐξολεθρευθήσεται.

14. *For the ſpirit* [*or life*] *of all fleſh is its blood. And I have ſaid to the ſons of Iſrael, ye ſhall not eat the blood of any fleſh; becauſe the ſpirit* [*or life*] *of all fleſh is its blood. Every one, whoſoever eateth it, ſhall be utterly deſtroyed,* [*and cut off*].

And in Deuteronomy, ch. xii. ver. 23, 24.

23. Πρόσεχε ἰσχυρῶς τοῦ μὴ φαγεῖν αἷμα· τὸ γὰρ αἷμα αὐτοῦ ψυχή· οὐ βρωθήσεται ψυχὴ μετὰ τῶν κρεῶν·

24. οὐ φάγεσθε αὐτὸ, ἐπὶ τὴν γῆν ἐχεεῖτε αὐτὸ ὡς ὕδωρ.

23. *Be moſt exceedingly careful not to eat blood; becauſe the blood is its ſpirit* [*or life*]. *Spirit* [*or life*] *ſhall not be eaten with the fleſhy parts.*

24. *Ye ſhall not eat it, ye ſhall pour it out upon the earth as water.*

And again, in the Book of Numbers, we read, concerning the diviſion of the living cattle, and of the perſons which were taken priſoners, and ſpared in war.

Numbers, ch. xxxi. ver. 28.

Καὶ ἀφελεῖτε τὸ τέλος Κυρίῳ ϖαρὰ τῶν ἀνθρώπων τῶν ϖολεμιστῶν τῶν ἐκπορευομένων εἰς τὴν ϖαράταξιν, μίαν ψυχὴν ἀπὸ ϖεντακοσίων, ἀπὸ τῶν ἀνθρώπων, ϗ ἀπὸ τῶν κτηνῶν, ϗ ἀπὸ τῶν βοῶν, ϗ ἀπὸ τῶν ϖροβάτων, ϗ ἀπὸ τῶν ὄνων.

Where our tranſlation, in the deſcription, even makes uſe of the word *ſoul*; though both the Alexandrian and Vatican Manuſcripts have the word ψυχὴν. Perhaps, it would be a more cloſe tranſlation from the Seventy, to render the word ψυχὴν, here *ſpirit, or living being*. But the other is conſiſtent enough with common ſenſe; becauſe either way the word certainly indicates *life*. And it may perhaps therefore be allowed to ſtand, as in our verſion.

And levy a tribute unto the Lord of the men of war; which went out to battle: ONE SOUL [*or one living being*] *of five hundred both of the perſons, and of the beeves, and of the aſſes, and of the ſheep.*

Further we read in the Book of Kings, even concerning the raiſing of the widow's ſon to life, by Elijah.

1 Kings, ch. xvii. ver. 21, 22.

21. Καὶ ἐνεφύσησεν τῷ ϖαιδαρίῳ τρὶς, ϗ ἐπεκαλέσατο

τὸν Κύριον, καὶ εἶπεν· Κύριε ο Θεός μου, ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ ϖαιδαρίου τούτου εἰς αὐτόν.

22. Καὶ ἐγένετο οὕτως, καὶ ἀνεβόησεν, καὶ ἤκουσεν Κύριος ἐν φωνῇ Ἠλία· καὶ ἀπεστράφη ἡ ψυχὴ τοῦ ϖαιδαρίου ϖρὸς ἔγκαλον αὐτοῦ, καὶ ἔζησεν.

21. *And* HE BREATHED *upon the Child three times, and cried unto the Lord, and ſaid, O Lord, O my God, let this child's* [*ſoul or*] *ſpirit return unto him again.*

22. *And it came to paſs accordingly; and the child began to cry*. And the Lord heard the voice of Elijah, and the ſpirit of the child returned* [*to his inſide or*] *into him, and he lived.*

And in that ſublime paſſage of the prophecy of Micah, which is ſo finely tranſlated in our verſion: and which is found to be in the very ſame words identically, both in the Alexandrian and Vatican Copies; the Greek word is ψυχὴ.

Micah, ch. vi. ver. 7.

Εἰ ϖροσδέξεται ὁ Κύριος ἐν χιλιάσιν κριῶν, ἢ ἐν μυριάσιν χειμάῤῥων ϖιόνων; εἰ δῶ ϖρωτότοκά μου ὑπὲρ ἀσεβείας, καρπὸν κοιλίας μου ὑπὲρ ἁμαρτίας ψυχῆς μου;

Will the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oil? Shall I give my firſt-born for my tranſgreſſion, the fruit of my body for the ſin of my SOUL [*or ſpirit*]?

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* The latter part of the verſe going on from hence is left out in the Vatican Copy.

And further; that ψυχὴ means *ſpirit*, and *life*, is confirmed to us by the uſe made of *the word* by our Bleſſed Lord.

Matthew, chap. xvi. ver. 25, 26.

25. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν.

26. (Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ).

25. *For whoſoever will ſave* HIS LIFE *ſhall loſe it: but whoſoever ſhall loſe* HIS LIFE *for my ſake, ſhall find it.*

26. *For what is a man profited, if ſhall gain the whole world, and loſe his* OWN LIFE? *or what ſhall a man give in exchange for* HIS LIFE?

Mark, chap. viii. ver. 35, 36.

35. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν.

36. Τὶ γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ.

35. *For whoſoever will ſave* HIS LIFE *ſhall loſe it. But whoſoever ſhall loſe* HIS LIFE *for my ſake, and the Goſpel, he ſhall ſave it.*

36. *For what ſhall it profit a man if he ſhall gain the whole world, and loſe* HIS OWN LIFE [*]? *or what ſhall a man give in exchange* FOR HIS OWN LIFE.

Yet, although ψυχὴ thus clearly means *ſpirit*, and *life*; or *a cauſe* of animal life; neverheleſs, to the great aſtoniſhment of any one who carefully peruſes *the Septuagint*, we find, the ſame word uſed to denote *a dead corpſe*.

Leviticus, ch. xix. ver. 28.

28. Καὶ ἐντομίδας ἐπὶ ψυχῆς ȣ̓ ϖοιήσετε ἐν τῷ σώματι ὑμῶν, ϗ γράμματα τικτὰ ȣ̓ ϖοιήσετε ἐν ὑμῖν· ἐγὼ Κύριος ὁ θεὸς ὑμῶν.

28. *And ye ſhall not make cuts (or gaſhes) in your body* FOR THE DEAD [†]; *and pricked marks* [*or characters*] *ye ſhall not make upon you. I am the Lord your God.*

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[*] It is a moſt judicious obſervation of Dr. Geddes, that where words and ſentences, either always, or at leaſt in ſimilar circumſtances, have the ſame *preciſe meaning*, they ſhould be rendered by a tranſlator, in the ſame, or nearly the ſame terms [*]. I therefore, with the more confidence, tranſlate ψυχὴ, in theſe verſes, *uniformly* throughout: becauſe that word here ſeems to have been uniformly uſed in the ſame ſenſe. And cannot forbear, moreover to obſerve, that if the *rational, and heavenly ſoul*, muſt not be imagined to be ſubject to *annihilation*, although the ſpirit and life may periſh; *that* this is a ſtill further reaſon, for adhering to *ſuch uniformity* in this paſſage of Scripture.

[†] Theſe horrible heathen cuſtoms we have found remaining in the Iſlands of the South Sea, where even joints of the fingers are ſtill cut off, on this account.

[*] See Letter to the late Right Reverend the Lord Biſhop of London, p. 4, and 15.

Ch. xxi. ver. 1, 11.

1. Καὶ εἶπεν Κύριος πρὸς Μωυσῆν, λέγων· εἶπον τοῖς ἱερεῦσιν τοῖς υἱοῖς Ααρὼν, καὶ ἐρεῖς πρὸς αὐτούς· ἐν ταῖς ψυχαῖς οὐ μιανθήσονται ἐν τῷ ἔθνει αὐτῶν.

1. *And the Lord ſpake unto Moſes, ſaying; ſay to the Prieſts, the ſons of Aaron, and declare unto them. They ſhall not be defiled* FOR THE DEAD *in their tribe.*

11. Καὶ ἐπὶ πάσῃ ψυχῇ τετελευτηκυίᾳ οὐκ εἰσελεύσεται· ἐπὶ πατρὶ αὐτοῦ, οὐδὲ ἐπὶ μητρὶ αὐτοῦ οὐ μιανθήσεται.

11. *And unto* ANY DEAD BODY *he ſhall not go in; either to his father; or to his mother; he ſhall not be defiled.*

And the ſame ſort of expreſſion is uſed in the Greek, in Leviticus, ch. xxii. ver. 4.

And again alſo in the Book of Numbers,

Ch. ix. ver. 6, 7, 8, 9, 10.

6. Καὶ παρεγένοντο οἱ ἄνδρες οἳ ἦσαν ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου, καὶ οὐκ ἠδύναντο ποιῆσαι τὸ πάσχα ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ προσῆλθον ἐναντίον Μωυσῆ καὶ ἐναντίον Ἀαρὼν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

7. Καὶ εἶπαν οἱ ἄνδρες ἐκεῖνοι πρὸς αὐτούς· ἡμεῖς ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου· μὴ οὖν ὑστερήσωμεν ὥστε προσενέγκαι τὸ δῶρον Κυρίῳ κατὰ καιρὸν αὐτοῦ ἐν μέσῳ υἱῶν Ἰσραήλ;

8. Καὶ εἶπεν ϖρὸς αὐτοὺς Μωυσῆς· στῆτε αὐτοῦ, καὶ ἀκούσομαι τί ἐντελεῖται Κύριος ϖερὶ ὑμῶν.

9. Καὶ ἐλάλησεν Κύριος ϖρὸς Μωυσῆν, λέγων·

10. λάλησον τοῖς υἱοῖς Ἰσραὴλ, λέγων· ἄνθρωπος ἄνθρωπος ὃς ἐὰν γένηται ἀκάθαρτος ἐπὶ ψυχῇ ἀνθρώπου, ἢ ἐν ὁδῷ μακρὰν ἢ ἐν ὑμῖν, ἢ ἐν * ταῖς γενεαῖς ὑμῶν, καὶ ϖοιήσει τὸ ϖάσχα τῷ Κυρίῳ.

6. *And there were certain men, who were unclean, by means of* THE CORPSE † *of a man, and could not perform [the duty of] the paſſover on that day. And they came before Moſes, and before Aaron, on that day.*

7. *And thoſe men ſaid unto them; we are unclean by means of* THE CORPSE *of a man. Shall we therefore be delayed [or ſet back] in ſuch manner as not to bring the offering to the Lord, according to its due time* ‡ *[from hence], in the midſt of the ſons of Iſrael.*

8. *And Moſes ſaid unto them; wait with regard to this matter, and I will hearken what the Lord ſhall command concerning you.*

9. *And the Lord ſpake unto Moſes, ſaying,*

10. *Speak to the ſons of Iſrael, ſaying. A man, whoever that man ſhall be, that is unclean by means of* THE CORPSE *of a man,*

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* The repetition of theſe words ἢ ἐν is omitted in the Vatican copy.

† Both the Vatican copy and the Alexandrian agree exactly in uſing the word ψυχὴ in theſe paſſages of Scripture.

‡ This is differently tranſlated from the common tranſlation. But I apprehend it conveys the true ſenſe of the Septuagint verſion. And, that ſuch is even more rational and legal than the others. For the due legal time would have been ſeven days.

whether he be on a journey afar off; or whether he be dwelling amongst you, or in any of your generations, yet he ſhall perform the duty of the paſſover unto the Lord.

So ch. xix. ver. 11, is ſtill more remarkable.

Ὁ ἁπτόμενος τοῦ τεθνηκότος ϖάσης ψυχῆς ἀνθρώπου, ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας [ἕως ἑσπέρας.]

He that toucheth any dead CORPSE *of a man, ſhall be unclean ſeven days even until the evening.*

And the like expreſſion we find, Numbers, ch. v. ver. 2 *.

What therefore can we infer from hence?

Surely we muſt conclude, on the whole, that the LXX conſidered ψυχὴ as denoting indeed *ſpirit*, and *life*, *in one ſenſe of the word*; but nevertheleſs, as denoting *mere animal life*; that which is ſeated in the blood, and which they meant to diſtinguiſh moſt clearly from the more divine part, the *breath of life*, the ϖνοὴ ζωῆς, from the Lord †. For it ſhould ſeem, they underſtood that this portion of ſpirit, *the mere animal ſpirit*, did not quit the body *immediately* after the ſtroke of death; but, on the contrary, being for a time deprived of the *divine breath of life*, the ϖνοὴ ζωῆς, was in that ſtate even the cauſe why the corpſe was *unclean:* for had they not retained this idea, they might, in theſe paſſages of Scripture, have uſed another word to deſcribe *the dead body* by; namely, either νεκρὸς, (as they do in

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* In all theſe paſſages both the Alexandrian and Vatican copy agree.

† See Geneſis, ch. ii. ver. 6.

Deuteronomy, ch. xiv. ver. 1, and elſewhere,) or merely σῶμα, or elſe ϑνησιμαῖον, as they do, (Leviticus, ch. xi. ver. 24, 25, 26, 27, 28, 39, 40, 1 Kings, ch. xiii. ver. 24, 25, 28, 29, and Jeremiah, ch. xxxvi. ver. 30,) and need not have uſed the word ψυχὴ as they ſo ſingularly do in *theſe* paſſages in the law. Nay, they might have uſed the ſimple word τεθνήκοτος as they do with regard to the dead bodies of unclean animals, Leviticus, ch. xi. ver. 31, 32, with regard to which they do in the 35th, 36th, 37th, and 38th, verſes, again uſe the word ϑνησιμαῖον.

I may add, therefore, that if this concluſion from ſuch their uſe of this word be right; then we may infer, ſtill further, that they conſidered this *ſpirit*, this ψυχὴ, as being, what ſubſequent philoſophers have miſtaken for *a plaſtic nature* (as it is called); and which exiſts not only in all animals; but alſo, under a certain modification, in *plants*; and is the cauſe of their *peculiar form*, and of diſtinguiſhing their ſpecific kinds.

And hence we may perceive, in ſome degree, the propriety of the expreſſion in the Book of Geneſis, ψυχῶν ζωσῶν, which originally gave occaſion to theſe remarks. For, in a plant, it is an *operative ſpirit* indeed; and whilſt *it* is preſent, the plant flouriſhes and thrives; and when it is departed, the plant withers, and decays: but it is not *a ſpirit living*, with *ſenſation*, as ſpirit lives in an animal body *.

When, therefore, *ſenſation*, and a power of *motion* is added; it is not only a ſpirit ψυχὴ; but moreover ψυχὴ ζωὴ, *a ſpirit*

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* There are ſome very judicious obſervations tending to illuſtrate the meaning of the original Hebrew word, in Dr. Geddes' *Letter to the Biſhop of London*, p. 50. And, as they in reality greatly elucidate what is here ſaid, I cannot but refer to them.

living,

living, or having apprehenſion. And when ſtill further an intelligent πνεῦμα, the πνοὴ ζωῆς; a *reaſonable ſoul*, is added; the being is that wonderful work of God, an *human being*, OF MAN.

Conſiſtently with this idea we may conceive, that after the tremendous ſtroke of death, this *animal ſpirit* may ſtill remain impriſoned, for a time*; whence probably it was, that an *human corpſe* was, in the law, accounted unclean; and alſo all animal bodies that died of themſelves; whereas the bodies of ſuch as were ſlain in ſacrifice, and had the blood, in which was *this* life *(this ſpirit) poured out*, were clean.

And we may obſerve a remarkable inſtance of the impriſonment of the lower ſpecies of this ſort of *ſpirit*, in bulbous plants: for it has been curiouſly remarked by Mr. Martyn, (in his Elements of Botany, tranſlated from Rouſſeau, p. 27,) "that "Linnæus does not allow what we call bulbous roots, to be *indeed* "*any roots at all*; but only to be *hybernacula*, *(winter quarters,)* "winter germs or buds, into which *the whole plant retires* during "the cold ſeaſon." By which words *(the whole plant)* he can only mean, what uſed to be called *the plaſtic nature*, the active powers of the plant; that is, what in other words, conſiſtently with the ideas of the LXX, we might call the ψυχὴ; the *ſpirit* of the plant.

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* It is a remarkable obſervation of Mr. John Hunter's; and deſerves to be remembered particularly, on this occaſion; that in the beginning of all violent deaths, except that by lightning, perſons probably are not dead inſtantly; but there is only a *ſuſpenſion* of the actions of life. (See Philoſophical Tranſactions, vol. LXVI. p. 413, &c.) And I cannot but add; that, in a note to this very Paper (p. 414), Mr. Hunter ſays, that *the doctrine, that the living principle is inherent in the blood, is founded on the reſults of many experiments.* See ſome preceding obſervations in the note, p. 217.

As the ancients, from tradition, and ſpeculation, had moſt unqueſtionably much *more* ſcience and knowledge than we are apt to ſuppoſe; they ſeem to have adopted apprehenſions, both with regard to *dead bodies*, and with regard to *vegetables*, of the kind here mentioned. And from *the firſt* of theſe, *perverted*, aroſe the Egyptian idea concerning embalming; though every philoſophical perſon muſt perceive, *it* tended moſt probably to produce directly the contrary effect to that which the vulgar ſuppoſed.

And from *the latter* perhaps aroſe the prohibition of Pythagoras, to his ſcholars, *not to eat beans*.

Both, however, are only proofs, how idle every metaphyſical *didactic* concluſion is, that ventures to demand aſſent; without proceeding from, or being *poſitively* authorized by, the *Word of God*.

The diſtinction of the compound nature of man, receives perhaps a moſt illuſtrious explanation, from thoſe moſt remarkable words of St. Paul, in the xvth chapter of the Firſt Epiſtle to the Corinthians. Where we find the word ϖνεῦμα, the rational, and *ſublimely heavenly ſoul*, ſo nicely diſtinguiſhed from the predominant characteriſtic of the firſt Adam, the prevalent, mere *animal nature*.

Although in Adam were the rudiments of both, ſince he had not only the ψυχὴ ζωῆ, the *living ſpirit*; but alſo, what every one of his poſterity has, the ϖνοὴ ζωῆς breathed into him: *the breath of life*; the principle of the *heavenly ſoul*, ſee Geneſis, ch. ii. ver. 7, by virtue, indeed, of which alone it was, that he even firſt became ψυχῆν ζωσᾶν, a living ſpirit.

The words of St. Paul are; (if we may be allowed to tranſlate them, with all the fulneſs of language, their great import requires;) as follows.

1 Cor. xv. ver. 45, &c.

45. Οὕτω ϗ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν·

46. ἀλλ' οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικὸν, ἔπειτα τὸ πνευματικόν.

47. Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, ὁ Κύριος ἐξ οὐρανοῦ.

48. Οἷος ὁ χοϊκὸς, τοιοῦτοι ϗ οἱ χοϊκοί· ϗ οἷος ὁ ἐπουράνιος, τοιοῦτοι ϗ οἱ ἐπουράνιοι·

49. ϗ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν ϗ τὴν εἰκόνα τοῦ ἐπουρανίου.

45. *And ſo it is written. The firſt man,* ADAM, *was made to be a* SPIRIT LIVING; *the laſt* ADAM *to be a* SPIRIT [*or* SOUL] CAUSING TO LIVE *(or having power to make alive).*

46. *But that which was of the nature of the* HEAVENLY SOUL *was not firſt, but that which was of the nature of* MERE ANIMAL SPIRIT; *and afterwards that which was of the nature of the heavenly ſoul.*

47. *The firſt man was of the earth, earthly: the ſecond man* [*is*] *the Lord from heaven.*

48. *Such as the earthly man was, ſuch are alſo they that are earthly. And ſuch as the heavenly man, ſuch alſo are they that are heavenly.*

49. *And as we have borne the image (and reſemblance) of the* EARTHLY, *we ſhall bear alſo the image (or reſemblance) of the* HEAVENLY.

In this whole paſſage is a manifeſt and moſt clear diſtinction between ψυχὴ, the mere *animal ſpirit*, or *life*, and πνεῦμα, the *heavenly ſpirit*, or *ſoul*; which is of ſo divine a nature, that even Almighty God himſelf, is defined, and ſaid to be, ΠΝΕΥΜΑ, by OUR LORD HIMSELF.

John, ch. iv. ver. 24.

24. Πνεῦμα ὁ Θεός· ϗ τȣ̀ς προσκυνȣ̃ντας αὐτὸν, ἐν πνεύματι ϗ ἀληθείᾳ δεῖ προσκυνεῖν.

24. *GOD is a SPIRIT, and they who worſhip* HIM, *muſt worſhip in ſpirit and in truth.*

In which words we ſee manifeſtly, that a far more ſublime and different idea muſt be added to the word *Spirit*, when it is deſcribed by πνεῦμα, than when it is deſcribed by ψυχὴ.

And that there is, in Holy Scripture, even a *ſuperior*, and *pre-eminent* diſtinction, of the word πνεῦμα; and that this word, and πνοὴ ζωῆς, do not always preciſely ſignify the ſame kind of eſſence; appears from other cautious expreſſions: amongſt which there is a very remarkable paſſage, in the Prophecy of Iſaiah; wherein we may perceive, with what great caution the word πνοὴ is uſed in the Septuagint, to denote properly *the human ſoul*, as diſtinguiſhed from the *Holy Spirit of God*. And this paſſage has the more authority; becauſe it is exactly in the ſame words, both in the Alexandrian and Vatican copies. It is,

Iſaiah, ch. lvii. ver. 16.

16. Καὶ ȣ̓κ εἰς τὸν αἰῶνα ἐκδικήσω ὑμᾶς, ȣ̓δὲ διαπαντὸς

ὀργισθήσομαι ὑμῖν· ϖνεῦμα γὰρ ϖαρ' ἐμοῦ ἐξελεύσεται, ϗ ϖνοὴν ϖᾶσαν ἐγὼ ἐποίησα.

16. *And I will not avenge myſelf of you through the Aion; neither will I be always angry with you. For* [*the Holy*] SPIRIT *ſhall go forth from me, and* I *have made every* SOUL.

This tranſlation is indeed very different from that in our verſion in the Bible: but it ſeems to carry more meaning and force with it. And, as it ſhews the diſtinction of ϖνοὴ, *the ſoul*, from ψυχὴ, mere *animal ſpirit*; and even from ϖνεῦμα, when uſed to denote *the Holy ſanctifying Spirit*: ſo it even contains a very early and important prophecy, concerning the ſending forth of God's *Holy Spirit*: and, in effect, a very conſolatory declaration, *that God hath made no ſoul in vain*; for that the mighty work, deſigned from the creation of the world, ſhall ſurely be at laſt accompliſhed.

All which is moſt conſiſtent with what is ſaid in another part of this Divine Prophecy, ch. lv. ver. 10, 11, 12: and conſiſtent alſo with what, in the courſe of the many preceding Remarks, has appeared to be the uniform tenor of the *Holy Scriptures*.

BESIDES the ſeveral paſſages in the Septuagint, already mentioned in theſe Remarks; there are the following, amongſt others, which plainly ſhew that the word ΨΥΧΗ is uſed to denote *a living principle*, or *the human ſpirit*.

Leviticus, ch. iv. ver. 2, 27; ch. v. ver. 1, 4, 17; ch. vi. ver. 2. Deuteronomy, ch. iv. ver. 9, 29; ch. vi. ver. 5; ch. x. ver. 12; ch. xii. ver. 15; ch. xiv. ver 26; ch. xxvi. ver. 16; ch. xxx. ver. 2, 10.

Yet the following do alſo, beſides thoſe already cited, ſhew the ſuperior diſtinction of ΠΝΟΗ and ΠΝΕΥΜΑ. And many more might be adduced to the ſame purpoſe.

Numbers, ch. xiv. ver. 24. Deuteronomy, ch. ii. ver. 30; ch. xxxiv. ver. 9. Pſalm lxxviii. ver. 8. Job, ch. iv. ver. 15; ch. xxvi. ver. 4; ch. xxxii. ver. 9, 18. Luke, ch. xxiv. ver. 39. Acts, ch. 23, ver. 8, 9.

WE have ſeen in the courſe of theſe Remarks, that in ſome inſtances the tranſlation of the LXX varies exceedingly from our more modern verſions from the Hebrew. And, perhaps in ſome places, in ſuch a manner, that it may even be doubted, whether it was made from the ſame original text.

But I cannot finiſh theſe obſervations, without adding, that, in ſuch paſſages, we ſhould be very careful not to conclude raſhly (as ſome have done) that the Septuagint was, in thoſe parts, a bad tranſlation.

For, (to ſay nothing of the probability, that the perſons who were employed, at different times, in the various parts of that excellent work, were more likely to underſtand the true and full meaning of the *original words*, than more modern interpreters,) it is a queſtion that may very fairly be aſked; whether the tranſlators who compoſed the Septuagint, had not before them, even *more perfect and exact copies of the original Hebrew text*, than we now have?

Probably they had. And there is the utmoſt reaſon to believe, that they adhered faithfully and cloſely to the original ſenſe, in all parts;

ſince we find *Our Lord*, and his Holy Apoſtles, giving ſuch ſanction to this verſion.

It has *itſelf* unqueſtionably been ſubject to ſome corruptions, and alterations, in the various *copies* of it. But, as far as we can come at the true original; which, as I have before obſerved, ſeems to be always, moſt unqueſtionably, wherever the two celebrated copies, the Alexandrian, and the Vatican, both agree entirely, or nearly; (and ſuch are the paſſages I have moſt inſiſted upon;) as far as we can come at the true original, *there* it ſeems to be the beſt authority we can have, for the reading, or meaning, of any part of Holy Writ.

And, with regard to other tranſlations, either in Greek, or in other languages; and eſpecially ſuch as profeſs to give only the *general ſenſe*, in elegant vernacular expreſſions of ſuch languages, without adhering *preciſely* to the meaning of the indivdual words in the original: ſurely we ought to heſitate ſomewhat, before we allow them to contain the true and full import of the *Word of God*.—Becauſe; if the tranſlator lived in an age, (as I am perſuaded every one of us even *ſtill* does,) *not yet fully enlightened* by the advantages, and revelation of ſcience; or, if (though a man learned in language) he chanced to be a man of dull apprehenſion, or unacquainted with the vaſt extent of truly philoſophical ideas, he is too likely to have given us, as a juſt interpretation, only his own imperfect apprehenſion of the purport of each paſſage, rather than the deep and wondrous information contained in the original Divine Word.

Theſe obſervations ought not therefore to be concluded, without a caution; that, (as we have reaſon to believe the LXX did really adhere cloſely to the original copies before *them*,) ſo, in tranſlating *their* work, we ſhould be as careful to adhere cloſely and minutely to the full purport, and nice diſtinct meaning of the Greek words they made uſe of: endeavouring at the ſame time, as far as we are able, to illuſtrate *that* meaning faithfully, by the light of recent philoſophical diſcoveries, relating to thoſe glorious *Works of Creation*; which contain a manifeſtation of the wiſdom and deſigns of the *Great Creator*, in expreſſions ſo addreſſed, to the human underſtanding, that *there is neither ſpeech nor language, but their voices are heard among them*.

APPENDIX.

APPENDIX.

SECTION I.

THE following concluſions; although they appear to be founded on a very conſiderable degree of *probability*; yet, - not having ſuch full and poſitive ſupport, from Holy Scripture, as the preceding ſeem to have, are not ventured to be inſerted amongſt thoſe obſervations which were more particularly deſigned to form the contents of this Volume: and therefore have been reſerved to be added by themſelves, in an Appendix; as *mere hints*, to any perſons, whoſe curioſity, and philoſophical enquiries, may lead them to conſider the ſubjects ſtill more thoroughly, and maturely.

And the firſt concluſion, of this kind, which I have adventured to deduce; is concerning the celebrated Prophecy of *St. Peter*, relating to the deſtruction of *this preſent Earth* by fire.

A Prophecy that the rather demands our attention, on the preſent occaſion; and the application of a diligent and ſerious endeavour to apprehend the true nature of it, as far as poſſible; becauſe of its cloſe connection with what has been found to be the reſult of the foregoing remarks.

In the account given, by that Holy Apoſtle, of what ſhall happen at the final concluſion of the preſent Scene of things on earth, we read,

2 Peter, ch. iii. ver. 7, &c.

7. Οἱ δὲ νῦν οὐρανοὶ ϗ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ πυρὶ, τηρούμενοι εἰς ἡμέραν κρίσεως ϗ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

7. *But the heavens and the earth which now exiſt, are, according to the ſame word, kept in ſtore, reſerved for fire, unto the day of judgement, and deſtruction of impious men.*

And here we cannot but perceive, that the Apoſtle, by his mode of ſpeaking, manifeſtly means, *by the preſent heavens*, nothing more than the preſent appearance of the ſky, and atmoſphere, and of the heavenly bodies that (to our eyes,) ſeem to be placed therein; as contraſted with a *different appearance*, which they all once had, before the flood; and as contraſted alſo with a different appearance, that they ſhall have, after the final conſummation.

He alſo here contraſts the preſent ſtate of the earth, as being preſerved for a long ſpace of time, ſuch as it is, (and perhaps preſerved by means of fire,) and as being intended to be deſtroyed by fire: with the antediluvian ſtate of it; which was preſerved, (principally by means of *water,)* and intended to be deſtroyed by water.

And we may moreover obſerve; from the Apoſtle's mode of expreſſing himſelf; that he means to ſpeak principally of the *Final*, and *Laſt*, conſequence of our Lord's coming: even *the* FINAL *deſtruction of impious men*; and *the deſtruction of all the preſent ſcenery on earth.*

We read further;

8. Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

8. *But let not this one thing lie concealed from you, beloved, that* ONE DAY IS WITH THE LORD AS A THOUSAND YEARS, AND A THOUSAND YEARS AS ONE DAY.

And here again, it is impoſſible to read theſe words, without recollecting, that the moſt *ancient* opinion, in the church, really was; that as the *inſtituted week* conſiſts of ſix days, and a ſabbath; ſo the duration of the *imperfect* ſtate of the world, or earth, would be ſix thouſand years: and then would come the *perfected ſtate* of it, or its true ſabbath.

And if to this we add, the conſideration of thoſe words of our Lord; *deſtroy this temple, and in three days I will build it up:* and conſider the *three* days, in which his body laid in the grave, as typical of *three thouſand years,* (or rather reckoning as the days *themſelves*, during which his body lay in the grave, were computed,) of the ſeveral *portions*, and *parts*, of three thouſand years, which ſhould paſs, between the time of His crucifixion, and being denied on earth; (when He *firſt* came as the Meſſiah;) and His *ſecond coming* in glory: I ſay, if we conſider all this rightly; we cannot but perceive, that then, the *dawn* of *the third* prophetical day, will exactly coincide with the end of ſix thouſand years of the world; or beginning of the great ſabbath. And we cannot but *thence* be led to ſuſpect, that the Apoſtle meant *ſomething more*, by theſe words, than merely to inform us, *that a great length of time was the ſame to the Almighty as a ſhort one*, as to the real completion of His promiſes.

In ſhort we cannot but ſuſpect, that he meant to lead us to compute a certain *determinate period*; and even *one* exactly coincident with *that* mentioned by St. John; and alſo with *that* mentioned by Daniel.

After this we read,

9. Οὐ *βραδύνει ὁ* Κυρίος τῆς ἐπαγγελίας, (ὥς τινες βραδυτῆτα ἡγοῦνται) ἀλλὰ μακροθυμεῖ εἰς ἡμας, μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

9. *The Lord doth not delay with regard to* **His** *denunciations*, (*as ſome men eſteem delay to be*,) *but defers his anger towards us, not willing that any ſhould periſh, but that all ſhould have ſpace for repentance.*

10. Ἥξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

10. *But the day of the Lord will come, as a thief* [*does*] *in the night*; *in the which the heavens ſhall* PASS BY *roaring*; *and the elements burning ſhall be liquified* [AND DISSOLVED]; *and earth, and all the things in it ſhall be burnt.*

And now in the concluſion of this whole deſcription, it is almoſt impoſſible to recollect the very preciſe words, and not to apprehend, that (however the event may really be) they are plainly

deſcriptive

deſcriptive of what muſt happen, if ever the centrifugal motion of the earth ſhould be ſtopped; and it were, in conſequence of that, to *deſcend* towards the ſun; as a comet does; in an orbit exceedingly excentrical. Or, if ever it were to fall *directly* to the ſun.

In either of theſe caſes; inſtead of the uniform apparent motion, of the ſtars, and heavenly bodies, now perceived; they would all *paſs by* rapidly: and the more ſo, the nearer the earth approached to the ſun. And the violent eddies, and motion of wind, and water, (which ſuch a *tranſit* would probably occaſion in the atmoſphere,) would cauſe *a moſt dreadful roaring indeed*; beyond that of any whirlwind yet experienced on earth.

And, as the earth approached nearly to about the diſtance of a diameter from the ſun, or even only to that of two or three diameters; (agreeable to what has been obſerved in the firſt obſervations made in this book, p. 83;) every thing muſt ſoon be utterly liquified and diſſolved.

The word παρέρχομαι, ſignifies much rather, to *paſs by*, than *to paſs away*. And all that is here inferred, is ſtill more ſtrongly intimated, and confirmed to us by St. John's deſcription of the ſame event.

There indeed we moreover find, that it is not to take place, on the *firſt* coming of our Lord; but at a great diſtance of time after: even when the glorious ſtate of things (which ſhall have been by Him reſtored even upon earth) ſhall, by the malice of evil minds, be again *corrupted*; and a *ſecond* attempt ſhall have been made, on this globe, to ſubvert the whole.

In conſequence of which we read;

Revelations, ch. xx. ver. 9.

9. Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, ϗ ἐκύκλωσαν

τὴν παρεμβολὴν τῶν ἁγίων, ϗ τὴν πόλιν τὴν ἠγαπημένην· ϗ κατέβη πῦρ ἀπὸ τȣ̃ Θεȣ̃ ἐκ τȣ̃ ȣ̓ρανȣ̃, ϗ κατέφαγεν αὐτȣ́ς.

9. *And they came up upon the face of the earth, and ſurrounded* [*and beſieged*] *the camp of the holy ones, and the beloved city,* [i. e. we may conclude, the peaceable and improved habitations of the people and ſervants of God,] *and fire* DESCENDED *from God out of the heaven, and devoured them.*

Now if the earth, on that tremendous occaſion, will at laſt, from ſome correſponding ordained cauſe, change its Orbit, and fall towards the ſun, as above deſcribed; then, the very appearance which will enſue, to its inhabitants, muſt be that of fire *deſcending* from heaven; and of fire continued, inceſſant, increaſing, and *unquenchable*; or *not to be withſtood.*

Further on we read, in the Book of Revelations,

Ch. xx. ver. 11.

11. Καὶ εἶδον θρόνον λευκὸν μέγαν, ϗ τὸν καθήμενον ἐπʼ αὐτȣ̃, ȣ̔ ἀπὸ προσώπȣ ἔφυγεν ἡ γῆ ϗ ὁ ȣ̓ρανός.

11. *And I ſaw a great white throne, and Him that ſat upon it, from whoſe preſence the earth and the heaven* FLED AWAY.

And thoſe words are ſurely exactly applicable, to *what* would be the appearance; both to thoſe ſpirits who either *dwell in*, or are *received into* the ſun; and to thoſe who are left to remain on earth; on occaſion of the earth's paſſing *its peribelion*, as an eccentric comet does; and then inſtantly *flying away*, (in ſuch orbit,) into the regions of remote ſpace.

And the idea of this being the caſe, is ſtill further confirmed by the deſcription in the xxiſt chapter of Revelations.

For there we read;

Ch. xxi. ver. 1, 2.

1. Καὶ εἶδον ȣ̓ρανὸν καινὸν ϗ γῆν καινὴν· ὁ γὰρ ϖρῶτος ȣ̓ρανὸς ϗ ἡ ϖρώτη γῆ ϖαρῆλθε· ϗ ἡ θάλασσα ȣ̓κ ἔϛιν ἔτι.

2. Καὶ τὴν ϖόλιν τὴν ἁγίαν, Ἱερȣσαλὴμ καινὴν, εἶδον καταβαίνȣσαν ἀπὸ τȣ͂ Θεȣ͂ ἐκ τȣ͂ ȣ̓ρανȣ͂, κ. τ. λ.

1. *And I ſaw a new kind of heaven, and a new kind of earth, for the firſt heaven and the firſt earth was* PASSED BY; *and the ſea was no more.*

2. *And I* [*John*] *ſaw the holy city, the new* [*kind of*] *Jeruſalem,* DESCENDING *from God out of heaven,* &c.

The firſt of theſe verſes, ſurely is deſcriptive of the new and glorious appearances, of the ground to dwell upon, and of the atmoſphere around, which would of courſe, and unavoidably appear, to any ſpirit admitted to dwell upon the ſun, (conſiſtently with the ideas mentioned in the firſt part of this book). And it is alſo as truly deſcriptive of the evaporation of the ſea, by the heat of the ſun; on the earth's thus approaching near, in conſequence of an excentric orbit being given to it; and moreover of the paſſing away of the earth, after that, as the body of a comet does paſs away on its traject.

And whatever glorious ſcenery, of city, or country, may ever appear in the ſun; it muſt, on the firſt approach towards it, from *theſe* diſtant regions, appear as *deſcending down* from heaven, conſiſtently with the ſecond verſe.

To

To which I have only to add; that the *vivid colours*, and ſplendour, with which this city, (whatever is meant by it,) is ſaid to appear, correſpond exactly, with what we may moſt philoſophically conceive to be the appearance of bodies, on the ſurface of the ſun.

And as to what is ſaid (ver. 16.) *concerning the length, and the breadth, and the height, being equal*, the meaning, to plain common ſenſe, is ſurely intelligible enough; (as has been before obſerved;) namely, that there ſhall appear a great riſing hill, or mountain, in the centre of the city; riſing to as great an height, as the walls extend, in length, or breadth. All which is exactly agreeable to the uſual deſcription given of this Place of glory; as being the Mount of God *; and the Holy Hill *; of which Mount Sion, in Jeruſalem, on earth, was *only* an emblem, and type.

Finally; all that is here ſaid, concerning the earth's being converted into *a comet*, after a great part of its original inhabitants have been *tranſlated* into heaven; receives great ſtrength, and confirmation, from the terrible deſcription given, by the Prophet Iſaiah, of its ſtate, at the *end* of the vengeance denounced.

For as, on the firſt liquifaction, it muſt reſemble *a lake* burning with fire; (*λίμνη καιομένη ϖυρὶ ϗ ϑείῳ*; Revelations, ch. xxi. ver. 8.) So, even on its cooling ſomewhat, and recovering ſolidity, it muſt be very nearly in the ſtate mentioned by the Prophet.

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* Pſalm xlviii. ver. 2, 11. lxxiv. ver. 2. lxxviii. ver. 68. cxxv. ver. 1. Iſaiah, ch. xiv. ver. 13. xviii. ver. 7. xxiv. ver. 23. xxvii. ver. 13. Joel, ch. ii. ver. 32. Obadiah, ver. 17. Micah, ch. iv. ver. 7.

In his ſublime deſcription of the effect of the indignation, addreſſed to all nations (the whole of which deſerves the utmoſt conſideration) he uſes ſome very remarkable expreſſions; which appear to be ſomething more than merely *figurative*; and which, for the ſake of illuſtrating more fully what has been ſaid, I ſhall inſert at large.

Iſaiah, ch. xxxiv. ver. 1, &c.

1. Προσαγάγετε, ἔθνη, ϗ ἀκȣ́σατε ἄρχοντες, ϖροσέχετε· ἀκȣσάτω ἡ γῆ, ϗ οἱ ἐνοικȣ̃ντες ἐν αὐτῇ, ἡ οἰκȣμένη, ϗ ὁ λαὸς ὁ ἐν αὐτῇ.

1. *Come near ye Nations, and hearken ye Rulers; attend. Let the earth hear, and thoſe that dwell upon it; the habitable univerſe*, and the people that are therein.*

2. Διότι θυμὸς Κυρίȣ ἐπὶ ϖάντα τὰ ἔθνη ϗ ὀργὴ ἐπὶ ϖάντα τὸν ἀριθμὸν αὐτῶν, τȣ̃ ἀπολέσαι αὐτȣ̀ς, ϗ ϖαραδȣ̃ναι αὐτȣ̀ς εἰς σφαγήν.

2. *Becauſe* [*indeed*] *the indignation of the Lord is upon all the nations; and wrath upon the whole number of them; to deſtroy them, and to deliver them up to ſlaughter.*

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* The word οἰκȣμένη, if we carefully attend to its uſe in various paſſages of Scripture, ſeems plainly to mean much more than merely *this earth*; and rather to denote the whole Solar Syſtem at leaſt; and to mean the other planetary habitations as connected, with our own.

3. Oἱ

3. Οἱ δὲ τραυματίαι αὐτῶν ῥιφήσονται, ϗ οἱ νεκροὶ, ϗ ἀναβήσεται αὐτῶν ἡ ὀσμὴ, ϗ βραχήσεται τὰ ὄρη ἀπὸ τȣ̃ αἵματος αὐτῶν.

3. *And their wounded ſhall be caſt out, and their dead; and their ſtink ſhall come up; and the mountains ſhall be moiſtened with their blood.*

4. Καὶ τακήσονται ϖᾶσαι αἱ δυνάμεις τῶν ȣ̓ρανῶν, ϗ ἱλιγήσεται ὁ ȣ̓ρανὸς ὡς βιβλίον, ϗ ϖάντα τὰ ἄστρα ϖεσεῖται ὡς φύλλα ἐξ ἀμπέλȣ· ϗ ὡς ϖίπτει φύλλα ἀπὸ συκῆς.

4. *And all the powers of the heavens ſhall be diſſolved*[*]*; and the heaven ſhall be rolled up as a ſcrole; and all the ſtars ſhall fall, as leaves fall off from a vine, and as leaves* [*or blighted fruit*] *fall from a fig tree.*

As theſe three firſt verſes are ſtrongly deſcriptive of a dreadful deſtruction and carnage, which will happen, at the laſt execution of the wrath of God; and which, (if we compare this prophecy carefully with that in Ezekiel [†], and alſo with that in the book of the Revelations [‡],) appears to be an event that is not to happen till the *ſecond falling away*, and as the prelude to the ſecond death; ſo the fourth verſe, cannot but

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[*] Theſe firſt words of this verſe, *all the powers of the heavens ſhall be diſſolved*, are indeed in the Vatican copy; but, from the manner in which they are inſerted by Dr. Grabe, do not ſeem to have been in the *original* Alexandrian copy.

[†] Ch. xxxviii.

[‡] Rev. ch. xx. ver. 8, 9. And I cannot but obſerve, by way of illuſtration of this 9th verſe, of the 20th ch. of the Book of Revelations, that if ever the earth approaches the Sun, as a very eccentric comet does, *fire* muſt probably unavoidably appear, as *coming down out of heaven*, as it draws near to its perihelion.

appear, to a philoſophical mind, moſt characteriſtically deſcriptive of the appearances which would enſue, if the orbit of the earth were changed, and it were to deſcend, in an exceeding elliptical, or even parabolical path, rapidly towards the ſun.

And the manner in which this addreſs is made; made, in truth, not only to *all the nations upon earth*; but even (as the moſt fair tranſlation, to avoid repetition, and to uſe the word οἰκουμένη, in what appears to be its trueſt meaning, will warrant) *to all the inhabitants of our ſyſtem*; the manner, I ſay, in which *this addreſs* is made, plainly ſhews, that the dreadful ſcene deſcribed, is a matter of much greater import, than any event relating merely to the Jewiſh nation.

The four next verſes, are merely a ſublime, poetical, continuation of a deſcription of ſlaughter; and contain a declaration that it is a day of vengeance and retribution, on the enemies of the city, and people of God.

Iſaiah, ch. xxxiv. ver. 5, &c.

5. Ὅτι ἐμεθύσθη ἡ μάχαιρά μου ἐν τῷ οὐρανῷ· ἰδοὺ ἐπὶ τὴν Ἰδουμαίαν καταβήσεται, καὶ ἐπὶ τὸν λαὸν τῆς ἀπωλείας μετὰ κρίσεως.

5. *For my ſword ſhall be* [*found to have been* *] *bathed in heaven: behold it ſhall come down upon Idumea, and upon the people of deſtruction,* [*the people deſtined to deſtruction*] *with judgement.*

6. Ἡ μάχαιρα Κυρίου ἐνεπλήσθη αἵματος, ἐπαχύνθη

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* This mode of expreſſion, although it may perhaps be thought ſomewhat exceptionable, ſeems to be the trueſt method of conveying what appears to be the *full* meaning of the *aoriſtus primus*, in this and the following verſes; according to the idea given of its frequent import by *Ward*.

ἀπὸ στέατος [ἀρνῶν] ἀπὸ αἵματος τράγων ϗ ἀμνῶν, ϗ ἀπὸ στέατος τράγων ϗ κριῶν· ὅτι θυσία τῷ Κυρίῳ ἐν τῇ Βοσὸρ, ϗ σφαγὴ μεγάλη ἐν τῇ Ἰδουμαίᾳ,

6. *The ſword of the Lord ſhall be [found to have been] filled with blood; [to have been] made fat with the fat of lambs, with the blood of goats and lambs; and with the fat of goats and rams; for there is a ſacrifice to the Lord in Bozor [Bozrah], and a great ſlaughter in Idumea.*

7. Καὶ συμπεσοῦνται οἱ ἁγροὶ μετ᾽ αὐτῶν, ϗ οἱ κριοὶ ϗ οἱ ταῦροι, ϗ μεθυσθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος, ϗ ἀπὸ τοῦ στέατος αὐτῶν ἐμπλησθήσεται.

7. *And the cultivated countries* * *ſhall alſo fall with them; and as to the rams, and the bulls; the earth ſhall even be ſoaked with [their] blood, and ſhall be filled with the fat of them.*

8. Ἡμέρα γὰρ κρίσεως Κυρίου, ϗ ἐνιαυτὸς ἀνταποδόσεως κρίσεως Σιών.

8. *For it is a day of judgement of the Lord, and a year of recompenſing of judgement [for] Sion.*

And after this, the deſcription does, moſt obviouſly, contain an account of what may very rationally be conceived to be the ſtate of a comet, that approaches very near the ſun at its perihelion; whether we are *really* to interpret the words literally or no.

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* The Vatican has ἀνδροὶ, *the opulent* or *abundant*, inſtead of ἁγροὶ, the *farms* or *cultivated lands*.

Even if it be only a continuation of *poetical deſcription*; yet it is a deſcription ſo like what may be conceived to be a fact, in caſe of ſuch a *real approach*, that it is almoſt impoſſible for a philoſophical mind to avoid ſpeculating upon it in that light; and eſpecially as the whole deſcription, in this prophecy, is ſo conformable to that given by St. Peter concerning the laſt day.

9. Καὶ ϛραφήσονται αὐτῆς αἱ φάραγγες εἰς πίσσαν, ϗ ἡ γῆ αὐτῆς εἰς θεῖον· ϗ ἔϛαι αὐτῆς ἡ γῆ καιομένη ὡς πίσσα

9. *And* ITS* *vallies ſhall be turned into pitch, and its ſoil* [*or duſt*] *into brimſtone. And the land thereof ſhall become burning as pitch* [*does*]

10. νυκτὸς ϗ ἡμέρας, ϗ οὐ σβεσθήσεται εἰς τὸν αἰῶνα χρόνον, ϗ ἀναβήσεται ὁ καπνὸς αὐτῆς ἄνω, εἰς γενεὰς ἐρημωθήσεται, ϗ εἰς χρόνον πολύν· οὐκ ἔϛιν ὁ παραπορευόμενος ἐν αὐτῇ.

10. *day and night; and it ſhall*† *not be quenched for* THE SPACE OF AN AION: *and its ſmoak* SHALL ASCEND ON HIGH,

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* The word αὐτῆς, being in the feminine gender, ſeems to ſhew that it relates to ἡ γῆ, *the earth*, and to no other word.

† This is a moſt *remarkable* expreſſion as tranſlated in the Septuagint, and well deſerves moſt ſerious philoſophical attention, as deſcribing what muſt ſo exactly form the appearance of the *coma*, or *tail of a comet*, according to Sir Iſaac Newton's idea of it. See Principia Mathematica, LIII. prop. 41, prob. 21. Horſley's edition, vol. III. p. 156, 157.

DURING THE EXISTENCE OF AN WHOLE RACE OF BEINGS *, *and for a long ſpace of time: there ſhall be none paſſing* † *through it.*

How can it be poſſible to reflect on this deſcription, without conſidering, that the *exceſſive heat*, occaſioned by the operation of the ſun's rays upon a groſs impure heterogeneous body abounding with ſulphureous matter, like that of our earth, would produce ſuch kind of effects!

It is moſt remarkable, however, that *this ſtate* of things, is deſcribed, by ſuch an uncommon and particular expreſſion, as to be deſigned to continue for the ſpace only of *an aion*; (εἰς τὸν αἰῶνα χρόνον;) and not, as our tranſlation, in our Bible, has it, *for ever and ever.*

The expreſſion is not even εἰς τὸν αἰῶνον τῶν αἰωνῶν; and much leſs therefore ought it to be tranſlated, as if it was εἰς τȣ̀ς αἰῶνας τῶν αἰώνων.

11. Καὶ κατοικήσονται ἐν αὐτῇ ὄρνεα ϗ ἐχῖνοι, ϗ ἴβεις ϗ κόρακες· ϗ ἐπιβληθήσεται ἐπ' αὐτὴν σπαρτίον γεωμετρίας ἐρήμȣ, ϗ ὀνοκένταυροι οἰκήσȣσιν ἐν αὐτῇ·

11. *And there ſhall dwell in it wild* [*foul*] *birds, and horrid*

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* Here the expreſſion is ſimilar to that of our Lord when He ſays, Matthew, ch. xxiv. ver. 34, *this generation, this race of beings*, or *of men*, ſhall not paſs away, till all be fulfilled.

† Οὐκ ἔϛιν ὁ παραπορευόμενος ἐν αὐτῇ. Theſe words are not in the Vatican copy. Neither do they appear, by Dr. Grabe's manner of inſerting them, to be in the original *Alexandrian copy*. But as they are found in his edition, I would not omit them.

animals, and clamorous birds, and ravens. And there ſhall be ſtretched out upon it a meaſuring line, of geometrical [exact] meaſure of deſolation. And dæmoniacal beings ſhall dwell in it.*

12. Οἱ ἄρχοντες αὐτῆς οὐκ ἔσονται· οἱ γὰρ βασιλεῖς αὐτῆς, ϗ ϖάντες οἱ ἄρχοντες αὐτῆς, ϗ οἱ μεγιστᾶνες αὐτῆς ἔσονται εἰς ἀπώλειαν.

12. *As to rulers in it, there ſhall be none ſuch: for its kings, and all its rulers, and all its great men ſhall be gone into deſtruction* †.

13. Καὶ ἀναφύσει εἰς τὰς ϖόλεις αὐτῶν ἄκανθα, ϗ κνίδες ϗ ἄκανοι εἰς τὰ ὀχυρώματα αὐτῆς· ϗ ἔσται ἐπαύλεις σειρήνων, ϗ αὐλὴ στρουθῶν.

13. *And thorns ſhall grow up in their cities, and nettles and brambles in its fortreſſes. And it ſhall be folds for foul inſects* ‡, *and a court for unclean birds* ‡.

14. Καὶ συναντήσουσιν δαιμόνια ὀνοκενταύροις, ϗ βοήσονται ἕτερος ϖρὸς τὸν ἕτερον, ἐκεῖ ἀναπαύσονται ὀνοκένταυροι, εὗρον γὰρ αὐτοῖς ἀνάπαυσιν

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* It is almoſt impoſſible for a perſon acquainted with natural hiſtory, to avoid reflecting here, ſomewhat, upon the remains of foſſil *Echini*, the proofs of a former change and alteration of the face of the earth.

† That is, plainly, *ſuch horrible beings as will be left to dwell there, are incapable of ſubmitting to any Rule, or to any Order or good Government.*

‡ H. Stephens, and Scapula after him, will juſtify this tranſlation, if I rightly apprehend their obſervations; which are, however, of ſuch a kind, that decency requires us to ſay little upon the ſubject.

14. *And horrible dæmoniacal beings ſhall meet together, and ſhall cry out one to another; there dæmoniacal beings ſhall reſt; for they have found for themſelves [there,] a place of reſt.*

15. Ἐκεῖ ἐνόσσευσεν ἐχῖνος, ϗ ἔσωσεν ἡ γῆ τὰ παιδία αὐτῆς μετὰ ἀσφαλείας· ἐκεῖ ἔλαφοι συνήντησαν, ϗ ἴδον τὰ πρόσωπα ἀλλήλων.

15. *There the horrid animal has made its neſt, and the earth has preſerved its proper offspring [or children] with ſafety. There wild ſtags have met together, and have ſeen the faces of each other, [i. e. have encountered.]*

16. Ἀριθμῷ παρῆλθον, ϗ μία αὐτῶν οὐκ ἀπώλετο, ἑτέρα τὴν ἑτέραν οὐκ ἐξεζήτησαν, ὅτι Κύριος ἐνετείλατο αὐτοῖς, ϗ τὸ πνεῦμα αὐτοῦ συνήγαγεν αὐτά.

16. *In number it is full; and not one of theſe is loſt; none of them have enquired after any one of themſelves in vain*; for the Lord hath given commandment to them; and His Spirit hath gathered them together.*

17. Καὶ αὐτὸς ἐπιβαλεῖ αὐτοῖς κλήρους, ϗ ἡ χεὶρ αὐτοῦ διεμέρισεν βόσκεσθαι· εἰς τὸν αἰῶνα κληρονομήσετε, εἰς γενεὰς γενεῶν ἀναπαύσοται ἐπ' αὐτῆς.

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* This peradventure may be found a *dreadful denunciation* for thoſe who have formed, in any ſhape, dangerous connections.

17. *And He Himſelf caſteth for them their lots*; *and His hand hath allotted to them* [*their place*] *to be fed. For the aion ye ſhall inhabit it*; *to a generation* [*conſiſting*] *of generations*; [i. e. for the duration of an whole race of beings ;] *ye ſhall reſt, or remain, upon it*; [i. e. as I apprehend, upon the earth, in ſuch a ſtate.]

Dr. Owen has obſerved *, that the prophecy of Iſaiah had the misfortune to meet with the *worſt* tranſlation of any book in the Septuagint verſion : yet ſtill it is very extraordinary, that, with all its defects, it approaches, in this inſtance, ſo much nearer to the tranſlation given us by Biſhop Lowth, from the Hebrew, than that in our Bible.

The ſenſe alſo appears ſurely to be more nervous, and intelligible.

And it would be a great omiſſion not to add; that Biſhop Lowth obſerves, in his Notes †, " that *Edom* and *Botſra* (or " *Bozrah)* are only put, and named, as deſcribing the *enemies* of " the people and kingdom of God in general: and that therefore " this prophecy has a view to events ſtill future; and to " ſome great revolutions to be effected in latter times, *antecedent* " to that more perfect ſtate of the kingdom of God, which " is finally to take place on earth; and even ſerving to " introduce it."

Whence it is obvious, that the learned Biſhop's idea of the general purport of the prophecy, correſponds exactly with mine, as to its relating to a *final* deſtruction of the impious, and an introduction of a ſtate of perfect bliſs for the ſervants of God: only the Biſhop applies it to what is to take place more *immediately*, on the ſecond coming of our Lord, previous to the glorious renovation of things *on earth*; whereas I muſt venture to conceive it (in conſequence of ſeveral other correſponding paſſages in Scripture) to be rather applicable to the *final* concluſion of all things on earth, *after that great reſtoration*; and even at the full conſummation deſcribed by St. Peter; when the earth itſelf ſhall be deſtroyed by fire, and the ſervants of God ſhall be removed to a better habitation.

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* In his learned Account of the Septuagint Tranſlation, p. 6.

† P. 171.

We have ſurely in all theſe verſes of the 34th chapter of Iſaiah, a deſcription of what may very philoſophically be imagined to happen, if *this earth* be at laſt turned into a *comet*; after the *Sons of God* (the whole aſſembly of thoſe *who are redeemed)*, have departed finally from its ſurface; by means of their being taken up into the Sun, in their glorified bodies *, on the earth's making ſo near an approach, in an eccentric orbit, to that heavenly Luminary.

And in the 35th chapter, although we have there indeed a *typical* deſcription of the bleſſed effects of the preaching of the Goſpel in general; yet we ſeem to have truly, much rather, a preciſe deſcription of the glorious condition, in which the Servants of God ſhall be placed, either in the Sun, or in ſome other World of Bliſs, than of any thing that has come to paſs, or is to take place, upon this earth alone.

In the 4th verſe of the ſublime chapter of Iſaiah, firſt referred to, we have the deſcription of a *tranſit* ſimilar to that of a comet, in the rapid part of its orbit; and exactly anſwerable to what muſt be the appearances, upon a body falling towards the ſun as a comet does. And in the 9th and 10th verſes, we have ſurely a deſcription both of what muſt be the ſcene of things on the face of *a comet*, after its great conflagration, during its perihelion; and even a philoſophical deſcription of the appearance of *its tail.* And in the ſucceeding verſes we are told, that none but evil diſpoſed ſpirits, and ſpirits incapable of any good exertions, will be left thereon.

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* This ſeems to be that *great event*, at the *end* of the day of judgement, to which 1 Theſſ. ch. iv. ver. 17, has an eſpecial reference. And it ls ſuch an one as accords very much with the concluſions drawn by Dr. Macknight, in his very learned work lately publiſhed, p. 47.

Thus ends the repreſentation of the dreadful ſcene. But it ſhould ever be remembered; that if this be a right apprehenſion of things; and if the *aionian words* are rightly tranſlated: neverthele*ſ*s, He who turneth *a planet* (an earth) into *a comet*, can cauſe an *horrid comet* to become a *chearful planet.* And He who turneth *a fruitful land into a deſolate wilderneſs* *, *for the wickedneſs of them that dwell therein* †, can ſay, *come again ye children of men:* and endureth to execute both *juſtice* and *mercy*, not only εἰς τȣ̀ς αἰώνας, *through the aions*; but εἰς τȣ̀ς αἰώνας τῶν αἰωνῶν, ἐν τοῖς ȣ̓ρανοῖς, *but through the aions of aions, in the heavens:* that is, for a ſucceſſion of *aions*, and of different ſtates of his creatures, for ever and ever, in the Heavens.

Whether ſuch events as have been alluded to, will really take place in the manner that has been thus imperfectly deſcribed, is too much for any one to preſume to conclude, with any degree of certainty; as the ſubject is unqueſtionably too awful for us to dare to think of otherwiſe than as guided ſolely by the Word of God: but the expreſſions *therein*, and eſpecially that of St. Peter (which has given occaſion to theſe Obſervations) may be the rather meditated upon as capable of being illuſtrated by ſuch philoſophical ideas; becauſe *they* tend to remove entirely the objections that have been made by *ſcoffers*: and alſo to reconcile ſo many different declarations and deſcriptions in Holy Writ.

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* Pſalm xc. ver. 3.

† Pſalm cvii. ver. 34.

And whether it be beſt to conſider the Word of God as capable of being illuſtrated by the contemplation of His *Excellent Works*; and moſt conſiſtent with all that we can learn to apprehend concerning *them*; or as being totally *alien*, and incompatible with the ideas which we may obtain from the inveſtigation of the glory diſplayed in the Works of Creation; let thoſe, who do *really* moſt revere the DIVINE WORD, judge.

SECTION II.

HAVING ventured to give ſuch full ſcope to philoſophical Enquiry; and to the illuſtration to be deduced from thence, with regard to the celebrated paſſage in the Epiſtle of St. Peter; I cannot now finally omit obſerving, that there is ſtill another moſt remarkable paſſage in Holy Scripture, which ſeems ſo manifeſtly to have an important alluſion to *the real configuration of the earth*; even when examined with every allowance poſſible; and to be confirmed by ſuch a variety of different expreſſions, and oblique references to it, in various other parts of Holy Writ; that although we ought not too haſtily to form concluſions therefrom concerning the exact ſtructure of our globe; or concerning the ſtate of any departed ſpirits; yet it ought not to be paſſed by entirely unnoticed, and without conſideration; whilſt we are endeavouring to apprehend *philoſophically* what is written in the word of God.

The paſſage is this, as it ſtands in the Septuagint.

Pſalm lxiii. ver. 10.

Αὐτοὶ δὲ εἰς μάτην ἐζήτησαν τὴν ψυχήν μȣ·
Εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς.

And may be thus rendered literally,

And theſe have ſought my life in vain;
They ſhall go into THE VERY LOWER PARTS *of the earth.*

Our verſion, in the Book of Common Prayer, has it, ver. 10.

Theſe alſo that ſeek the hurt of my ſoul: they ſhall go UNDER *the earth.*

Or, as it is in the tranſlation in the Bible, ſtill more ſtrongly,

But thoſe that ſeek my ſoul to deſtroy it, ſhall go INTO THE LOWER PARTS OF THE EARTH.

Which remarkable mode of expreſſion the learned Mr. Green confirms, in his laborious and accurate tranſlation of the Pſalms, from the Hebrew; for there we read,

They ſeek to deſtroy my life;
But they ſhall go into the LOWER PARTS OF THE EARTH.

Now it muſt inſtantly occur to any one, who uſes himſelf to *think* at all deeply; or to reflect with due attention; what is, or can be meant, by theſe words? Surely, not to wiſh the death of an enemy: for *that* we are forbidden to make the object of our wiſhes in every part of Scripture; and Solomon is commended greatly, by Almighty God Himſelf, for not doing any ſuch thing*. We cannot therefore ſuppoſe the holy prophet David, who had ſo cautiouſly ſpared the life of Saul, ſhould do that. And if *that* is not their meaning; what then is? Surely it is not merely a declaration that they ſhall die, ſome time or other, and deſcend into the grave? for that was the lot of all men; both of his beſt friends, as well as of his enemies; and beſides the grave is not *the very lower or interior part of the earth*. It therefore meant ſomething more; and being a prophetical declaration, muſt, one would think, mean that thoſe who were enemies to the truth, and on that account enemies to David *the Prophet*, and to the Meſſiah, that *they* ſhould not only die, as his beſt friends and good men did; and as himſelf alſo ſhould do†; but ſhould moreover go to ſome very different place of abode. They ſhould go *into the loweſt parts of the earth*.

But *where* can this be? It can (if we rightly and in a philoſophical light conſider the matter) be no where, but *a cavity* in the centre of the earth. And ſuch a cavity (if there be ſuch an one) is, and muſt needs be, a *bottomleſs pit*. For every part of the ſhell thereof is a *roof*: and every part alſo a *bottom*. And there is no fixed *bottom*; nor any ſuch diſtinction as *a bottom*; although *thoſe* who inhabit that dreadful region, (if any ſuch there be,) will be *antipodes* to thoſe who dwell every where on the exterior ſurface of the earth.

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* 1 Kings, ch. iii. ver. 11.

† Acts, ch. ii. ver. 29.

In this wretched ſtate, if their organs are at all ſimilar to ours, they muſt needs have no light, except what proceeds from inflammable matter burſting forth interiorly from that ſhell. And, inſtead of a bright ſun to illuminate their atmoſphere, they muſt continually behold above them, *a black globe* of darkneſs in the part, in the centre, to which the beams of their inflammable matter can hardly reach ſufficiently to cauſe any illumination.

This is a dreadful lucubration. Yet it is neither a preſumptuous one, (ſince we are led to it by the words of Scripture,) nor an unphiloſophical one.

For, I may add, that to ſpeculative minds, it muſt appear, upon the trueſt philoſophical principles of gravitation, that if the earth is indeed a mere ſhell, (as the Holy Scriptures ſeem, in ſo many places, to declare it to be,) the ſea would never deſcend, by the power of gravity, into this cavity, to fill it; but would be confined to the two, convex and concave, ſurfaces of ſuch a ſphere.

And it muſt moreover appear; that, conſidering duly the component parts of all thoſe ſolid ſubſtances which we are acquainted with; and apprehending rightly how very great a part of them is found now (in conſequence of recent experiments and diſcoveries) to be merely *fixed water*; *fixed air*; and even *fixed fire*; and how very little *caput mortuum*, or *real ſolid earth*, is ever left *in any*, after a chemical analyſis; it muſt, I ſay, moreover appear, even on the trueſt philoſophical principles, that it is much more likely, that the marvellous conſolidation which exiſts, and which we call *earth*, ſhould be confined to *a ſhell above* the interior *water, air*, and *fire*; and *below* the ſuperior *water*, *air*, and *fire*; (i. e. in reality in the midſt of both;) than that it ſhould continue ſolid down to the centre of the earth; where, upon philoſophical principles, the lower it deſcended;

deſcended: in that caſe the more remote it would be from theſe *three ſubſtances*, which are now diſcovered to conſtitute the greateſt part of all ſolid, or conſolidated, bodies whatſoever.

And as the idea of ſuch a configuration of the earth is no ways inconſiſtent even with mathematical principles; ſo we find this idea of the *ſolid earth* being a mere ſhell, to be exactly conſonant alſo (conſidering the great vacuity within) to that expreſſion, in Holy Scripture, of its being founded upon nothing; and ſtretched over the empty place.

Job, ch. xxvi. ver. 7.

Our tranſlation has it;

He ſtretcheth out the North over the empty place, and hangeth the earth upon nothing.

But the Septuagint has it;

Ἐκτείνων βορέαν ἐπ᾽ οὐδὲν,
Κρεμνῶν γῆν ἐπ᾽ οὐδενός.

Which, if we conſider the part of the earth *where* the writer of this Book moſt probably dwelt, we may thus tranſlate:

Stretching the North (i. e. the great continent) *upon nothing, and hanging* (or founding) *the earth upon nothing*.

So alſo it is conſonant to that expreſſion of the Royal Pſalmiſt.

Pſalm xxiv. ver. 2.

For He hath founded it upon the ſeas, and eſtabliſhed it upon the floods.

Αὐτὸς γὰρ ἐπὶ θαλασσῶν ἐθεμελίωσεν αὐτὴν,
Καὶ ἐπὶ ποταμῶν ἡτοιμασεν αὐτήν.

And again to that of St. Peter, in his Epiſtle; where he deſcribes the ſtate of the antediluvian earth; or of the earth juſt after its creation. That it was,

2 Peter, ch. iii. ver. 5.

Γῆ ἐξ ὕδατος, ϗ δι᾽ ὕδατος συνεστῶσα.

Which we tranſlate, *the earth ſtanding out of the water, and in the water.*

And which, howſoever it be tranſlated, is a deſcription that can hardly be rendered intelligible, unleſs we ſuppoſe the ſolid earth to be *a ſhell*, ſuch as is here deſcribed: and in that caſe it is an account moſt perfectly and truly philoſophical.

I ſhould ceaſe to ſay any thing further on this ſpeculative ſubject; (with regard to which I deſire to be underſtood to ſpeak with great heſitation, and caution;) and ſhould immediately proceed to cite the paſſages of Scripture referred to: but that there has been *one actual moſt important experiment* made, which at firſt ſight ſeems to be inconſiſtent with the concluſion in queſtion; and which it would therefore be a great omiſſion to diſregard, on this occaſion: and that is; the experiment made, by the direction of the *Royal Society*, to examine what effect mountains have, by their latteral attraction, on any plummet. In conſequence of which experiment it was accurately concluded, by our moſt celebrated Aſtronomer Royal, Dr. Maſkelyne, that the interior parts of the earth, muſt be much *more denſe* than the exterior.

This concluſion, however, when duly weighed and examined, will not be found ſo poſitively to contradict what we are led to infer from the words of Holy Writ, as it ſeems to do, in the firſt inſtance. It may perhaps, on the contrary, where it is rightly and more fully conſidered, even tend to confirm the idea which thoſe words ſeem to lead us to adopt.

That able philoſopher Dr. Maſkelyne*, having given an accurate account of the obſervations made on the mountain of Schehallien, for the purpoſe of finding the full effect of its attraction upon the plumb line of any aſtronomical inſtrument; by order of the Royal Society, aſſiſted by the munificence of his preſent Majeſty; finally adds:

"Having come to a happy end of this experiment, we may "now conſider ſeveral conſequences flowing from it, tending to "illuſtrate ſome important queſtions in natural philoſophy.

1ſt. "It appears from this experiment, that the mountain "*Schehallien* exerts a ſenſible attraction; therefore from the "rules of philoſophiſing, we are to conclude, that every "mountain, and indeed every particle of earth, is endued with "the ſame property, in proportion to its quantity of matter.

2dly. "The law of the variation of this force, in the "inverſe *ratio* of the ſquares of the diſtances, as laid down "by *Sir Iſaac Newton*, is alſo confirmed by this experiment. "For, if the force of attraction of the hill had been

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* Phil. Tranſ. vol. XLV. p. 532.

" only to that of the earth, as the matter in the hill to that " of the earth, and had not been greatly increaſed by the near " approach to its centre, the attraction thereof muſt have " been wholly inſenſible. But now, by only ſuppoſing *the* " *mean denſity of the earth to be double to that of the hill*, which " ſeems very probable from other conſiderations, the attraction " of the hill will be reconciled to the general law of the " variation of attraction in the inverſe duplicate ratio of the " diſtances, as deduced by Sir Iſaac Newton from the compariſon " of the motion of the heavenly bodies with the force of gravity " at the ſurface of the earth; and the analogy of nature will " be preſerved.

3dly. " We may now therefore be allowed to admit this " law; and to acknowledge, *that the mean denſity of the earth is* " *at leaſt double of that at the ſurface*, and conſequently that " the denſity of the internal parts of the earth is much greater " than near the ſurface. Hence alſo the whole quantity of " matter in the earth will be at leaſt as great again as if it had " been all compoſed of matter of the ſame denſity with that at " the ſurface; or will be about four or five times, as great as " if it were all compoſed of water. The idea thus afforded us, " from this experiment, of the great denſity of the internal " parts of the earth, is totally * contrary to the hypotheſis of " ſome naturaliſts, who ſuppoſe the earth to be only a great " hollow ſhell of matter; ſupporting itſelf from the property " of an arch, with an immenſe vacuity in the midſt of it. " But were that the caſe, *the attraction of mountains, and even* " *ſmaller inequalities in the earth's ſurface, would be very*

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* Here I muſt beg leave to doubt as to *this concluſion*, becauſe, ſuch an hypotheſis may be equally reconciled, by only allowing a rapid increaſe of denſity in the ſhell, towards the moſt interior parts.

"*great* *, contrary to experiment, and would affect the "meaſures of the degrees of the meridian much more than we "find they do; and the variation of the gravity in different "latitudes in going from the equator to the poles, as found by "pendulums *, would not be near ſo regular as it has been "found by experiment to be."

Dr. Maſkelyne adds; "Some may doubt, whether the "denſity of the matter near the ſurface of the earth may not "be ſubject to conſiderable variation:" and ſurely we may ſubjoin to this obſervation, that it not only moſt probably *may* be ſubject to ſuch variation; but moſt certainly is ſo; ſince we know, from chemical experiments, that ſtrata of ſtone and marble, not only differ in their ſpecific gravities, and component parts, from one another; but even different parts of the ſame ſtratum, vary exceedingly in that reſpect; and ſo in like manner do different parts of the ſame ſpecies of ore †, and ſpar. And we may therefore conclude, that the interior parts of the earth, nearer to the centre, do perhaps differ ſtill more exceedingly.

I muſt venture then to obſerve, upon the whole, that the circumſtance *of the attraction of the mountain* SCHEHALLIEN *being in reality ſo much greater than might be expected*, from the proportion that the contents of its maſs bear to the contents of the maſs of the earth, according to their computed bulks, (which fact is acknowledged,) that even this very circumſtance, at firſt ſight, (although it is indeed to be accounted for from the near approach of the plummet to the centre of the mountain, perhaps entirely; and at leaſt in ſome degree,) might nevertheleſs induce a ſuſpicion, that the maſs of the earth is not ſo uniformly ſolid throughout, as we have been apt to imagine.

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* That would indeed be true if the ſhell were *thin*, in proportion to its diameter; and of *uniform denſity:* but not if the ſhell be of vaſt thickneſs in proportion to its diameter, and its more interior and lower parts. Vaſtly more denſe, than its exterior and higher parts.

† Watſon's Chemical Experiments, vol. I. p. 202; vol. II. p. 208; and vol. III. p. 213, 215.

For, after all, if the *interior* maſs of earth ſhould chance to be not of quite the denſity ſuppoſed by Dr. Maſkelyne; a part of this extraordinary attraction of the mountain, may be occaſioned by there being really an *internal cavity*; and therefore by there being an *unequal* attraction; even according to the Profeſſor's own mode of reaſoning. Becauſe he ſays, and admits (in the very words which I have cited) that were the earth hollow, ſo as to contain an interior cavity, of ſuch great extent as ſome have ſuppoſed, *that the attraction of mountains, would be very great*; and even ſo *much ſo*, as to be *contrary to experiment*.

And whether ſuch ſuſpicion is to be allowed or no, I may venture to affirm, that even Profeſſor Maſkelyne's very philoſophical ſolution of this matter; is no ways inconſiſtent with the idea of an *internal cavity*, under certain limitations.

For that ſolution is founded only upon a ſuppoſition, that the denſity of the whole maſs of the earth is nearly twice as great as that of the parts near the ſurface; whence he draws the inference, that therefore the proportion of the attraction is exactly right, if we allow for the greater diſtance of the plummet from the centre of the earth, and the very near approach of the plumb line to the centre of the mountain.

Still, however, (notwithſtanding all this be true,) yet, if we conceive the earth to be *an hollow ſhell of great thickneſs*, in proportion to its diameter; and conclude the *interior,* and innermoſt, *or lower parts of that ſhell,* to be of much greater denſity than the exterior and higher parts, nearer the ſurface; although only a little more denſe than the proportion aſſigned by the Profeſſor; the phænomena, even upon Sir Iſaac Newton's principles, with regard to the diminution of the attraction in the inverſe *ratio* of the ſquares of the diſtances, will be accounted for juſt as well.

And that the interior and lower parts of ſuch ſhell, ſhould be even immenſely more denſe than the higher and more exterior parts, is moſt rational to conclude: both becauſe the additional preſſure and gravitation of the parts above, would tend to compreſs them ſtill further; and becauſe their continued attraction towards one another; and moreover even towards the ſuperincumbent maſs, (which combination of attractions, was perhaps one means of forming, from the very firſt, ſuch ſolid interior ſhell as left an empty cavity within, and prevented the conſolidated particles of matter from filling up the whole void,) becauſe I ſay ſuch attraction would ſtill further add to the denſity.

Mr. Hutton in his curious Paper*, containing the calculations made in conſequence of this moſt important experiment on the attraction of *Schehallien*; confirms the judicious obſervations of Profeſſor Maſkelyne, concerning the mean denſity of the earth; but with circumſtances, and obſervations, which even tend to corroborate what I now venture to ſuggeſt.

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* Phil. Tranſ. vol. LXVIII. p. 781.

He aſcertains the denſity upon the whole, to be to that of the hill as 9 to 5; and about 4½ times denſer than water[*].

Nevertheleſs, his obſervations, if candidly conſidered, do but confirm the poſſibility of the concluſion I have formed, conſiſtently with the words and deſcriptions of Holy Writ: for he ſays[†], (and very guardedly,) "it follows, that there "muſt be, *ſomewhere* within the earth, *towards* the more "central parts, great quantities of metals, *or ſuch like denſe* "*matter*, to counterbalance the lighter materials, and produce "ſuch a conſiderable mean denſity;" which concluſion does by no means preclude the idea of an *hollow cavity* in the moſt interior part of all; or of ſuch a kind of ſhell as I have ventured to deſcribe. Becauſe if there be but ſuch denſe conformation in the lower part of the ſhell, the whole end is anſwered.

And that ſuch a ſhell may really exiſt, even if the lower parts of it be only ſomewhat, and but a little more denſer than the metals we are acquainted with; appears from Mr. Hutton's ſubſequent obſervations. Although, in reality, we have reaſon to ſuſpect it to be much denſer, and a moſt *adamantine* wall indeed.

"If," ſays Mr. Hutton[‡], "we ſuppoſe, for inſtance, the "denſity of metal to be 10, which is about *a mean* among the "various kinds of it, the denſity of water being 1, it would "require ſixteen parts out of twenty-ſeven, or a little more "than one half of the matter in the whole earth, to be metal "(or matter) of this denſity, in order to compoſe a maſs of "ſuch mean denſity as we have found the earth to poſſeſs, by "our experiment."

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[*] Phil. Tranſ. vol. LXVIII. p. 783.

[†] Ibid.

[‡] Ibid.

The whole reſult of this celebrated experiment therefore, when candidly conſidered, does not create any ſubſtantial objection to the concluſion which we are led to draw from the words of Holy Scripture.

It is moſt obvious; if the habitable earth be a mere ſhell; that, in order to prevent its being diſſolved, and breaking to pieces, as well as from the neceſſary effects of gravitation, the interior parts of that ſhell muſt needs be of a moſt prodigious ſtrength, and denſity, beyond the exterior parts.

And, if the interior parts of the earth be really of ſuch ſtrength, and denſity; then they will as equally produce the extraordinary effects of ſuperior attraction, as if the earth were *throughout* compleatly ſolid, with an increaſing ſolidity *downwards toward* the centre.

The true final concluſion therefore to be drawn from the obſervations upon *Scheballien*, (provided we have any good grounds, *from other means of information*, to believe the earth to contain an hollow concavity,) is, perhaps merely, that the dreadful walls of that priſon, in the centre of the earth, are indeed, (to uſe a poetical expreſſion,) *adamantine walls.*

We will now then proceed to enquire what the Holy Scriptures ſay, concerning this matter. And if the concluſion, from its declarations, appear ſtrong and weighty; I doubt we muſt infer; that whereas every ſtar and ſun ſeems to be an heaven; and every planet an habitation of *imperfect beings*, training up to everlaſting bliſs, if they can be perſuaded to receive it; ſo every *interior* concavity of every planet, is a dreadful priſon. Perhaps to confine thoſe, whoſe wilfulneſs, and obſtinacy, renders it impoſſible for them to be ſafely left at large.

May I be allowed, with trembling, and without being accuſed of indulging a preſumptuous, and too daring ſpeculation, to venture one hint more? and to ſay? that perhaps; the interior of each planet, *although a priſon*, is yet a priſon, from which there *may be deliverance*.

They may be *viſited after many days*, as the Prophet Iſaiah expreſſes it,

Ch. xxiv. ver. 22.

According to our tranſlation;

They ſhall be gathered together, as priſoners are gathered, in the PIT, *and ſhall be ſhut up in the priſon, and after many days ſhall they be viſited**.

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* In the Septuagint, the words run thus; in the Alexandrian copy,

Iſaiah, ch. xxiv. ver. 22.

22. Καὶ συνάξουσιν συναγωγὴν αὐτῆς, ϗ ἀποκλείσουσιν εἰς ὀχύρωμα καὶ εἰς δεσμωτήριον, διὰ πολλῶν γενεῶν ἐπισκοπὴ ἔσται αὐτῶν.

And thus, with a little difference, in the Vatican copy;

22. Καὶ συνάξουσι συναγωγὴν αὐτῆς εἰς δισμωτήριον, καὶ ἀποκλείσουσιν εἰς ἀχύρωμα· διὰ πολλῶν γενεῶν ἐπισκοπὴ ἔσται αὐτῶν.

And the literal tranſlation may be nearly the ſame of both.

22. *And they ſhall gather together the whole aſſembly of them, and ſhall ſhut them up in a faſt place, and in a priſon*; [*and*] *after many generations there ſhall be an inſpection*, [OR VISITATION OF THEM].

Let me not be underſtood to ſpeak, however, otherwiſe, than with the utmoſt caution, doubt, and dread; as ſeeing a glimpſe of light and truth, as at a great diſtance; and ſcarcely daring to truſt to it, leaſt I ſhould be deceived myſelf, or decieve others.

Theſe things, therefore, I have mentioned only, in *an Appendix*; as *hints*; which may create uſeful caution, and fear; and cannot be a ground for any preſumptuous concluſions.

Let us now conſider the words of Holy Writ, concerning this matter.

We have not only the declaration which originally occaſioned theſe obſervations; concerning a place of confinement, and puniſhment *under the earth*, or *in its very lower parts*; but we find, moreover, theſe fearful expreſſions.

Pſalm lxix. ver. 15.

15. *Let not the water flood overflow me,*
Neither let the deep ſwallow me up, and
LET NOT THE PIT SHUT HER MOUTH UPON ME.

Both of our verſions, and alſo Mr. Green, in his tranſlation of the Pſalms, agree in tranſlating this paſſage, as referring to *a pit*, (or rather to *the pit*,) by way of eminence; which ſurely means ſomething more than merely the grave. And the LXX ſeem to have had preciſely the ſame idea.

The words, both of the Alexandrian and Vatican MSS. being without variation; and as follow.

Pſalm lxix.

16. Μή με καταποντισάτω καταιγὶς ὕδατος,

Μηδὲ καταπιέτω με βυθὸς,
Μηδὲ συσχέτω ἐπ᾽ ἐμὲ φρέαρ τὸ στόμα αὐτοῦ.

So again, as it ſtands in our verſion, we read, in

Ezekiel, ch. xxvi. ver. 20.

20. *When I ſhall bring thee down,* WITH THEM THAT DESCEND INTO THE PIT, *with the people of ancient time, and ſhall ſet thee* IN THE LOW PARTS OF THE EARTH, *in places deſolate of old*, WITH THEM THAT GO DOWN INTO THE PIT. *And thou be not inhabited, and I ſhall ſet glory in the land of the living.*

And the mode of expreſſion adopted by the LXX, is, if poſſible, ſtill more remarkable, and full of energy; for βοθρὸς, is uſed inſtead of φρέαρ, which ſhews it was not intended to deſcribe a *mere well*, or *pit*; but a moſt *vile excavation*, or *cavity like a dungeon, a place of puniſhment or torment* *. It ſtands thus, with very little variation, both in the Alexandrian and Vatican copy.

Ezekiel, ch. xxvi. ver. 20.

20. Καὶ καταβιβῶ σε πρὸς τοὺς καταβαίνοντας εἰς βόθρον πρὸς λαὸν αἰῶνος, καὶ κατοικιῶ σε εἰς τὰ βάθη τῆς γῆς ὡς ἔρημον αἰώνιον μετὰ καταιβαινόντων εἰς βόθρον, ὅπως μὴ κατοικηθῇς, μηδὲ ἀνασταθῆς ἐπὶ γῆς ζωῆς.

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* H. Stephens informs us that this word implies a ſpecies of torment or puniſhment.

20. *And I will make thee to deſcend*, to thoſe, that are deſcended to the vile excavation; to the people of* [*ancient times, or of*] THE AION †: *and I will make thee to abide in the lower,* [*or* MOST INTERIOR], *parts of the earth, as an aionian deſolate place; with thoſe that are deſcended into the vile excavation; ſo that thou ſhalt not be inhabited, neither riſe upon the earth of life.*

So again,

Ezekiel, ch. xxxi. ver. 16.

Which ſtands thus in our tranſlation:

16. *I made the nations to ſhake at the ſound of his fall, when*

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* The Vatican copy has καταβιβάσω inſtead of καταβιβῶ, and ἀναςῆς inſtead of ἀναςαθῆς.

† There is a great peculiarity in this expreſſion; for it ſeems to imply ſomething much more, than merely *the people of old*; and leads us to recollect a ſimilar expreſſion of the Apoſtle St. Paul, in his Epiſtle to the Corinthians; where he ſpeaks of the God OF THIS AION, nearly in the ſame manner as the Prophet does of the people OF THE AION.

2 Cor. ch. iv. ver. 4.

4. Ἐν οἷς ὁ Θεὸς τȣ̃ αἰῶνος τȣ́τȣ ἐτύφλωσε τὰ νοήματα τῶν ἀπίςων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τȣ̃ εὐαγγελίȣ τῆς δόξης τȣ̃ Χριςȣ̃, ὅς ἐςιν εἰκὼν τȣ̃ Θεȣ̃.

4. *In whom* THE GOD OF THIS AION *hath blinded the underſtandings of thoſe that do not believe; that the ſplendor of the good news concerning the glory of Chriſt, (Who is the image* [*the Shecinah*] *of God,) ſhould not produce the effect of its illumination with regard to them.*

And indeed, when the Prophet ſpeaks of THE PEOPLE OF THE AION; or of thoſe, who more peculiarly than any of the later generations, were the people of THIS AION; he ſeems to mean the ſame who are elſewhere called the *giants*; the inhabitants before the flood; *the ſpirits in priſon*; the firſt and worſt of the race of mankind on earth. See Iſaiah, ch. xiv. ver. 9, as it is tranſlated in the Septuagint; and 1 Peter, ch. iii. ver. 18, 19.

I caſt him down to hell, with them that deſcend into the pit.

The Septuagint has it with the leaſt variation poſſible.

16. Καὶ ἐσείσθησαν ἔθνη ἀπὸ τῆς φωνῆς τῆς πτώσεως αὐτοῦ, ὅτε κατεβίβαζον αὐτὸν εἰς ᾅδου μετὰ τῶν καταβαινόντων εἰς λάκκον.

16. *And the nations were ſhaken at the ſound of his fall. When I made him to deſcend into** [ᾅδης] *into hell, with thoſe that deſcend into the* SUBTERRANEOUS PIT.

The word λάκκος ſeems to have been here uſed by the LXX, inſtead of either φρέαρ, or βοθρὸς, on purpoſe to ſhew *what* their idea really was: and that they did not merely mean *the grave*. But a ſtate and condition ſimilar to that which was afterwards deſcribed, by the word λιμνὴ; in the Book of Revelations †.

To which I muſt add; that it would be almoſt ridiculous to apply ſuch ſublime expreſſions as theſe, to the common circumſtance of a perſon's mere natural death: or to the mere death even of the *Aſſyrian Monarch*, when he could live no longer: or to the mere end of *that Empire*, in the appointed courſe of things.

Surely theſe words were a denunciation of an heavier puniſhment to follow after, as a reward for oppreſſion.

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* Even this verſe alone, plainly ſhews, that ᾅδης ſignifies ſomething much more than merely the grave.

† See Revelations, ch. 19, ver. 20; ch. xx. ver. 10, 14, 15; ch. xxi, ver. 8.

Let any one fairly read the whole Prophecy, as it ſtands connected, one part with another, and judge for himſelf. He will then perceive; that we ought to be very cautious, not to carry our ideas concerning the extravagance, and *hyperbole* of Eaſtern expreſſions, ſo far, as to hide their truth; and to diveſt them of their *real meaning*; and (as is ſometimes done) almoſt of any meaning at all.

A pretence, that every ſtrong and peculiar expreſſion, is merely an Eaſtern *hyperbole*; is a mighty eaſy way of getting rid of the trouble of deep thought, and right apprehenſion. And has helped to keep the world in ignorance, almoſt as much as the locking up the Holy Scriptures formerly did.

Similar to the expreſſion, juſt referred to, is that of Iſaiah, ch. xiv. ver. 9.

Thus tranſlated in our verſion:

9. *Hell from beneath is moved, for thee, to meet thee at thy coming: it ſtirreth up the dead for thee, even all the chief ones of the earth.*

And the expreſſion in the Septuagint is ſtill more remarkable.

Iſaiah, ch. xiv. ver. 9.

9. Ὁ ᾅδης κάτωθεν ἐπικράνθη συναντήσας σοι, ἐρχομένȣ σȣ· συνηγέρθησάν σοι πάντες οἱ γίγαντες οἱ ἄρξαντες τῆς γῆς.

9. HELL BENEATH *is troubled, to meet thee at thy coming; all the giants are rouſed on account of thee, even all thoſe who ruled* AT FIRST *upon the earth.*

And theſe paſſages readily bring to our remembrance, that aſtoniſhing deſcription of the deſtruction of *Korah*, and his company; mentioned in the Book of *Numbers*; which, in its moſt literal interpretation, ſeems to indicate to us, that they went down, at once, *alive*, into this interior part of the earth.

The words are, in our tranſlation,

Numbers, ch. xvi. ver. 33.

33. *They, and all that appertained to them, went down* ALIVE *into the pit, and the earth cloſed upon them.*

And the Septuagint has it,

33. Καὶ κατέβησαν αὐτοὶ, ϗ πάντα ὅσα ἐστὶν αὐτοῖς, ζῶντες εἰς ᾅδου, ϗ ἐκάλυψεν αὐτοὺς ἡ γῆ.

33. *And they, and all that was theirs, deſcended* LIVING *into hell,* (ᾅδους,) *and the earth covered them.*

And that there ſtill are things *animated*, (though not enjoying ſuch life as ours,) *under* the earth, *ſome where or other*, does certainly appear, from that expreſſion of St. Paul, in his Epiſtle to the Philippians,

Ch. ii. ver. 10.

10. Ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων ϗ ἐπιγείων ϗ καταχθονίων·

10. *That at the name of* JESUS *every knee ſhould bow, of things in the heaven, and of things upon earth, and of things* UNDER THE EARTH.

Καταχθονίων is an expreſſion that cannot well be miſtaken, if duly attended to; and it cannot be uſed here with reference to inanimate things.

Similar to the foregoing, is the expreſſion in the Book of Revelations,

Ch. v. ver. 13.

13. Καὶ πᾶν κτίσμα, ὃ [ἐστιν] ἐν τῷ οὐρανῷ, ϗ ἐπὶ τῆς γῆς, ϗ ὑποκάτω τῆς γῆς, ϗ ἐπὶ τῆς θαλάσσης [ἃ] ἐστι, ϗ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας· Τῷ καθημένῳ ἐπὶ τοῦ θρόνου ϗ τῷ ἀρνίῳ ἡ εὐλογία ϗ ἡ τιμὴ ϗ ἡ δόξα ϗ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

13. *And every created being that is in the heaven, and that is upon the earth, and that is* UNDER THE EARTH, *and thoſe that are in the ſea, and all things therein, heard I ſaying: to Him that ſits upon the Throne, and to the Lamb, be bleſſing, and honour, and glory, and dominion, through the aions of aions.*

This acknowledgement of Supreme Power, in ſuch expreſs words, though deſcribed only in a viſion, muſt have reference to the real exiſtence of animated beings.

And the very words of the Law, as delivered from Mount Sinai, have ſomewhat of the ſame ſort of reference.

Exodus, ch. xx. ver. 4.

4. Οὐ ποιήσεις σεαυτῷ εἴδωλον, οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, ϗ ὅσα ἐν τῇ γῇ κάτω, ϗ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς.

4. *Thou ſhalt not make to thyſelf any idol, or any ſimilitude, (of) whatſoever things are in the heaven above, or of whatſoever things are in the earth beneath, or of whatſoever things are in the waters under the earth.*

Which words are repeated very nearly in Deuteronomy, ch. v. ver. 8.

Only the Alexandrian copy has γλυπτὸν, *any thing graven*, inſtead of ἐιδωλὸν, *an idol*, or *image*.

Surely alſo all the following paſſages muſt have a decided reference and meaning; and can hardly any of them be applied to the grave alone.

Pſalm xxviii. ver. 1.

1. *Unto Thee will I cry, O Lord my rock, be not ſilent to me: leſt if Thou be ſilent to me, I become like them that go down into the pit**.

It would take away all the energy of this verſe, to ſuppoſe *the pit* meant merely the grave: ſince the entreaty is plainly, that the Pſalmiſt might not be driven to a ſtate of deſpair, and ſo become abandoned: and is not merely that he might not die.

The word uſed in the Septuagint, is λάκκον.

1. Πρός σε Κύριε κεκράξομαι, ὁ ϑεός μου μὴ
παρασιωπήσῃς ἀπ᾽ ἐμοῦ,
Μή ϖότε παρασιωπήσῃς ἀπ᾽ ἐμοῦ,
Καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον.

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* Mr. Green's tranſlation, very much confirms this tranſlation of our verſion in the Bible.

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So again, in Pſalm lxxxviiii. ver. 4. Although here the meaning is not ſo clearly diſtinguiſhed: and there might (if it ſtood alone) remain ſome doubt concerning this paſſage; yet the expreſſion is to the ſame purport.

I am counted with them that go down into the pit: I am as a man that hath no ſtrength.

> Προσελογίσθην μελὰ τῶν καλαβαινόνλων εἰς λάκκον.
> Ἐγενήθην ὡσεὶ ἄνθρωπος ἀβοήθητος.

There is one paſſage in Job alſo, which, if our tranſlation in the Bible is right, plainly deſcribes the going into the pit, as *ſubſequent* to the going into the grave. It is this.

Job, ch. xvii. ver. 16.

They ſhall go down to the bars of the pit, when our reſt together is in the duſt.

But it muſt be confeſſed the Septuagint gives quite another turn to the words. In order to explain which, we muſt take in the preceding verſe: the mention of it however ought not to be omitted on this occaſion.

The Septuagint has it,

Job, ch. xvii. ver. 15, 16.

15. Πȣ̃ ȣ̃ν μȣ ἔτι ἡ ἐλπίς;
Ἢ τὰ ἀγαθά μȣ ὄψομαι [ἔτι];

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* This is Pſalm lxxxvii. ver. 5, in Dr. Grabe's copy.

16. Ἢ μετ᾽ ἐμοῦ εἰς τὸν ᾄδην καταβήσεται;
Ἢ ὁμοθυμαδὸν ἐπὶ χώματος καταβησόμεθα;

15. *Where then is yet my hope?*
Or ſhall I ſee the good things [of my proſperity] any more?
16. *Or ſhall they deſcend with me into hell?*
Or ſhall we deſcend together [even] to the tomb?

Yet even here, again, it may be remarked; that ᾄδης muſt have been intended to ſignify ſomething *more* than *the grave* or *the tomb*; for elſe the laſt verſe contains merely an unmeaning repetition.

Further; in Ezekiel is this remarkable expreſſion, as it ſtands in our tranſlation,

Ezekiel, ch. 31. ver. 14.

They are all delivered unto death, TO THE NETHER PARTS OF THE EARTH, *in the midſt of the children of men, with them that go down to the pit.*

And the Septuagint verſion ſo nearly confirms the ſame idea, that an additional tranſlation is needleſs.

Ἀλλὰ πάντες ἐδόθησαν εἰς θάνατον, εἰς γῆν βάθους, ἐν μέσῳ ὑιῶν ἀνθρώπων προσκαταβαίνοντας εἰς βόθρον.

So again, ch. xxxii. ver. 18.

Ὑιὲ ἀνθρώπου, θρήνησον ἐπὶ τὴν ἰσχὺν Αἰγύπτου, καὶ καταβιβάσουσιν αὐτῆς τὰς θυγατέρας τὰ ἔθνη νεκρὰς εἰς τὸ βάθος τῆς γῆς, πρὸς τοὺς καταβαίνοντας εἰς βόθρον.

Son of Man, wail for the multitude [*the ſtrength*] *of Egypt; for the nations, ſhall caſt down her daughters dead* UNTO THE NETHER PARTS OF THE EARTH, *to them that are deſcended into* THE PIT, [*the vile excavation.*]

Theſe remarkable words, *the nether parts of the earth*, are repeated, ver. 24, in a ſimilar manner. And the Septuagint uſes in theſe paſſages the nervous expreſſions, *εἰς τὸ βάθος τῆς γῆς*, and *εἰς γῆν βάθους*; both which may very properly be rendered, *to the utmoſt depth of the earth.*

And in the ſame chapter, in verſes 29 and 30, as well as in theſe verſes 18 and 24, that place, *in the utmoſt depths of the earth*, is ſhewn to be *βόθρον*, the vile excavation.

And there is a moſt remarkable paſſage in Iſaiah which further ſhews that this great Prophet alſo, by *ᾅδης*, or *hell*, meant ſomething much beyond the grave.

Our tranſlation renders the paſſage thus,

Iſaiah, ch. xiv. ver. 15.

Yet thou ſhalt be brought down to hell, to the ſides of the pit.

The expreſſion, however, in the Septuagint is much ſtronger.

Νῦν δὲ εἰς ᾅδου καταβήσῃ, ϗ εἰς τὰ θεμέλια τῆς γῆς.

But now thou ſhalt deſcend to hell, and TO THE FOUNDATIONS OF THE EARTH.

So alſo, in that well-known paſſage in the Pſalms, ſomething more than the grave: and indeed even a place of real exiſtence, muſt be intended.

Pſalm cxxxix. ver. 7, 8.

7. Πȣ̃ ϖορέυθῶ ἀπὸ τȣ̃ ϖνεύματός σȣ,
Καὶ ἀπὸ τȣ̃ ϖροσώπȣ σȣ ϖȣ̃ φύγω;
8. Ἐὰν ἀναϐῶ εἰς τὸν ȣ̓ρανὸν, σὺ εἶ ἐκεῖ·
Ἐὰν καταϐῶ εἰς τὴν ᾅδην, ϖάρει.

7. *Whither ſhall I go then from Thy ſpirit?*
And whither ſhall I fly from Thy preſence.
8. *If I aſcend up into the heaven, Thou art* THERE.
If I deſcend to hell, THOU ART PRESENT.

This latter expreſſion, ſurely, ſeems moſt plainly to mean a *certain place*, and ſtate of exiſtence, as contradiſtinguiſhed from the former; and not merely *the grave*, containing only duſt and aſhes.

And further, I muſt obſerve; that in the very remarkable ſtory, that is related by three of the Evangeliſts, concerning the *man poſſeſſed*, in the country of the Gadareens; it cannot eſcape the notice of an intelligent reader, that St. Luke, who relates it more at large than all the reſt, ſays, the evil ſpirits entreated our Bleſſed Lord, that He would not command them to go into the (Ἄϐυσσον) *the Abyſs*; (*the cavity without bottom*;) and that this cannot poſſibly mean *the Sea*, although our common tranſlation has it, *the Deep*; becauſe, in reality, they did, in one ſenſe of the word, go into the Sea, almoſt directly; in conſequence of their own voluntary miſchievous operations: (for, though St. Luke calls *the Lake* λίμνην; yet the other Evangeliſts call it θαλάσσαν*:) to which we may add, that ἄβυσσον is by no means a word made uſe of, in any of the Goſpels, for *the Sea* *. And that even in the other paſſage in St. Luke's Goſpel †, where our tranſlation has again the word *deep*; the original is not ἄβυσσον, but βάθος.

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* Matthew, ch. viii. ver. 32. Mark, ch. v. ver. 13.

The words in the preſent caſe are,

Luke, ch. viii. ver. 31.

Καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

And they beſought Him that He would not command them to go into the abyſs [*the cavity without bottom.*]

All theſe various expreſſions, do ſo uniformly coincide to convey unto us the idea of *a dreadful interior cavity*, in the centre of the earth; anſwering to the deſcription in the Revelations, of the ἄβυσσος, or *cavity without bottom*, that it is hardly poſſible to avoid the ſuppoſition of there being really ſuch a place of confinement exiſting: eſpecially as we have reaſon to conclude, that *ſuch* a configuration of our globe, may have been effected, conſiſtently with every philoſophical principle we are acquainted with.

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* See Matthew, ch. iv. ver. 15, 18; ch. viii. ver. 24, 26, 27, 32; ch. xiii. ver. 47; ch. xiv. ver. 25, 26; ch. xvii. ver. 27; ch. xviii. ver. 16; ch. xxi. ver. 21; ch. xxiii. ver. 15. Mark, ch. ii. ver. 13; ch. iv. ver. 1; ch. ix. ver. 42. Luke, ch. xvii. ver. 6, 16; ch. xxi. ver. 25. John, ch. xxi. ver. 7. Acts, ch. x. ver. 6; ch. xxvii. ver. 38, 40, 43; ch. xxviii. ver. 4.

† Ch. v. ver. 4.

It is well known, that *the ancient Fathers*, (who could not but be well acquainted with the Greek language, and with the force and meaning of the expreſſions made uſe of therein) not only adopted the idea of a place ſimilar to this juſt deſcribed; but were even of opinion, that *Our Bleſſed Lord*, whilſt His body lay in the tomb, deſcended into it, and reſcued certain ſpirits from thence.

And ſome of our moſt eminent Divines, in theſe latter ages, have confirmed this apprehenſion, in part, at leaſt; although they may have differed ſomewhat in the mode of explanation.

For we find that excellent and learned man, Biſhop Pearſon, writing to this effect, *concerning the deſcent of our Lord into hell*; in his explanation of the words of that which is called the Apoſtles' Creed.

"We have already ſhewn the ſubſtance of the article to "conſiſt in this, that the ſoul of Chriſt, really ſeparated from "his body by death, did truly paſs unto the places *below* where "the ſouls of men departed were *.

"His body was laid in the grave, as ordinarily the bodies of "dead men are; his ſoul was conveyed into ſuch receptacles as "the ſouls of other perſons uſe to be *.

"When all the ſufferings of Chriſt were finiſhed on the "croſs, and his ſoul was ſeparated from his body, though his "body were dead, yet his ſoul died not; and though it died "not, yet it underwent the condition of the ſouls of ſuch as "die; and being he died in the ſimilitude of a ſinner, his ſoul "went to the place where the ſouls of men are kept who die "for their ſins, and ſo did wholly undergo the law of death:

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* Pearſon on the Creed, p. 250.

“but becauſe there was no ſin in Him, and he had fully ſatisfied for the ſins of others which he took upon Him, therefore as God *ſuffered not His Holy One to ſee corruption*, ſo he left not HIS ſoul IN HELL, and thereby gave ſecurity to all thoſe who belong to Chriſt of never coming under the power of Satan or ſuffering in the flames prepared for the devil and his angels[*].”

And with this ſentiment agree, in *effect*, the obſervations made, and the concluſions drawn, by Lord King; who firſt ſhews, that it was the *uniform* opinion of the beſt informed amongſt the Heathen, and alſo of the Jews, and of the primitive Chriſtians[†], that *Hell* was the common receptacle of all departed ſouls, whether good or bad; being divided into two manſions, in one whereof, *in the lowermoſt parts*, the ſouls of the wicked remained in grief; and in the other, *in the ſuperior parts*, thoſe of the righteous in joy.

And then further ſhews, that *Tertullian*, and *Novatian*, and *Jerom*, even declared[‡] the *place* of hell, to be *a vaſtneſs in the body and depth of the earth*; *and an abſtruſe profundity in its bowels*: which was alſo conſiſtent with the opinions of Irenæus and Damaſcen[§]. Whilſt *Hilary*, Biſhop of Poictiers[||], even ventured to go ſo far as to affirm it to be *the neceſſary law of nature, that bodies ſhould be buried, and that ſouls ſhould deſcend into Hell.*

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[*] Pearſon on the Creed, p. 251, 252.

[†] King on the Creed, p. 201, 203, 209, 211, 212, 213, 214, 219, 228, 229.

[‡] Ibid. p. 211, 214, 230, 231.

[§] Ibid. p. 232. 236.

[||] Ibid. p. 215.

And after that, (having obſerved that it was the opinion of ſome of the Fathers of the Church *, that ſince the Reſurrection of our Lord, ſincere and good Chriſtians ſhall *paſs* BY *the flaming ſword, without receiving any harm* ; *and ſhall not be* HELD *in Hell* ;

Finally he concludes †, upon the whole, that the word ᾅδης, or *Hell*, ſignifies *the ſtate*, or *place*, into which all ſeparated ſouls do paſs, and *there* remain till the reſurrection day. And that the Spirit of our Bleſſed Lord Himſelf departed from earth, and went firſt into *that* place, before His Reſurrection.

The paſſage in St. Peter's Epiſtle, that has been applied to this ſubject, is well known. And upon *that* I will not preſume to make any comment: or to ſay any thing further, than merely to cite it; and to obſerve that it has a ſtrange affinity to Iſaiah, ch. xiv. ver. 9, where the inhabitants of Hell are ſuppoſed to be, thoſe called both in Holy Writ, and in the poetical writings derived from ancient tradition ‡, *the Giants*; ſuch as are deſcribed to have lived before the flood, Geneſis, ch. vi. ver. 4.

1 Peter, ch. iii. ver. 18.

18. Ὅτι ϗ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος

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* King on the Creed, p. 218, 223.

† Ibid. p. 225, 233, 236, 241, 242.

‡ A very curious inveſtigation of this matter may be ſeen in the learned Mr. Mede's moſt admirable works, B. I. Diſc. 7. p. 31, 32. where alſo other paſſages are cited ſhewing *who* theſe *Giants*, as they are called, are. See Proverbs, ch. xxi. ver. 16. Job, ch. xxvi. ver. 5, 6. Ezekiel, ch. xxxii. ver. 18, 21; in all which paſſages of Scripture, the word uſed by the LXX is γίγαντες.

ὑπὲρ ἀδίκων· ἵνα ἡμᾶς ϖροσαγάγῃ τῷ Θεῷ, ϑανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ [τῷ] ϖνεύματι·

18. *For even Chriſt [the Anointed Lord] hath once ſuffered for ſins, a juſt man for unjuſt men; that he might bring us to God; being put to death indeed in the fleſh, but quickened [made alive] in the ſpirit.*

19. ἐν ᾧ ϗ τοῖς ἐν φυλακῇ ϖνεύμασι ϖορευθεὶς ἐκήρυξεν,

19. *In which alſo, going to the* SPIRITS IN PRISON, *He preached;*

20. ἀπειθήσασί ϖοτε. ὅτε ἀπεξεδέχετο ἡ τȣ̃ Θεȣ̃ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτȣ̃, εἰς ἣν ὀλίγαι, τȣτέςιν ὀκτὼ, ψυχαὶ διεσώθησαν δι᾽ ὕδατος.

20. *Who were formerly diſobedient, when the long ſuffering of God waited in the days of Noe, while the ark was a preparing; in which a few living perſons, that is, eight, were ſaved through water* *.

But although I do not preſume to make any further ſpecial remark, on the paſſage in St. Peter's Epiſtle; yet thus much I muſt venture to add, after all; that the very ſingular expreſſion, in St. Paul's Epiſtle to theEpheſians, and that of our Lord himſelf, in St. Matthew's Goſpel; are too ſtrong to be referred merely to our Lord's lying in the tomb in the garden, from the time of his Crucifixion to that of his Reſurrection; in a ſepulchre *on the* VERY SURFACE *of the earth*; and which was not even covered up, or cloſed at all; otherwiſe than by a ſtone rolled and placed againſt the entrance.

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* The prepoſition διὰ rather demands this conſtruction; meaning *through all the waters:* as διὰ δέκα ἔτων, means *through ten years*, or *the tenth year*; and διὰ ϖέντε ἡμέρων, means *through five days*, or *the fifth day.* See Vigerus, p. 566.

The expreſſion, in St. Paul's Epiſtle, is,

Epheſians, iv. ver. 9.

9. Τὸ δὲ, Ἀνέβη, τί ἐϛιν εἰ μὴ ὅτι ϗ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς.

9. *And that He aſcended, what is it,* [*except or*] *but that he deſcended firſt into* THE LOWER PARTS *of the earth.*

Now, if this expreſſion is meant only to ſignify our Lord's deſcending upon earth, or being laid in the ſepulchre; it is very ſtrange indeed, that ſo ſtrong a word as *κατώτερα*, ſhould be made uſe of; and that even the word *μέρη* ſhould alſo be added, to diſtinguiſh *theſe lower* PARTS, from *other* PARTS of the earth. And yet theſe words are found in the Alexandrian MSS, although the word *πρῶτον* is there omitted.

And the expreſſion made uſe of by our Lord himſelf, Matthew, ch. xii. ver. 40, is not leſs ſtrong.

40. Ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας ϗ τρεῖς νύκτας· οὕτως ἔϛαι ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας ϗ τρεῖς νύκτας.

40. *For as Jonas was in the belly of the great fiſh*[*], *three days and three nights; ſo ſhall the Son of man be* IN THE HEART OF THE EARTH, *three days and three nights.*

Upon

[*] Our Lord ſeems here plainly to refer to the Hiſtory concerning *Jonas,* as to *a real fact:* nevertheleſs this part of Scripture has by ſome been ſuppoſed to contain an account merely of a *prophetic viſion*; and by others has been carped at, and been even turned into ridicule. And no one hitherto has ventured to attempt any explanation of the matter, any otherwiſe than *ſo* as to rivet the objections.

Nothing, however, can be more certain, than that if we will calmly beſtow a little due and candid attention, the whole account may be ſhewn to contain nothing but what was *very poſſible,* even conſiſtently with the ſoundeſt philoſophy, and experience. So futil are thoſe which are ſometimes ſuppoſed to be the ſtrongeſt arguments, againſt the authority, and ſound veracity, of the Word of God.

For, in the firſt place, although it be true that *a whale,* (properly ſo called, and accurately and generically deſcribed,) has ſo ſmall a gullet that it could not poſſibly ſwallow a man; yet we ought to conſider that the word κήτος does not neceſſarily mean *a whale,* as diſtinguiſhed from other large fiſhes; but that it properly means only *a great ſea monſter:* and that there are other fiſhes (the ſhark amongſt the reſt) that are very capable of ſwallowing a man whole, and have often done ſo. There is, amongſt the reſt, one very remarkable fiſh, deſcribed as being taken even upon our own coaſts, which ought to be remembered, on this occaſion, and to be referred to: although this in itſelf was not probably of the full ſize, and therefore could not contain the body of a man. But others of its ſpecies very well might. A print of it, and a curious deſcription, by that moſt ingenious and faithful philoſopher Mr. James Ferguſon, may be ſeen in the Philoſophical Tranſactions, vol. LIII. p. 170; from whence even this ſmall one appears to have been near five feet in length, and of great bulk; and to have been merely, as it were, *one vaſt bag,* or great hollow tube, capable of containing the body of any animal of ſize that was but in ſome ſmall degree inferior to its own. And unqueſtionably ſuch a kind of fiſh, and of ſtill larger dimenſions, may, conſiſtently, even with the moſt correct ideas of any natural hiſtorian, be ſuppoſed occaſionally to have appeared in the Mediterranean, as well

as

Upon the whole, therefore, we may, conſiſtently, both with the words of Holy Scripture, and with philoſophical ideas, conclude ;

as on our coaſts; where ſuch an one was actually caught; it having come up ſo far as into the Briſtol Channel, and King's Road.

In the next place; that a man may continue in the water, in ſome inſtances, without being drowned, is manifeſt from what is related by the very learned and curious author of the Phyſico-Theology; on the beſt authority. For he tells us *, that he is inclined to conclude, ſome perſons may have the *foramen ovale* of the heart remaining open all their lives, although in the greater part of the human ſpecies it is cloſed very ſoon after birth; and that ſuch perſons as have the *foramen ovale* ſo left open, could neither be *hanged*, nor *drowned*; becauſe when the lungs ceaſe to play, the blood will nevertheleſs continue to circulate, juſt as it does in a *fœtus*, in the womb. And, although Mr. Cheſelden doubted of this fact; yet Mr. Cowper, the anatomiſt, ſays he often found the *foramen* open in adults; and gives ſome curious inſtances of this kind. Mr. Derham, in one of his notes, mentions ſeveral perſons who were many hours and days under water; and yet recovered: and one who even retained the ſenſe of hearing in that ſtate. And Dr. Plott mentions a moſt curious inſtance of a perſon, who ſurvived, and lived, after having been hanged at Oxford, for the ſpace of twenty hours before ſhe was cut down. The fact was notorious: and her pardon, *reciting this circumſtance*, is extant on record †. And further it is well known, that what enables ſome animals to be amphibious, is this very circumſtance, of having the *foramen ovale* of the heart open ‡.

Now

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* The whole curious account may be ſeen in Derham's Phyſico-Theology, 12mo, p. 158, 159, being a Note to B. IV. ch. 7. &c.

† See Plott's Hiſtory of Staffordſhire, p. 292.

‡ See Ray, on the Creation, p. 330.——It is certainly not applicable to the preſent purpoſe; but it is almoſt impoſſible to avoid mentioning, on the preſent occaſion, a moſt remarkable circumſtance related by Sir William Hamilton, in his account of the terrible earthquake in Italy in 1783, concerning a woman who could not be drowned, from another cauſe. His words are theſe; "A fact which I was told, and which was "atteſted by many here, is very extraordinary indeed: a woman of Scilla, four months "gone with child, was ſwept into the ſea by the wave, and was taken up alive, floating "on her back, at ſome diſtance, nine hours after. She did not even miſcarry, and

"is

conclude; or at leaſt ſuſpect; (if we do not venture to *affirm it*;) that there is *a place of habitation*, *of ſome kind or other*, *in the*

Now then, where is the abſurdity, in conceiving that *Jonas* might have been a perſon of this kind; having the *foramen ovale* of his heart continuing open, from his birth to the end of his days: in which caſe he could not be drowned, either by being caſt into the ſea, or by being ſwallowed up by the fiſh?

Neither could he well be injured by the digeſting fluid in the fiſhes ſtomach; for it is a curious obſervation made by Mr. John Hunter; that no animal ſubſtance can be digeſted. by the digeſting fluid, uſually exiſting in animal ſtomachs, *whilſt life remains* in ſuch animal ſubſtance.

The whole obſervation is ſo very extraordinary, that I will venture to inſert it at full length. It is to be found in the Philoſophical Tranſactions *, in theſe words; " Animals, or parts of animals, poſſeſſed " of the *living principle*, when taken into the ſtomach, are not the leaſt " affected by the powers of that viſcus, ſo long as the animal principle " remains; thence it is that we find animals of various kinds living in the " ſtomach, or even hatched and bred there: but the moment that any " of thoſe loſe the living principle, they become ſubject to the digeſtive " powers of the ſtomach. *If it were poſſible for a man's hand, for* " *example, to be introduced into the ſtomach of a living animal, and kept* " *there for ſome conſiderable time, it would be found that the diſſolvent* " *powers of the ſtomach could have no effect upon it*; but, if the ſame " hand were ſeparated from the body, and introduced into the ſame " ſtomach, we ſhould then find that the ſtomach would immediately act " upon it.

" Indeed, if this were not the caſe, we ſhould find that the " ſtomach itſelf ought to have been made of indigeſtible materials; for,

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" is now perfectly well; and had ſhe not been gone up into the country, they would have " ſhewn her to me. They told me ſhe had been uſed to ſwim, as do moſt of the " women in this part of Calabria. Her anxiety and ſufferings, however, had arrived " at ſo great a pitch, that juſt at the time that the boat which took her up appeared, " ſhe was trying to put her head under water, to put a period to her miſerable " exiſtence." Philoſ. Tranſ. vol. LXXIII. p. 204.

[*] Vol. LXII. p. 449.

the loweſt depths; *and in the heart of the earth.* And that this place is indeed ᾅδης, or hell.

And

" if the living principle was not capable of preſerving animal ſubſtances
" from undergoing that proceſs, the ſtomach itſelf would be digeſted.

" But we find on the contrary, that the ſtomach, which at one
" inſtant, that is while poſſeſſed of the living principle, was capable of
" reſiſting the digeſtive powers which it contained, the next moment, viz.
" when deprived of the living principle, is itſelf capable of being digeſted,
" either by the digeſtive powers of other ſtomachs, or by the remains
" of that power which it had of digeſting other things."

Conſiſtently with which obſervations of Mr. Hunter's, we find that ſmaller fiſhes have been taken alive out of the ſtomachs of fiſhes of prey, and (not having been killed by any bite, or otherwiſe,) have ſurvived their being devoured; and have ſwam away well recovered, and very little affected by the digeſting fluid.

There are two inſtances of this kind mentioned by Dr. Plott, in his Hiſtory of Staffordſhire *; and others might be added.

Putting then all theſe circumſtances together; there appears, in the end, nothing unphiloſophical, or abſurd, in ſuppoſing that Jonas, (or indeed any other man, having the *foramen ovale* of the heart open, or ſuch a conſtruction of his frame as thoſe perſons mentioned by Derham had,) might be caſt into the ſea; and be ſwallowed up whole by a great fiſh; and yet be neither drowned, nor bitten; nor corrupted; nor digeſted; nor killed. And it will eaſily follow, from the dictates of common ſenſe; that in that caſe the fiſh itſelf muſt either die; or be prompted, by its feelings, to get rid of its load: and this it might do perhaps more readily, *near the ſhore*, than in the midſt of the waters. And in that caſe, *ſuch perſon* would certainly recover again, by degrees, and eſcape.

Thus much for the hiſtory of the fact itſelf. And as for the prayer, ſaid commonly to be compoſed by Jonas in the fiſhes belly; it appears moſt clearly, from the wording of it, to have been compoſed *afterwards*; and merely in alluſion to his ſituation at that time. For the words, in the Septuagint, are not in the *preſent tenſe*: but in the *aoriſtus primus*,

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* P. 246.

relating

And if that be the caſe, with regard to our planet, *this terreſtrial globe*, it muſt moſt probably alſo be the caſe, with regard to the reſt of the planets; and with regard to the comets *.

And

relating to *paſt time*. The very firſt word is ἐβόησα, *I cried*. It is not βοάω, *I cry*; and the declaration is, καὶ εἰσήκουσέ με, *and he did hear me*, (which refers to the event of his deliverance as being paſt;) it is not in the imperative mood εἰσάκουε, *hear me*, as it would have been, if this prayer had really been compoſed whilſt he was in the belly of the fiſh: and the whole prayer, or rather thankſgiving, runs alſo throughout, in the ſame ſtrain of reference to *what was paſt*.

I do not preſume to ſay, that this is by any means an exact ſolution of what happened to the Prophet *Jonas*; becauſe there muſt ever be acknowledged to have been a miraculous Divine interpoſition, on the whole, in cauſing all the circumſtances, of the *preſence* of the fiſh, of the *formation* of Jonas, and of the *nearneſs* to the ſhore, at the time of his being thrown up, to concur, rightly to effect his deliverance: and how much further the miraculous interpoſition might extend, we cannot, nor ought not to preſume to *aſcertain*.

But ſolely to ſhew the fact to be *philoſophically poſſible*, even according to the *experirnce* we are permitted to be acquainted with; is ſufficient to remove; and fully to anſwer the objections of *ſcoffers*. And is a ſufficient ground for us to conſider our Lord's alluſion to this narration, as being an alluſion to an event that *really happened*.

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* It is very remarkable that there is a paſſage in the Pſalms, which ſeems plainly to intimate that there are many *ſuch* habitations, beſides that in our planet, or *under our earth*. The paſſage is,

Pſalm cxxxv. ver. 6.

And we read identically the ſame words both in the Alexandrian and Vatican copy of the Septuagint.

6. Πάντα ὅσα ἠθέλησεν ὁ Κυρίος, ἐποίησεν
Ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ,
Ἐν ταῖς θαλάσσαις καὶ ἐν πάσαις ταῖς ἀβύσσοις.

6. *Whatſoever*

And ſince the *change of ſituation* of ſome of the comets, with reſpect to the ſun, is ſo exceedingly great; and the effect of its heat upon their atmoſpheres, appears to be ſuch, as to lead us to doubt almoſt of the *poſſibility* of their being inhabited on their *exterior ſurfaces* at all; we may perhaps, very conſiſtently with ſound reaſon, be even led to ſuſpect, that *they* are inhabited only within the *interior concavity* of the hollow ſphere that forms the *nucleus*, or body of each comet. Where, at leaſt, beings may dwell, in a ſtate *ſimilar* to that of any beings *under the earth.*

Theſe hints, I may preſume to ſay, however *novel* or *ſtrange*, ought not to be deemed too raſh or preſumptuous: for, if purſued with caution, they may lead, hereafter, to very important inveſtigations.

If the Holy Scriptures even manifeſtly draw our attention to *ſuch conſiderations*; by expreſſions which ſeem to have been inſerted *in lieu of others, on purpoſe*; ſhould we wilfully neglect to purſue them?

Such unreaſonably timid caution, would be almoſt as great a bar to the diſcovery of truth, as the locking up the Scriptures entirely.

I therefore venture all the Concluſions, in theſe ſheets, into the world: rejoicing, at leaſt, to live in an age, wherein men are neither *burnt*, nor flung into an *inquiſition*, for daring to conclude that *the earth moves round the ſun.* And truſting, that there is ſtill further ſo much candour, and ſuch a ſpirit of philoſophical enquiry to be met with, that I ſhall not be deemed a *mad man*,

6. *Whatſoever the Lord pleaſed, that did He, in the heaven, and in the earth; in the ſeas, and in all the abyſſes* [*or bottomleſs pits.*]

There can be but one place deſerving ſuch a deſcription within any one ſpherical body.

nor have the whole of what I have written ſcornfully rejected; becauſe I venture to go a few ſteps further; and preſume to conclude, that the Sun itſelf may even be a comfortable and glorious habitation; and (with Dr. Herſchel,) that ſtill, after all, the Sun *does really move* as well as the earth, (though not in the manner that blind ſuperſtition, and ignorance, at firſt conceived;) and that therefore the words of the Royal Pſalmiſt* are not only ſtill moſt literally true; but true with regard to *a more vaſt extent of courſe* than was ever, heretofore conceived, or can even *now* be at all ſufficiently aſcertained in its full extent, and ſo as to convey adequately the real magnificence of the idea. I will dare to hope alſo, that I ſhall notbe deemed *mad*, for venturing to apprehend, that we have, if we will duly attend to them, certain means of drawing very rational concluſions, even *concerning the nature of the Body of the glorious Sun itſelf*, and of the other heavenly bodies, beyond what have hitherto been drawn; and ſuch, as will lead us to perceive, in the cleareſt manner, that the *whole* of the *Word of God*, is indeed moſt perfectly conſiſtent with the ſoundeſt philoſophy; (whatever men may have fancied to the contrary;) and with the beſt *experience* we have, concerning the nature of things, as far as any diſcoveries have been made by the inveſtigation of Natural Hiſtory: and that it does not ſtand in need of quibbles, and evaſions, or of falſe and forced conſtructions, to vindicate it. Nor is it to be ſuppoſed written, merely in compliance with our imperfect ideas; or ſo as to conceal, or to neglect in any inſtance, (on account of our human apprehenſions) a declaration of the moſt ſublime *phyſical truths*.

Neither ought any haſty and raſh cenſure to be paſſed, by truly philoſophical minds, with regard to thoſe further ſuggeſtions, that are ventured to be here offered, becauſe they ſeem to be dictated by the word of God; concerning the poſſibility, and even *probability*, that ſome time or other the earth may move *towards* the ſun in a *very eccentric orbit:* from which afterwards, in aions, and æras, far remote, it may be again recovered: or concerning the *probability*, that the earth does contain, *in its moſt interior parts*, a vaſt *cavity*, of ſome dreadfully important, deſigned uſe.

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* Pſalm xix. ver. 6.

For theſe *latter* concluſions ſeem to be facts, capable of being reconciled with ſound philoſophy, as well as the former; and, on that account, are *uſeful* to be apprehended; although not abſolutely *neceſſary* to be known. We find that Holy Writ does more than tacitly *imply* them; and does even *lead us* to the knowledge of them; and contains nothing *contrary* to them; though it does not directly, and in the firſt inſtance, *teach* them.

As to thoſe more enlarged apprehenſions, concerning the glorious and beautiful works of Creation, manifeſted in the *Heavens above*, that may be derived from philoſophy; (not merely from idle *ſpeculative philoſophy and vain deceit*, *after the tradition of men*, ſuch as was *that* condemned by the Apoſtle *) but from concluſions drawn from actual experiment †; it may ſurely well be deemed a laudable ambition of a *reaſonable ſoul*, to attain unto *them*; and to catch at every glimpſe of light, that may, in ſuch manner, at once confirm and elucidate the Word of God; and help to enlarge its own faculties; whilſt at the ſame time it tends to lead us to more humble apprehenſions of our own imperfect ſtate.

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* Coloſſians, ch. ii. ver. 8.

† It is perhaps no inconſiderable anſwer to a great part of what Mr. *Hume* has advanced; to be able to ſay; that a great many of the deſcriptions, and facts; related in Holy Scripture, which were ſo much objected to, by that *ſubtil Author*, merely becauſe he conceived them to be *contrary to our experience*; are *now* even found to be moſt perfectly conſiſtent both with actual philoſophical experiments, and with the diſcoveries of Natural Hiſtory.

And laſtly, as to the other matters, that have been the ſubject of examination, on the preſent occaſion, I muſt add; that no objection can, with juſtice, be made to any part of the Concluſions formed, in conſequence of the enquiries in theſe ſheets, upon an apprehenſion of their being, in any degree, *preſumptuous*, or inconſiſtent with what is ſaid in the Holy Scriptures, concerning the nature of *Spiritual things*; or concerning the impoſſibility of our forming *adequate* ideas of the *Glory* to be revealed hereafter.

For aſſuredly it can never be *preſumptuous* to labour to be acquainted with, or to attain to the knowledge of, *that*, which Almighty God, of His great goodneſs, gives us moſt *obviouſly the means of perceiving, and apprehending*. And eſpecially, as after all our pains, and labours of inveſtigation, the information we do at laſt acquire, muſt ever appear to be, at beſt, only ſuch a faint, and diſtant *gleam of light*; that the words of the Holy Apoſtle will ſtill remain to the end of the world moſt true. That,

1 Cor. ch. ii. ver. 9.

9. Ἀλλὰ καθὼς γέγραπται· Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.

9. *As it is written, eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.*

I CANNOT but ſubjoin the following Note:

IT is very well known, even to the youngeſt mathematician, that if the earth were homogeneous throughout; even *then* a particle of matter, *at the centre*, would have no gravity at all. For which reaſon alone, it ſeems highly improbable, that there ſhould *now* be a collection of the denſeſt matter of all, in or about the centre; where the effect of attraction upon any particles, ſo as to form any conſolidation, muſt ever be the leaſt.

But I muſt add, that if, by means of *thoſe principles* which the Great Creator has endowed the particles of matter with; and which we perceive to operate ſo wonderfully, and conſtantly, around us, daily; to the converſion of *air*, *fire*, and *water*, into *ſolid ſubſtances*; if, by means of *thoſe principles*, a denſe ſhell was ever *once* formed; either near to, or at any diſtance *under* what we now call *the ſurface of the earth*; then further, the attraction of the interior concave of that *ſhell*, muſt ſo operate, as to leave a great cavity in the centre, quite devoid of any groſs matter. And the contents even of the whole interior cavity muſt have become more and more *rare*, as they approached nearer towards the centre; juſt as our atmoſphere becomes *rarer*, the higher it aſcends. Whilſt the denſeſt collection of any fluid ſubſtance, muſt be, cloſe to the interior concave ſurface. To the *which* bodies will be attracted, in a degree, juſt as they are, externally attracted, to the outward ſurface of the earth. And *that interior ſurface* muſt be the ground, on which moving bodies will at laſt reſt.

And I may add; that if (upon a ſuppoſition that the earth were of uniform denſity throughout) a particle of matter would really have the greateſt degree of *gravity*, preciſely at the ſurface, and none at all at the centre; then it follows; that the part, *half way* between the centre and the ſurface, is at firſt ſight *that*, where the particles of matter would have, *relatively*, the ſtrongeſt attraction towards each other: becauſe it ſhould ſeem, that nearer to the centre, the diminution of their gravity, would alſo diminiſh that attraction; and, nearer to the ſurface, the mutual attraction of the particles towards each other, would not act ſo *fully conjointly* with the *gravity* of each particle.

Or, in other words, nearer to the centre, *there would not be gravity enough* (properly ſo called) joined to, and conſpiring with, *mutual attraction*, to form a complete conſolidation. And nearer to the ſurface, *there would not be mutual attraction enough*, joined to, and conſpiring with, *gravity*, to effect the moſt ſolid compreſſion of the particles of matter.

Conſequently, about *half way*, between the ſurface and the centre of the earth, might be expected to be (upon philoſophical principles) the *denſeſt part* of its ſhell.

But, if we add, moreover, to theſe conſiderations; that, in truth, *upon the whole*, the prevalence of the *conjoint powers* of gravity and mutual attraction of the particles, muſt be much greater, in the half of the ſpace neareſt to the ſurface of the earth, than in that half neareſt to the centre; (becauſe, in the former, *the ſum* of the accumulations of gravity, and alſo of attraction, is ſo much greater than in the latter;) it will then follow; that, moſt probably, *the greateſt denſity and conſolidation* of the ſhell of the earth, is even *much nearer to the ſurface*, than the half of the way to the centre: and that there is indeed *an exceeding large cavity*, in proportion to the whole of the globe, left within it: even from the mere operation of what are called *natural cauſes*: that is, from the operation of the powers, ordained by the Great Creator, and revealed, and made known to us, in His Works.

ADDITIONAL NOTES.

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Page 70. EVERY good aſtronomer muſt be fully ſatisfied, that our Earth, ſeen from the Moon, or Venus, or from any other part of ſpace, not too remote, towards which its illumined ſide is turned, cannot but have the ſame *bright fiery appearance*, that the Moon itſelf, or Venus, or any of the Planets has; yet we know, that ſuch bright fiery appearance can only be occaſioned by the united combination of all the rays reflected from the various objects on its ſurface; ſuch as, green graſs, and trees; white rocks; red, yellow, and grey ſoils; the ſea; and all manner of objects. And we may therefore be aſſured, that the fiery and bright light of each planet, if traced back to its original reflection on its ſurface, would be found of the *ſame kind*; and to proceed not in reality from a *fiery* diſk, but from objects, green, white, grey, red, and blue, and of all kinds, and colours.

If then we know this to be the caſe with regard to our own earth, and with regard to other bodies appearing in the heavens by reflected light, as it does; why ſhould we be backward to conclude it to be the caſe, with regard to objects appearing by *emitted light?* or why be ſo exceedingly averſe, as mankind have hitherto been, to conceive that the fiery bright light of the Sun itſelf, proceeds not from an ignited body burning with intolerable heat; but in truth from all manner of glorious bodies, in a temperate region, of all manner of glorious and beautiful colours emitting their reſpective rays? This is much more likely to be the caſe, if we allow ourſelves to reaſon candidly upon philoſophical principles. And whilſt we are conſidering the Sun in this view, may we not add, that we ought to endeavour to do more juſtice than has yet been done, to the Septuagint tranſlation of the 5th verſe of the 19th Pſalm; which is not, in reality, as we find it in our tranſlation.

In them hath he ſet a tabernacle for the Sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his courſe.

But is rather,

HE HATH PLACED HIS TABERNACLE IN THE SUN.
And this [luminary] as a bridegroom coming forth from his bridal chamber,
Rejoiceth, as a giant, to run his courſe.

HIS COMING FORTH IS FROM THE ONE EXTREME PART OF HEAVEN,
And the end of his courſe even to the other extreme part of heaven;
And there is not any one that ſhall be hid from [the effects of] its refreſhing heat.

This is the 18th Pſalm in Dr. Grabe's edition, and the verſes are there 6 and 7, as follows:

Ἐν τῷ ἡλίῳ ἔθετο τὸ σκήνωμα αὐτȣ͂·
Καὶ αὐτὸς ὡς νυμφίος ἐκπορευόμενος ἐκ παϛȣ͂ αὐτȣ͂,
Ἀγαλλιάσεται ὡς γίγας δραμεῖν ὁδὸν αὐτȣ͂·
Ἀπ᾽ ἄκρȣ τȣ͂ ȣ̓ρανȣ͂ ἡ ἔξοδος αὐτȣ͂,
Καὶ τὸ καλάντημα αὐτȣ͂ ἕως ἄκρȣ τȣ͂ ȣ̓ρανȣ͂·
Καὶ ȣ̓κ ἔϛιν ὃς ἀποκρυβήσεται τῆς θέρμης αὐτȣ͂.

I am very well aware that this verſe is by Lord King * ſaid to be *miſtranſlated* by the LXX; and it is not abſolutely impoſſible but it may be ſo: or at leaſt there may be ſome room for a different tranſlation; ſince Mr. Green, in his verſion of the Pſalms, rather confirms the more common tranſlation.

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* In his Hiſtory of the Apoſtles' Creed, p. 279.

But as Dr. Owen has juſtly remarked[*]; that, in the Septuagint, the Pſalms, and the Book of Proverbs, are *finely tranſlated*; and in a manner ſuperior to many other parts; it cannot ſurely but appear very ſtrange, how it ſhould come to paſs, that *thoſe ancient Tranſlators* (ſo much more converſant with the Hebrew than more modern ones can be ſuppoſed to be) ſhould have miſtaken ſo egregiouſly, in their rendering of this paſſage, (*if they did miſtake.*) And at the ſame time I muſt acknowledge, from the mere dictates of plain common ſenſe, that I can indeed apprehend very readily, what is meant by *placing a tabernacle in the Sun*; but can annex no idea, conſiſtent either with philoſophy or common underſtanding, to the words ſubſtituted by our tranſlators, of *pitching a tabernacle* FOR *the Sun*, or of *pitching a tent* FOR *the Sun*.

May we not therefore be allowed, to entertain an apprehenſion, that the verſion of the LXX (which is right in its *difference* from our common tranſlation in ſo very many other paſſages,) is right *here* alſo; notwithſtanding any erroneous concluſions that may have been drawn from *ſuch* a tranſlation; and notwithſtanding any *hard words*, that may have been beſtowed upon thoſe who have ventured to think for themſelves; or that ſhall be beſtowed upon thoſe who will ſtill, like the Bereans, venture to ſearch the Scriptures, in order to inveſtigate truth.

And whilſt we ſo particularly refer to theſe remarkable words of this noble Pſalm, it would be unjuſt not to obſerve ſtill further, that even the *ſubſequent* words, are found now to be in *every ſenſe* moſt literally and divinely true; though for ages they have not been rightly comprehended.

For after Galileo had been perſecuted and puniſhed, by the Inquiſition, for daring to prove that the *annual* and *diurnal* motions, were in truth motions of the Earth, and not of the Sun; it was reſerved for Dr. Herſchel *alone* to diſcover; that nevertheleſs, the Sun itſelf really has, as the Royal Pſalmiſt (inſpired by the Holy Spirit of God) aſſerted, a motion, *from the one extreme of heaven, even unto the other*.

Thoſe who wiſh to underſtand this matter; more fully may conſult the Philoſophical Tranſactions, vol. LXXIII. p. 247, 260, &c.

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[*] In his excellent Account of the Septuagint Verſion, p. 6.

And I cannot forbear adding, that, from what has been concluded, (I truſt moſt fairly,) in theſe Obſervations, concerning the *Sun* and the *fixed Stars*, we may learn to underſtand more fully, the meaning of that diſtinction of the holy and learned Apoſtle, 1 Cor. ch. xv. ver. 41.

Ἀϛὴρ γὰρ Ἀϛέρος διαφέρει ἐν δόξῃ·

One Star differeth from another Star in glory.

And to give more energy to the words, than is conveyed, in conſequence merely of an apprehenſion, of the different *magnitudes* of the Stars.

For we may now conceive the meaning to be, moſt philoſophically, ſtill further; that whereas the Scenes of Glory exhibited on one Star, are different from the Scenes of Glory exhibited on another Star; ſo the combinations of colours, emitted from one ſtar, and its conſequent brightneſs, are different from the combinations of colours, emitted from another ſtar, and from its brightneſs: and of courſe, the Sun-ſhine *(the glory)* emitted from one ſtar, will differ (as we find by means of Dr. Herſchel's obſervations, in reality it does) from the Sun-ſhine (and *the glory)* emitted from another ſtar.

Finally, however, I ought to obſerve, that if we venture to conclude, (as we may in a more eſpecial manner be led to do, from the preceding tranſlation of the LXX,) that there is indeed a tabernacle, or *Throne of God* placed in the Sun: we ſhould nevertheleſs be exceedingly cautious, not to limit the idea of our bleſſed *Lord's* reſidence, in His glorified body, to *that*, or to any *other* particular Heaven; remembering the words of the holy Apoſtle concerning our *Great Deliverer*.

Epheſians, ch. iv. ver. 10.

Ὁ ϰαταϐὰς, αὐτός ἐϛι ϰαὶ ὁ ἀναϐὰς ὑπεράνω ϖάντων τῶν ȣ̓ρανῶν, ἵνα ϖληρώσῃ τὰ ϖάντα.

He that deſcended, is the ſame alſo that aſcended up FAR ABOVE ALL THE HEAVENS, *that he might fill all things.*

And conſidering, moreover, that if the Sun be *our* Heaven, and City above; ſtill it is only ONE of thoſe innumerable Cities, and Manſions of Divine Glory; in which are manifeſted the wonderful works of the All Wiſe, and Almighty CREATOR. *One* of the *many* Manſions to which *our Lord* ſeemed to refer, John, ch. xiv. ver. 2.

To which it may be proper to add, as a concluſion of all the Obſervations upon this Subject; that there is ſtill another very remarkable paſſage in the

Pſalms, which moſt obviouſly implies, that *our heaven* (where-ever it be) is indeed ſo far from being the very height of all *glory*, and the only place containing *glory*; (according to the common apprehenſion which has been ſo much indulged;) that, on the contrary, the real eſſential Glory of Almighty God, is moſt exceeding high and far even *above it*.

This paſſage in the Pſalms, ſo exactly conſonant with what has been inferred in the courſe of the preceding Inveſtigations; from many other paſſages in Holy Writ; and from philoſophical principles; (namely, *that there is reaſon to apprehend the Sun to be* OUR HEAVEN; but yet only *one* amongſt innumerable other *Heavens*; and even itſelf as nothing amidſt the hoſts of Heaven, in the eye of THE ALMIGHTY CREATOR;) and which conveys ſuch a noble leſſon of humility; is,

Pſalm, cxiii. ver. 5.

Τίς ὡς Κύριος ὁ Θεὸς ἡμῶν;
Ὁ ἐν ὑψηλοῖς κατοικῶν, ϗ τὰ ταπεινὰ ἐφορῶν
Ἐν τῷ οὐρανῷ ϗ ἐν τῇ γῇ.

And it may very well be rendered, as in our moſt elegant verſion; although a more cloſe tranſlation from the Greek of the LXX, would even cauſe the concluſion *now drawn* from it to appear more ſtrong, becauſe of the article τῷ being prefixed to οὐρανῷ; which rather confines the word to mean *the heaven*, i. e. *the place* by us properly ſo called.

Who is like unto the Lord our God, that hath His dwelling ſo high, and yet humbleth Himſelf to behold the things that are in heaven and earth?

P. 83. Whether light be originally emitted from the body of the Sun *in the manner here conceived*; or whether it be emitted in the manner ordinarily apprehended, as fiery flame from a burning ſubſtance; in either caſe there muſt be formed, at the diſtance of a diameter from the Sun's ſurface, a great circle (as it muſt appear to us) or rather a larger ſphere, (as it in reality is,) to every *individual point* in which, rays muſt flow from every *individual point* of the Sun's diſk. This circle, or the ſurface of this ſphere, muſt therefore be the region or abode of the moſt intenſe body of light, of any round the Sun. For at any diſtance nearer to the body of Sun than it is, there can neither be the ſame brightneſs, nor indeed preciſely the ſame compounded light; becauſe rays do not *there* reach every *individual point*, from *every individual point* of the Sun's diſk. And at any diſtance *beyond* this circle, or ſphere, the light cannot be ſo bright or intenſe; becauſe (although indeed rays come to every point, from every individual point of the Sun's diſk,) yet it is well known the intenſeneſs of the light is continually diminiſhing, as the ſquares of the *diſtances* increaſe.

Since therefore there is *one* ſuch ſphere, and *only one ſuch* ſphere, of moſt intenſe light around the Sun; and that at the diſtance of a diameter from it; ſo far ſurpaſſing any body of light either beneath it, and nearer to the Sun; or beyond it, and betwixt it and our Earth; it is moſt probable, that *this very ſphere of light*, is what alone appears to us; and what we take for the Sun's body: and that, in reality, the body of the Sun, (being leſs bright, and concealed within this ſphere of intenſe light,) is no more ſeen by us, than the Stars, or ſuperior Planets are, when the Sun is ſhining in the neighbourhood of them.

And if this be the caſe, it will follow, that the real diameter of the Sun, is only *one third* of the diameter which we take it to be of; and conſequently that its diſk is nine times leſs; and its bulk twenty-ſeven times leſs than has been hitherto ſuppoſed. And that its denſity, inſtead of being as we now compute it, much *leſs* than that of the earth, is in reality much *greater*; as it is perhaps more reaſonable to expect it ſhould be.

This matter, however, I only ſubmit as a *quære* to the conſideration of Aſtronomers.

I cannot conclude nevertheleſs, without obſerving, that phænomena of a kind ſomewhat ſimilar occur with us even on earth (if we may be allowed to compare the ſmalleſt and moſt minute objects with the greateſt.) For when we look at a candle, or a lamp, at a diſtance; we do not ſee the wick, but the flame; and meaſure the magnitude of the light thereby. And this generally appears about *three* times the diameter of the wick. And when we look at a poor glow worm, in the field; we do not ſee the part of its body that emits the light; but the utmoſt boundary of the intenſeneſs of the ſurrounding light itſelf; which is alſo about three times the diameter of the body.

P. 100. An experiment of a ſimilar kind to this mentioned by Dr. Hooper, was firſt and originally invented by the celebrated Tycho Brahe, about 1590.

He fixed two *convex glaſſes*, at the diſtance of thirty-two feet from each other, and then placing ſome tinder, or gunpowder, in the focus of the one; it took fire, by blowing on an hot coal in the focus of the other.

Here therefore the ſame ſort of effect was produced by *refracted rays*, as was produced by *reflected rays*, in the experiments I have deſcribed. The glaſſes of Tycho Brahe, however, are ſaid to have been of a *parabolical* convexity.

This fact is mentioned by Keyſler in his Travels, vol. IV. p. 253. And the ſame Author alſo informs us, p. 481; that the experiment was formerly made with *two mirrors*, at Prague, where heat collected from burning coals, was by means of thoſe mirrors made to ſet any thing on fire at the other end of the room. But the perſons who contrived this experiment, conſidered it only as a trick, and kept the method of making it a ſecret. He adds alſo, that even *ſound* was reverberated and reflected by means of theſe mirrors; inſomuch that a perſon whiſpering ſoftly in a proper poſition againſt one, was heard moſt plainly by a perſon placed in a proper poſition near the other: for ſo I think we are to underſtand his words.

P. 115. Dr. Owen's moſt learned account of the *Comparative Excellency of the Hebrew and Samaritan Pentateuch*, did not fall into my hands, till after the half of this book was printed off: it would be a great omiſſion, however, not to add from thence, that the part of the 14th verſe, of the 1ſt chapter of Geneſis, which (as mentioned in my Note) *is omitted in the Vatican copy* of the Septuagint, is proved by Dr. Owen *, to have been moſt unqueſtionably in the original *Samaritan Copy*; to which he ſo deſervedly gives the preference, beyond the Chaldee, or that which is now commonly called the Hebrew.

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* P. 66.

P. 131. Should any one object that the article τὸν is not annexed to Χριϛὸν, in the firſt part of the verſes, (1 John, ch. iv. ver. 2 and 3;) and that therefore the expreſſion has not the full *energy* which it is concluded to have in the preceding Obſervations; I muſt beg leave here ſhortly to add, in anſwer to ſuch objection; that it ought to be taken into conſideration; that the word Χριϛὸν, in *itſelf* alone, without any article prefixed, is of ſuch high import, that if it be tranſlated at all, it cannot be tranſlated otherwiſe, than *the Anointed One*. And that the *article* ſeems indeed to have been added, by the Apoſtle, in the third verſe, ſolely for the ſake of enforcing, ſtill more, the energy of the expreſſion.

P. 167. There is a very remarkable paſſage in the Pſalms, wherein the word Ἄγγελος is uſed in the *plural number* by the LXX, which was by accident omitted in the enumeration of the other paſſages in Scripture. It is

Pſalm cxxxviii. ver. 1,

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And the firſt words are the ſame in both copies.

Ἐξομολογήσομαί σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μȣ,
Καὶ ἐναντίον ἀγγέλων ψαλῶ σοι.

I will give thanks unto Thee, O Lord, with my whole heart;
Even before THE ANGELS *will I ſing praiſe unto Thee.*

To which the Vatican copy adds ſtill further,

Ὅτι ἤκȣσας πάντα τὰ ῥήματα τȣ͂ ϛόματός μȣ.

Becauſe Thou haſt heard all the words of my mouth.

FINIS.

ERRATA.

Page 3,	line 28,	*for* particle, *read* article.
67,	23,	
115,	9,	
72,	3,	*for* THE HEAVENS, *read* THY HEAVENS.
274,	1,	*for* wailſt, *read* whilſt.
442,	8,	*inſert* fear, *between* without—or reſerve.
569,	14,	*for* paffed, *read* paſſed.
575,	8,	*for* where, *read* when.
580,	16,	*for* denſer, *read* denſe.